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THE BOOK

OF

COMMON PRAYER,

WITH COMMENTARY

FOR TEACHERS AND STUDENTS.

Cambridge:
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THE BOOK

OF

COMMON PRAYER,

WITH COMMENTARY

FOR TEACHERS AND STUDENTS.

CONTAINING

HISTORICAL INTRODUCTION,
NOTES ON THE CALENDAR AND VARIOUS SERVICES,

TOGETHER WITH

COMPLETE CONCORDANCES TO THE PRAYER BOOK AND PSALTER.

Published under the Direction of the Tract Committee.

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THE PREFACE.

IT hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the laws of the land, and those laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us, (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of argument, convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety and

devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith. If any man, who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof), should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the English Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

OF CEREMONIES,

Why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intentand purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. "Let all things be done among you," saith Saint Paul, "in a seemly and due order:" the ap-

pointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas January, March, May, July, August, October, and December have one-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: so that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the translation of the great English Bible, set forth and used in the time of King Henry the Eighth, and Edward the Sixth.

¶ *The Order how the rest of holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the morning and once in the evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers feasts..

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the chapters and portions of chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which alternative Second Lessons are specially appointed in the table,) the Second Lesson at the second time may, at the discretion of the minister, be any chapter from the four Gospels, or any lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other lessons may, with his consent, be substituted for those which are appointed in the Calendar.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also that upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the table fall upon a Sunday which is the first Sunday in Advent, Easter Day, Whitsunday, or Trinity Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the minister.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER,
ON THE SUNDAYS, AND OTHER HOLY-DAYS
THROUGHOUT THE YEAR.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.
Sundays of Advent.		
The First	Isaiah 1	Isaiah 2 or Isaiah 4, *v.* 2
Second	—— 5	—— 11, to *v.* 11 ,, —— 24
Third	—— 25	—— 26 ,, —— 28, *v.* 5 to *v.* 19
Fourth	—— 30, to *v.* 27	—— 32 ,, —— 33, *v.* 2 to *v.* 23
Sundays after Christmas.		
The First	—— 35	—— 38 ,, —— 40
Second	—— 42	—— 43 ,, —— 44
Sundays after the Epiphany.		
The First	—— 51	—— 52, *v.* 13 & 53 ,, —— 54
Second	—— 55	—— 57 ,, —— 61
Third	—— 62	—— 65 ,, —— 66
Fourth	Job 27	Job 28 ,, Job 29
Fifth	Prov. 1	Prov. 3 ,, Prov. 8
Sixth	—— 9	—— 11 ,, —— 15
Septuagesima	Gen. 1 & 2, to *v.* 4	Gen. 2, *v.* 4 ,, Job 38
Second Lesson	Rev. 21, to *v.* 9	Rev. 21, *v.* 9 to 22, *v.* 6
Sexagesima	Gen. 3	Gen. 6 ,, Gen. 8
Quinquagesima	—— 9, to *v.* 20	—— 12 ,, —— 13
Sundays in Lent.		
The First	—— 19, *v.* 12 to *v.* 30	—— 22, to *v.* 20 ,, —— 23
Second	—— 27, to *v.* 41	—— 28 ,, —— 32
Third	—— 37	—— 39 ,, —— 40
Fourth	—— 42	—— 43 ,, —— 45
Fifth	Exod. 3	Exod. 5 ,, Exod. 6, to *v.* 14
Sixth	—— 9	—— 10 ,, —— 11
Second Lesson	Matt. 26	Luke 19, *v.* 28 ,, Luke 20, *v.* 9 to *v.* 21
Easter Day	Exod. 12, to *v.* 29	Exod. 12, *v.* 29 ,, Exod. 14
Second Lesson	Rev. 1, *v.* 10 to *v.* 19	John 20, *v.* 11 to *v.* 19 ,, Rev. 5
Sundays after Easter.		
The First	Numb. 16, to *v.* 36	Numb. 16, *v.* 36 ,, Numb. 17, to *v.* 12
Second Lesson	1 Cor. 15, to *v.* 29	John 20, *v.* 24 to *v.* 30
Second	Numb. 20, to *v.* 14	Numb. 20, *v.* 14 to 21, *v.* 10 ,, —— 21, *v.* 10
Third	—— 22	—— 23 ,, —— 24
Fourth	Deut. 4, to *v.* 23	Deut. 4, *v.* 23 to *v.* 41 ,, Deut. 5
Fifth	—— 6	—— 9 ,, —— 10

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG	
Sunday after Ascension Day	Deut. 30	Deut. 34	or Joshua 1
Whitsunday	—— 16, to *v.* 18	Isaiah 11	,, Ezek. 36, *v.* 25
Second Lesson	Rom. 8, to *v.* 18	Gal. 5, *v.* 16	,, Acts 18, *v.* 24 to 19, *v.* 21
Trinity Sunday	Isaiah 6, to *v.* 11	Gen. 18	,, Gen. 1 & 2, to *v.* 4
Second Lesson	Rev. 1, to *v.* 9	Eph. 4, to *v.* 17	,, Matt. 3
Sundays after Trinity.			
The First	Josh. 3, *v.* 7 to 4, *v.* 15	Josh. 5, *v.* 13 to 6, *v.* 21	,, Joshua 24
Second	Judges 4	Judges 5	,, Judges 6, *v.* 11
Third	1 Sam. 2, to *v.* 27	1 Sam. 3	,, 1 Sam. 4, to *v.* 19
Fourth	—— 12	—— 13	,, Ruth 1
Fifth	—— 15, to *v.* 24	—— 16	,, 1 Sam. 17
Sixth	2 Sam. 1	2 Sam. 12, to *v.* 24	,, 2 Sam. 18
Seventh	1 Chron. 21	1 Chron. 22	,, 1 Chron. 28, to *v.* 21
Eighth	—— 29, *v.* 9 to *v.* 29	2 Chron. 1	,, 1 Kings 3
Ninth	1 Kings 10, to *v.* 25	1 Kings 11, to *v.* 15	,, —— 11, *v.* 26
Tenth	—— 12	—— 13	,, —— 17
Eleventh	—— 18	—— 19	,, —— 21
Twelfth	—— 22, to *v.* 41	2 Kings 2, to *v.* 16	,, 2 Kings 4, *v.* 8 to *v.* 38
Thirteenth	2 Kings 5	—— 6, to *v.* 24	,, —— 7
Fourteenth	—— 9	—— 10, to *v.* 32	,, —— 13
Fifteenth	—— 18	—— 19	,, —— 23, to *v.* 31
Sixteenth	2 Chron. 36	Nehem. 1 & 2, to *v.* 9	,, Nehem. 8
Seventeenth	Jerem. 5	Jerem. 22	,, Jerem. 35
Eighteenth	—— 36	Ezek. 2	,, Ezek. 18, to *v.* 17
Nineteenth	Ezek. 14	—— 18	,, —— 24, *v.* 15
Twentieth	—— 34	—— 37	,, Daniel 1
Twenty-first	Daniel 3	Daniel 4	,, —— 5
Twenty-second	—— 6	—— 7, *v.* 9	,, —— 12
Twenty-third	Hosea 14	Joel 2, *v.* 21	,, Joel 3, *v.* 9
Twenty-fourth	Amos 3	Amos 5	,, Amos 9
Twenty-fifth	Micah 4 & 5, to *v.* 8	Micah 6	,, Micah 7
Twenty-sixth	Habak. 2	Habak. 3	,, Zephaniah 3
Twenty-seventh.	Eccles. 11 & 12	Haggai 2, to *v.* 10	,, Malachi 3 & 4

NOTE.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	Evensong.
St. Andrew.		
1st Lesson ...	Isaiah 54	Isaiah 65, to v. 17
2nd Lesson...	John 1, v. 35 to v. 43	John 12, v. 20 to v. 42
St. Thomas.		
1st Lesson ...	Job 42, to v. 7	Isaiah 35
2nd Lesson...	John 20, v. 19 to v. 24	John 14, to v. 3
Nativity of Christ.		
1st Lesson ...	Isa. 9, to v. 8	Isa. 7, v. 10 to v. 17
2nd Lesson...	Luke 2, to v. 15	Tit. 3, v. 4 to v. 9
St. Stephen.		
1st Lesson ...	Gen. 4, to v. 11	2 Chron. 24, v. 15 to v 23
2nd Lesson...	Acts 6	Acts 8, to v 9
St. John Evangelist.		
1st Lesson ...	Exod. 33, v. 9	Isaiah 6
2nd Lesson...	John 13, v. 23 to v. 36	Rev. 1
Innocents' Day.		
1st Lesson ...	Jer. 31, to v. 18	Baruch 4, v 21 to v. 31
Circumcision.		
1st Lesson ...	Gen. 17, v. 9	Deut. 10, v. 12
2nd Lesson...	Rom. 2, v. 17	Col. 2, v. 8 to v. 18
Epiphany.		
1st Lesson ...	Isaiah 60	Isa. 49, v. 13 to v. 24
2nd Lesson...	Luke 3, v. 15 to v. 23	John 2, to v. 12
Conversion of St. Paul.		
1st Lesson ...	Isa. 49, to v. 13	Jer. 1, to v. 11
2nd Lesson...	Gal. 1, v. 11	Acts 26, to v. 21
Purification of Virgin Mary.		
1st Lesson ...	Exod. 13, to v. 17	Hag. 2, to v. 10
St. Matthias.		
1st Lesson ...	1 Sam 2, v 27 to v. 36	Isa. 22, v. 15
Annunciation of our Lady.		
1st Lesson ...	Gen. 3, to v. 16	Isaiah 52, v. 7 to v. 13
Ash Wednesd.		
1st Lesson ...	Isa. 58, to v 13	Jonah 3
2nd Lesson...	Mark 2, v. 18 to v. 23	Heb. 12, v. 3 to v. 18

	Mattins.	Evensong.
Monday before Easter.		
1st Lesson ...	Lam. 1, to v. 15	Lam. 2, v. 13
2nd Lesson...	John 14, to v. 15	John 14, v. 15
Tuesday before Easter.		
1st Lesson ...	Lam. 3, to v. 34	Lam. 3, v. 34
2nd Lesson...	John 15 to v. 14	John 15, v. 14
Wedn. before Easter.		
1st Lesson ...	Lam. 4, to v. 21	Dan. 9, v. 20
2nd Lesson...	John 16, to v. 16	John 16, v. 16
Thursd. before Easter.		
1st Lesson ...	Hos. 13, to v. 15	Hosea 14
2nd Lesson...	John 17	John 18, to v. 36
Good Friday.		
1st Lesson ...	Gen. 22, to v. 20	Isaiah 52, v. 13 & 53
2nd Lesson...	John 18	1 Peter 2
Easter Even		
1st Lesson ...	Zech. 9	Hosea 5, v. 8 to 6, v. 4
2nd Lesson...	Luke 23, v. 50	Rom. 6, to v. 14
Monday in Easter Week.		
1st Lesson ...	Exod. 15, to v. 22	Cant. 2, v. 10
2nd Lesson...	Luke 24, to v. 13	Matt. 28, to v. 10
Tuesday in Easter Week.		
1st Lesson ...	2 Kings 13, v. 14 to v. 22	Ezek. 37, to v. 15
2nd Lesson...	John 21, to v. 15	John 21, v. 15
St. Mark.		
1st Lesson ...	Isaiah 62, v. 6	Ezek. 1, to v. 15
St. Philip and St. James.		
1st Lesson ...	Isaiah 61	Zech. 4
2nd Lesson...	John 1, v. 43	
Ascension Day.		
1st Lesson ...	Dan. 7, v. 9 to v. 15	2 Kings 2, to v. 15
2nd Lesson...	Luke 24, v. 44	Heb. 4

LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	Evensong.
Monday in Whits. Week.		
1st Lesson ...	Gen. 11, to v. 10	Num. 11, v. 16 to v. 31
2nd Lesson...	1 Cor. 12. to v. 14	1 Cor. 12, v 27 & 13
Tuesday in Whits. Week.		
1st Lesson ...	Joel 2, v. 21	Micah 4, to v. 8
2nd Lesson...	1 Thess. 5. v 12 to v. 24	1 John 4, to v. 14
St. Barnabas.		
1st Lesson ...	Deut. 33, to v. 12	Nahum 1
2nd Lesson...	Acts 4, v. 31	Acts 14, v. 8
St. John Bapt.		
1st Lesson ...	Mal. 3, to v. 7	Mal. 4
2nd Lesson...	Matt. 3	Matt. 14, to v. 13
St. Peter.		
1st Lesson ...	Ezek. 3, v. 4 to v. 15	Zech. 3
2nd Lesson...	John 21, v. 15 to v. 23	Acts 4, v. 8 to v. 23
St. James.		
1st Lesson ...	2 Kings 1, to v. 16	Jer. 26, v. 8 to v. 16
2nd Lesson...	Luke 9, v. 51 to v. 57	
St. Bartholomew.		
1st Lesson ...	Gen. 28, v. 10 to v. 18	Deut. 18, v. 15
St. Matthew.		
1st Lesson ...	1 Kings 19, v. 15	1 Chron. 29, to v. 20
St. Michael.		
1st Lesson ...	Gen. 32	Dan. 10, v. 4
2nd Lesson...	Acts 12, v. 5 to v. 18	Rev. 14, v. 14
St. Luke.		
1st Lesson ...	Isaiah 55	Ecclus. 38, to v. 15
St. Simon and St. Jude.		
1st Lesson ...	Isaiah 28, v. 9 to v. 17	Jer. 3, v. 12 to v. 19
All Saints.		
1st Lesson ...	Wisd. 3, to v. 10	Wisd. 5, to v. 17
2nd Lesson...	Heb. 11, v. 33 & 12, to v. 7	Rev. 19, to v 17

PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	Evensong.		Mattins.	Evensong.
Christm. Day..	Psalm 19	Psalm 89	*Easter Day ...*	Psalm 2	Psalm 113
.....	— 45	— 110	.....	— 57	— 114
.....	— 85	— 132	.....	— 111	— 118
Ash Wednesd.	Psalm 6	Psalm 102	*Ascension Day*	Psalm 8	Psalm 24
.....	— 32	— 130	.....	— 15	— 47
.....	— 38	— 143	.....	— 21	— 108
Good Friday...	Psalm 22	Psalm 69	*Whit Sunday.*	Psalm 48	Psalm 104
.....	— 40	— 88	.....	— 68	— 145
.....	— 54				

THE CALENDAR,
WITH THE TABLE OF LESSONS.

JANUARY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	A	*Circumcision.*	.....	.....	.....	.....
2	b	.....	Gen. 1, to *v.* 20	Matt. 1, *v.* 18	Gen. 1, *v.* 20 to 2, *v.* 4	Acts 1
3	c	.....	— 2, *v.* 4	— 2	— 3, to *v.* 20	— 2, to *v.* 22
4	d	.....	— 3, *v.* 20 to 4, *v.* 16	— 3	— 4, *v.* 16	— 2, *v.* 22
5	e	.....	— 5, to *v.* 28	— 4, to *v.* 23	— 5, *v.* 28 to 6, *v.* 9	— 3
6	f	*Epiphany.*	.....	.....	.....	.....
7	g	.....	— 6, *v.* 9	— 4, *v.* 23 to 5, *v.* 13	— 7	— 4, to *v.* 32
8	A	Lucian, P. & Mart.	— 8	— 5, *v.* 13 to *v.* 33	— 9, to *v.* 20	— 4, *v.* 32 to 5, *v.* 17
9	b	.....	— 11, to *v.* 10	— 5, *v.* 33	— 12	— 5, *v.* 17
10	c	.....	— 13	— 6, to *v.* 19	— 14	— 6
11	d	.....	— 15	— 6, *v.* 19 to 7, *v.* 7	— 16	— 7, to *v.* 35
12	e	.....	— 17, to *v.* 23	— 7, *v.* 7 to *v.* 13	— 18, to *v.* 17	— 7, *v.* 35 to 8, *v.* 5
13	f	Hilary, Bp. & Con.	— 18, *v.* 17	— 8, to *v.* 18	— 19, *v.* 12 to *v.* 30	— 8, *v.* 5 to *v.* 26
14	g	.....	— 20	— 8, *v.* 18	— 21, to *v.* 22	— 8, *v.* 26
15	A	.....	— 21, *v.* 23 to 22, *v.* 20	— 9, to *v.* 18	— 23	— 9, to *v.* 23
16	b	.....	— 24, to *v.* 29	— 9, *v.* 18	— 24, *v.* 29 to *v.* 52	— 9, *v.* 23
17	c	.....	— 24, *v.* 52	— 10, to *v.* 24	— 25, *v.* 5 to *v.* 19	— 10, to *v.* 24
18	d	Prisca, Virg. & M..	— 25, *v.* 19	— 10, *v.* 24	— 26, to *v.* 18	— 10, *v.* 2
19	e	.....	— 26, *v.* 18	— 11	— 27, to *v.* 30	— 11
20	f	Fabian, Bp. & M....	— 27, *v.* 30	— 12, to *v.* 22	— 28	— 12
21	g	Agnes, Virg. & M..	— 29, to *v.* 21	— 12, *v.* 22	— 31, to *v.* 25	— 13, to *v.* 26
22	A	Vincent, D. & M....	— 31, *v.* 36	— 13, to *v.* 24	— 32, to *v.* 22	— 13, *v.* 26
23	b	.....	— 32, *v.* 22	— 13, *v.* 24 to *v.* 53	— 33	— 14
24	c	.....	— 35, to *v.* 21	— 13, *v.* 53 to 14, *v.* 13	— 37, to *v.* 12	— 15, to *v.* 30
25	d	*Conver. of St. Paul*	.....	.....	.....	.....
26	e	.....	— 37, *v.* 12	— 14, *v.* 13	— 39	— 15, *v.* 30 to 16, *v.* 16
27	f	.....	— 40	— 15, to *v.* 21	— 41, to *v.* 17	— 16, *v.* 16
28	g	.....	— 41, *v.* 17 to *v.* 53	— 15, *v.* 21	— 41, *v.* 53 to 42, *v.* 25	— 17, to *v.* 16
29	A	.....	— 42, *v.* 25	— 16, to *v.* 24	— 43, to *v.* 25	— 17, *v.* 16
30	b	.....	— 43, *v.* 25 to 44, *v.* 14	— 16, *v.* 24 to 17, *v.* 14	— 44, *v.* 14	— 18, to *v.* 24
31	c	.....	— 45, to *v.* 25	— 17, *v.* 14	— 45, *v.* 25 to 46, *v.* 8	— 18, *v.* 24 to 19, *v.* 21

THE CALENDAR,
WITH THE TABLE OF LESSONS.

FEBRUARY HATH XXVIII DAYS, In every Leap Year 29 days.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	..... *Fast*	Gen. 46, *v.* 26 to 47, *v.* 13	Matt. 18, to *v.* 21	Gen. 47, *v.* 13	Acts 19, *v.* 21
2	e	*Purificat. of V. M.*	.....	—— 18, *v.* 21 to 19, *v.* 3	.....	—— 20, to *v.* 17
3	f	Blasius, Bp. & Mar.	—— 48	—— 19, *v.* 3 to *v.* 27	—— 49	—— 20, *v.* 17
4	g	.....	—— 50	—— 19, *v.* 27 to 20, *v.* 17	Exod. 1	—— 21, to *v.* 17
5	A	Agatha, Vir. & Mar.	Exod. 2	—— 20, *v.* 17	—— 3	—— 21, *v.* 17 to *v.* 37
6	b	.....	—— 4, to *v.* 24	—— 21, to *v.* 23	—— 4, *v.* 27 to 5, *v.* 15	—— 21, *v.* 37 to 22, *v.* 23
7	c	.....	—— 5, *v.* 15 to 6, *v.* 14	—— 21, *v.* 23	—— 6, *v.* 28 to 7, *v.* 14	—— 22, *v.* 23 to 23, *v.* 12
8	d	.....	—— 7, *v.* 14	—— 22, to *v.* 15	—— 8, to *v.* 20	—— 23, *v.* 12
9	e	.....	—— 8, *v.* 20 to 9, *v.* 13	—— 22, *v.* 15 to *v.* 41	—— 9, *v.* 13	—— 24
10	f	.....	—— 10, to *v.* 21	—— 22, *v.* 41 to 23, *v.* 13	—— 10, *v.* 21 & 11	—— 25
11	g	.....	—— 12, to *v.* 21	—— 23, *v.* 13	—— 12, *v.* 21 to *v.* 43	—— 26
12	A	.....	—— 13, *v.* 43 to 15, *v.* 17	—— 24, to *v.* 29	—— 13, *v.* 17 to 14, *v.* 10	—— 27, to *v.* 18
13	b	.....	—— 14, *v.* 10	—— 24, *v.* 29	—— 15, to *v.* 22	—— 27, *v.* 18
14	c	Valentine, Bp. & M.	—— 15, *v.* 22 to 16, *v.* 11	—— 25, to *v.* 31	—— 16, *v.* 11	—— 28, to *v.* 17
15	d	.....	—— 17	—— 25, *v.* 31	—— 18	—— 28, *v.* 17
16	e	.....	—— 19	—— 26, to *v.* 31	—— 20, to *v.* 22	Rom. 1
17	f	.....	—— 21, to *v.* 18	—— 26, *v.* 31 to *v.* 57	—— 22, *v.* 21 to 23, *v.* 10	—— 2, to *v.* 17
18	g	.....	—— 23, *v.* 14	—— 26, *v.* 57	—— 24	—— 2, *v.* 17
19	A	.....	—— 25, to *v.* 23	—— 27, to *v.* 27	—— 28, to *v.* 13	—— 3
20	b	.....	—— 28, *v.* 29 to *v.* 42	—— 27, *v.* 27 to *v.* 57	—— 29, *v.* 35 to 30, *v.* 11	—— 4
21	c	.....	—— 31	—— 27, *v.* 57	—— 32, to *v.* 15	—— 5
22	d	.....	—— 32, *v.* 15	—— 28	—— 33, to *v.* 12	—— 6
23	e	..... *Fast*	—— 33, *v.* 12 to 34, *v.* 10	Mark 1, to *v.* 21	—— 34, *v.* 10 to *v.* 27	—— 7
24	f	*St. Matthias*, Ap.	.....	—— 1, *v.* 21	.....	—— 8, to *v.* 18
25	g	.....	—— 34, *v.* 27	—— 2, to *v.* 23	—— 35, *v.* 29 to 36, *v.* 8	—— 8, *v.* 18
26	A	.....	—— 39, *v.* 30	—— 2, *v.* 23 to 3, *v.* 13	—— 40, to *v.* 17	—— 9, to *v.* 19
27	b	.....	—— 40, *v.* 17	—— 3, *v.* 13	Levit. 9, *v.* 22 to 10, *v.* 12	—— 9 *v.* 19
28	c	.....	Levit. 14, to *v.* 23	—— 4, to *v.* 35	—— 16, to *v.* 23	—— 10
29	...	.....	—— 19, to *v.* 19	Matt. 7	—— 19, *v.* 30 to 20, *v.* 9	—— 12
...	...	.....	.....	.....	.....	.....
...	...	.....	.....	.....	.....	.....

THE CALENDAR,
WITH THE TABLE OF LESSONS.

MARCH HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	David, Archbp...	Levit. 25, to *v.* 18	Mark 4, *v.* 35 to 5, *v.* 21	Levit. 25, *v.*18 to *v.*44	Rom. 11, to *v.* 25
2	e	Chad, Bishop ...	—— 26, to *v.* 21	—— 5, *v.* 21	—— 26, *v.* 21	—— 11, *v.* 25
3	f	.....	Num. 6	—— 6, to *v.* 14	Num. 9, *v.* 15 to 10, *v.* 11	—— 12
4	g	.....	—— 10, *v.* 11	—— 6, *v.* 14 to *v.* 30	—— 11, to *v.* 24	—— 13
5	A	.....	—— 11, *v.* 24	—— 6, *v.* 30	—— 12	—— 14, & 15, to *v.* 8
6	b	.....	—— 13, *v.* 17	—— 7, to *v.* 24	—— 14, to *v.* 26	—— 15, *v.* 8
7	c	Perpetua, Mart..	—— 14, *v.* 26	—— 7, *v.* 24 to 8, *v.* 10	—— 16, to *v.* 24	—— 16
8	d	.....	—— 16, *v.* 23	—— 8, *v.* 10 to 9, *v.* 2	—— 17	1 Cor. 1, to *v.* 26
9	e	.....	—— 20, to *v.* 14	—— 9, *v.* 2 to *v.* 30	—— 20, *v.* 14	—— 1, *v.* 26 & 2
10	f	.....	—— 21, to *v.* 19	—— 9, *v.* 30	—— 21, *v.* 10 to *v.* 32	—— 3
11	g	.....	—— 22, to *v.* 22	—— 10, to *v.* 32	—— 22, *v.* 22	—— 4, to *v.* 18
12	A	Gregory, Bishop..	—— 23	—— 10, *v.* 32	—— 24	—— 4, *v.* 18 & 5
13	b	.....	—— 25	—— 11, to *v* 27	—— 27, *v.* 12	—— 6
14	c	.....	Deut. 1, to *v* 19	—— 11, *v.* 27 to 12, *v.* 13	Deut. 1, *v.* 19	—— 7, to *v.* 25
15	d	.....	—— 2, to *v.* 26	—— 12, *v.* 13 to *v.* 35	—— 2, *v.* 26 to 3, *v.* 18	—— 7, *v.* 25
16	e	.....	—— 3, *v.* 18	—— 12, *v.* 35 to 13, *v.* 14	—— 4, to *v.* 25	—— 8
17	f	.....	—— 4, *v.* 25 to *v.* 41	—— 13, *v.* 14	—— 5, to *v.* 22	—— 9
18	g	Edw. King of W. (Saxons	—— 5, *v.* 22	—— 14, to *v.* 27	—— 6	—— 10, & 11, *v.* 1
19	A	.....	—— 7, to *v.* 12	—— 14, *v.* 27 to *v.* 53	—— 7, *v.* 12	—— 11, *v.* 2 to *v.* 17
20	b	.....	—— 8	—— 14, *v.* 53	—— 10, *v.* 8	—— 12, *v.* 17
14 21	c	Benedict, Abbot.	—— 11, to *v.* 18	—— 15, to *v.* 42	—— 11, *v.* 18	—— 12, to *v.* 28
3 22	d	.....	—— 15, to *v.* 16	—— 15, *v.* 42 & 16	—— 17, *v.* 8	—— 12, *v.* 28 & 13
23	e	.....	—— 18, *v.* 9	Luke 1, to *v.* 26	—— 24, *v.* 5	—— 14, to *v.* 20
11 24	f	..... *Fast*	—— 26	—— 1, *v.* 26 to *v.* 46	—— 27	—— 14, *v.* 20
25	g	*Annunc. of V. M.*	.....	—— 1, *v.* 46	.....	—— 15, to *v.* 35
19 26	A	.....	—— 28, to *v.* 15	—— 2, to *v.* 21	—— 28, *v.* 15 to *v.* 47	—— 15, *v.* 35
8 27	b	.....	—— 28, *v.* 47	—— 2, *v.* 21	—— 29, *v.* 9	—— 16
28	c	.....	—— 30	—— 3, to *v.* 23	—— 31, to *v.* 14	2 Cor. 1, to *v.* 23
16 29	d	.....	—— 31, *v.* 14 to *v.* 30	—— 4, to *v.* 16	—— 31, *v.* 30 to 32, *v.* 44	—— 1, *v.* 23 to 2, *v.* 14
5 30	e	.....	—— 32, *v.* 44	—— 4, *v.* 16	—— 33	—— 2, *v.* 14 & 3
31	f	.....	—— 34	—— 5, to *v.* 17	Joshua 1	—— 4

THE CALENDAR,
WITH THE TABLE OF LESSONS.

APRIL HATH XXX DAYS.				MORNING PRAYER.		EVENING PRAYER.	
				FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
18	1	g	.....	Joshua 2	Luke 5, *v.* 17	Joshua 3	2 Cor. 5.
2	2	A	.....	—— 4	—— 6, to *v.* 20	—— 5	—— 6, & 7, *v.* 1
	3	b	Richard, Bishop.	—— 6	—— 6, *v.* 20	—— 7	—— 7, *v.* 2
10	4	c	St. Ambrose, Bp.	—— 9, *v.* 3	—— 7, to *v.* 24	—— 10, to *v.* 16	—— 8
	5	d	.....	—— 21, *v.* 43 to 22, *v.* 11	—— 7, *v.* 24	—— 22, *v.* 11	—— 9
18	6	e	.....	—— 23	—— 8, to *v.* 26	—— 24	—— 10
7	7	f	.....	Judges 2	—— 8, *v.* 26	Judges 4	—— 11, to *v.* 30
	8	g	.....	—— 5	—— 9, to *v.* 28	—— 6, to *v.* 24	—— 11, *v.* 30 to 12, *v.* 14
15	9	A	.....	—— 6, *v.* 24	—— 9, *v.* 28 to *v.* 51	—— 7	—— 12, *v.* 14 & 13
4	10	b	.....	—— 8, *v.* 32 to 9, *v.* 25	—— 9, *v.* 51 to 10, *v.* 17	—— 10	Gal. 1
	11	c	.....	—— 11, to *v.* 29	—— 10, *v.* 17	—— 11, *v.* 29	—— 2
12	12	d	.....	—— 13	—— 11, to *v.* 29	—— 14	—— 3
1	13	e	.....	—— 15	—— 11, *v.* 29	—— 16	—— 4, to *v.* 21
	14	f	.....	Ruth 1	—— 12, to *v.* 35	Ruth 2	—— 4, *v.* 21 to 5, *v.* 13
9	15	g	.....	—— 3	—— 12, *v.* 35	—— 4	—— 5, *v.* 13
	16	A	.....	1 Sam. 1	—— 13, to *v.* 18	1 Sam. 2, to *v.* 21	—— 6
17	17	b	.....	—— 2, *v.* 21	—— 13, *v.* 18	—— 3	Eph. 1
6	18	c	.....	—— 4	—— 14, to *v.* 25	—— 5	—— 2
	19	d	Alphege, Abp....	—— 6	—— 14, *v.* 25 to 15, *v.* 11	—— 7	—— 3
	20	e	.....	—— 8	—— 15, *v.* 11	—— 9	—— 4, to *v.* 25
	21	f	.....	—— 10	—— 16	—— 11	—— 4, *v.* 25 to 5, *v.* 22
	22	g	.....	—— 12	—— 17, to *v.* 20	—— 13	—— 5, *v.* 22 to 6, *v.* 10
23	A	St. George, Mart.	—— 14, to *v.* 24	—— 17, *v.* 20	—— 14, *v.* 24 to *v.* 47	—— 6, *v.* 10	
	24	b	.....	—— 15	—— 18, to *v.* 31	—— 16	Phil. 1
	25	c	*St. Mark*, Evang.	.....	—— 18, *v.* 31 to 19, *v.* 11	.....	—— 2
	26	d	.....	—— 17, to *v.* 31	—— 19, *v.* 11 to *v.* 28	—— 17, *v.* 31 to *v.* 55	—— 3
	27	e	.....	—— 17, *v.* 55 to 18, *v.* 17	—— 19, *v.* 28	—— 19	—— 4
	28	f	.....	—— 20, to *v.* 18	—— 20, to *v.* 27	—— 20, *v.* 18	Col. 1, to *v.* 21
	29	g	.....	—— 21	—— 20, *v.* 27 to 21, *v.* 5	—— 22	—— 1, *v.* 21 to 2, *v.* 8
	30	A	.....	—— 23	—— 21, *v.* 5	—— 24, & 25, *v.* 1	—— 2, *v.* 8
...	...	...	.....	.....	.....	.....	.....

THE CALENDAR,
WITH THE TABLE OF LESSONS.

MAY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	b	*St. Philip and St. James*	.....	.....	.....	Colos. 3, to v. 18
2	c	.....	1 Sam. 26	Luke 22, to v. 31	1 Sam. 28, v. 3	—— 3, v. 18 to 4, v. 7
3	d	Invent. of the Cross	—— 31	—— 22, v. 31 to v. 54	2 Sam. 1	—— 4, v. 7
4	e	.....	2 Sam. 3, v. 17	—— 22, v. 54	—— 4	1 Thess. 1
5	f	.....	—— 6	—— 23, to v. 26	—— 7, to v. 18	—— 2
6	g	St. John Port. Lat.	—— 7, v. 18	—— 23, v. 26 to v. 50	—— 9	—— 3
7	A	.....	—— 11	—— 23, v. 50 to 24, v. 13	—— 12, to v. 24	—— 4
8	b	.....	—— 13, v. 38 to 14, v. 26	—— 24, v. 13	—— 15, to v. 16	—— 5
9	c	.....	—— 15, v. 16	John 1, to v. 29	—— 16, to v. 15	2 Thess. 1
10	d	.....	—— 16, v. 15 to 17, v. 24	—— 1, v. 29	—— 17, v. 24 to 18, v. 18	—— 2
11	e	.....	—— 18, v. 18	—— 2	—— 19, to v. 24	—— 3
12	f	.....	—— 19, v. 24	—— 3, to v. 22	—— 21, to v. 15	1 Tim. 1 to v. 18
13	g	.....	—— 22, to v. 24	—— 3, v. 22	—— 24	—— 1, v. 18 & 2
14	A	.....	1 Kings 1, to v. 28	—— 4, to v. 31	1 Kings 1, v. 28 to v. 49	—— 3
15	b	.....	1 Chron. 29, v. 10	—— 4, v. 31	—— 3	—— 4
16	c	.....	1 Kings 4, v. 20	—— 5, to v. 24	—— 5	—— 5
17	d	.....	—— 6, to v. 15	—— 5, v. 24	—— 8, to v. 22	—— 6
18	e	.....	—— 8, v. 22 to v. 54	—— 6, to v. 22	—— 8, v. 54 to 9, v. 10	2 Tim. 1
19	f	Dunstan, Archbp.	—— 10	—— 6, v. 22 to v. 41	—— 11, to v. 26	—— 2
20	g	.....	—— 11, v. 26	—— 6, v. 41	—— 12, to v. 25	—— 3
21	A	.....	—— 12, v. 25 to 13, v. 11	—— 7, to v. 25	—— 13, v. 11	—— 4
22	b	.....	—— 14, to v. 21	—— 7, v. 25	—— 15, v. 23 to 16, v. 8	Titus 1
23	c	.....	—— 16, v. 8	—— 8, to v. 31	—— 17	—— 2
24	d	.....	—— 18, to v. 17	—— 8, v. 31	—— 18, v. 17	—— 3
25	e	.....	—— 19	—— 9, to v. 39	—— 21	Philemon
26	f	Augustine, Archbp.	—— 22, to v. 41	—— 9, v. 39 to 10, v. 22	2 Kings 1	Heb. 1
27	g	Ven. Bede, Presb.	2 Kings 2	—— 10, v. 22	—— 4, v. 8	—— 2, & 3, to v. 7
28	A	.....	—— 5	—— 11, to v. 17	—— 6, to v. 24	—— 3, v. 7 to 4, v. 14
29	b	.....	—— 6, v. 24	—— 11, v. 17 to v. 47	—— 7	—— 4, v. 14 & 5
30	c	.....	—— 8, to v. 16	—— 11, v. 47 to 12, v. 20	—— 9	—— 6
31	d	.....	—— 10, to v. 18	—— 12, v. 20	—— 10, v. 18	—— 7

THE CALENDAR,
WITH THE TABLE OF LESSONS.

JUNE HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	c	Nicomede, Martyr.	2 Kings 13	John 13, to v. 21	2 Kings 17, to v. 24	Heb. 8
2	f	.....	—— 17, v. 24	—— 13, v. 21	2 Chron. 12	—— 9
3	g	.....	2 Chron. 13	—— 14	—— 14	—— 10, to v. 19
4	A	.....	—— 15	—— 15	—— 16, & 17, to v. 14	—— 10, v. 19
5	b	Boniface, Bp. & M.	—— 19	—— 16, to v. 16	—— 20, to v. 31	—— 11, to v. 17
6	c	.....	—— 20, v. 31 & 21	—— 16, v. 16	—— 22	—— 11, v. 17
7	d	.....	—— 23	—— 17	—— 24	—— 12
8	e	.....	—— 25	—— 18, to v. 28	—— 26, & 27	—— 13
9	f	.....	—— 28	—— 18, v. 28	2 Kings 18, to v. 9	James 1
10	g	.....	—— 29, v. 3 to v. 21	—— 19, to v. 25	2 Chron. 30, & 31, v. 1	—— 2
11	A	*St. Barnabas*, Ap [and Mart.	.....	.....	.....	.....
12	b	.....	2 Kings 18, v. 13	—— 19, v. 25	2 Kings 19, to v. 20	—— 3
13	c	.....	—— 19, v. 20	—— 20, to v. 19	—— 20	—— 4
14	d	.....	Isai. 33, v. 9 to v. 21	—— 20, v. 19	2 Chron. 33	—— 5
15	e	.....	2 Kings 22	—— 21	2 Kings 23, to v. 21	1 Pet. 1, to v. 22
16	f	.....	—— 23, v. 21 to 24, v. 8	Acts 1	—— 24, v. 8 to 25, v. 8	—— 1, v. 22 to 2, v. 11
17	g	St. Alban, Martyr.	—— 25, v. 8	—— 2, to v. 22	Ezra 1, & 3	—— 2, v. 11 to 3, v. 8
18	A	.....	Ezra 4	—— 2, v. 22	—— 5	—— 3, v. 8 to 4, v. 7
19	b	.....	—— 7	—— 3	—— 8, v. 15	—— 4, v. 7
20	c	Trans. of Edw. King [of W. Sax.	—— 9	—— 4, to v. 32	—— 10, to v. 20	—— 5
21	d	.....	Nehem. 1	—— 4, v. 32 to 5, v. 17	Nehem. 2	2 Peter 1
22	e	.....	—— 4	—— 5, v. 17	—— 5	—— 2
23	f	..... *Fast*	—— 6, & 7, to v. 5	—— 6	—— 7, v. 73 & 8	—— 3
24	g	*St. John Baptist*...	.....	.....	.....	.....
25	A	.....	—— 13, to v. 15	—— 7, to v. 35	—— 13, v. 15	1 John 1
26	b	.....	Esther 1	—— 7, v. 35 to 8, v. 5	Esther 2, v. 15 & 3	—— 2, to v. 15
27	c	.....	—— 4	—— 8, v. 5 to v. 26	—— 5	—— 2, v. 15
28	d	..... *Fast*	—— 6	—— 8, v. 26	—— 7	—— 3, to v. 16
29	e	*St. Peter*, Ap. & M.	.....	.....	.....	.....
30	f	.....	Job 1	—— 9, to v. 23	Job 2	—— 3, v. 16 to 4, v. 7
...	...	.....	.....	.....	.....	.....

THE CALENDAR,
WITH THE TABLE OF LESSONS.

JULY HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	g	.....	Job 3	Acts 2, *v.* 23	Job 4	1 John 4, *v.* 7
2	A	Visit. of Bl. V. M..	—— 5	——10, to *v.* 24	—— 6	—— 5
3	b	.....	—— 7	—— 10, *v.* 24	—— 9	2 John
4	c	Tran. Martin, Bp.	—— 10	—— 11	—— 11	3 John
5	d	.....	—— 12	—— 12	—— 13	Jude
6	e	.....	—— 14	—— 13, to *v.* 26	—— 16	Matt. 1, *v.* 18
7	f	.....	—— 17	—— 13, *v.* 26	—— 19	—— 2
8	g	.....	—— 21	—— 14	—— 22, *v.* 12 to *v.* 29	—— 3
9	A	.....	—— 23	—— 15, to *v.* 30	—— 24	—— 4, to *v.* 23
10	b	.....	—— 25, & 26	—— 15, *v.* 30 to 16, *v.* 16	—— 27	—— 4, *v.* 23 to 5, *v.* 13
11	c	.....	—— 28	—— 16, *v.* 16	—— 29, & 30, *v.* 1	—— 5, *v.* 13 to 6, *v.* 33
12	d	.....	—— 30, *v.* 12 to *v.* 27	—— 17, to *v.* 16	—— 31, *v.* 13	—— 6, *v.* 33
13	e	.....	—— 32	—— 17, *v.* 16	—— 38, to *v.* 39	—— 6, to *v.* 19
14	f	.....	—— 38, *v.* 39 & 39	—— 18, to *v.* 24	—— 40	—— 6, *v.* 19 to 7, *v.* 7
15	g	Swithun, Bishop	—— 41	—— 18, *v.* 24 to 19, *v.* 21	—— 42	—— 7, *v.* 7
16	A	.....	Prov. 1, to *v.* 20	—— 19, *v.* 21	Prov. 1, *v.* 20	—— 8, to *v.* 18
17	b	.....	—— 2	—— 20, to *v.* 17	—— 3, to *v.* 27	—— 8, *v.* 18
18	c	.....	—— 3, *v.* 27 to 4, *v.* 20	—— 20, *v.* 17	—— 4, *v.* 20 to 5, *v.* 15	—— 9, to *v.* 18
19	d	.....	—— 5, *v.* 15	—— 21, to *v.* 17	—— 6, to *v.* 20	—— 9, *v.* 18
20	e	Margaret, V. & M.	—— 7	—— 21, *v.* 17 to *v.* 37	—— 8	—— 10, to *v.* 24
21	f	.....	—— 9	—— 21, *v.* 37 to 22, *v.* 23	—— 10, *v.* 16	—— 10, *v.* 24
22	g	St. Mary Magdalene	—— 11, to *v.* 15	—— 22, *v.* 23 to 23, *v.* 12	—— 11, *v.* 15	—— 11
23	A	.....	—— 12, *v.* 10	—— 23, *v.* 12	—— 13	—— 12, to *v.* 22
24	b	..... *Fast*	—— 14, *v.* 9 to *v.* 23	—— 24	—— 14, *v.* 23 to 15, *v.* 18	—— 12, *v.* 22
25	c	*St. James*, Apostle.	.....	.....	.....	—— 13, to *v.* 24
26	d	St. Anne	—— 15, *v.* 18	—— 25	—— 16, to *v.* 20	—— 13, *v.* 24 to *v.* 53
27	e	.....	—— 16, *v.* 31 to 17, *v.* 13	—— 26	—— 18, *v.* 10	—— 13, *v.* 53 to 14, *v.* 13
28	f	.....	—— 19, *v.* 13	—— 27	—— 20, to *v.* 23	—— 14, *v.* 13
29	g	.....	—— 21, to *v.* 17	—— 28, to *v.* 17	—— 22, to *v.* 17	—— 15, to *v.* 21
30	A	.....	—— 23, *v.* 10	—— 28, *v.* 17	—— 24, *v.* 21	—— 15, *v.* 21
31	b	.....	—— 25	Rom. 1	—— 26, to *v.* 21	—— 16, to *v.* 24

THE CALENDAR,
WITH THE TABLE OF LESSONS.

AUGUST HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	c	Lammas Day	Prov. 27, to v. 23	Rom. 2, to v. 17	Prov. 28, to v. 15	Matt. 16, v. 24 to 17, v. 14
2	d	.....	—— 30, to v. 18	—— 2, v. 17	—— 31, v. 10	—— 17, v. 14
3	e	.....	Eccles. 1	—— 3	Eccles. 2, to v. 12	—— 18, to v. 21
4	f	.....	—— 3	—— 4	—— 4	—— 18, v. 21 to 19, v. 3
5	g	.....	—— 5	—— 5	—— 6	—— 19, v. 3 to v. 27
6	A	Transfiguration ...	—— 7	—— 6	—— 8	—— 19, v. 27 to 20, v. 17
7	b	Name of Jesus.....	—— 9	—— 7	—— 11	—— 20, v. 17
8	c	.....	—— 12	—— 8, to v. 13	Jeremiah 1	—— 21, to v. 23
9	d	.....	Jeremiah 2, to v. 14	—— 8, v. 18	—— 5, to v. 19	—— 21, v. 23
10	e	St. Lawrence, M....	—— 5, v. 19	—— 9, to v. 19	—— 6, to v. 22	—— 22, to v. 15
11	f	.....	—— 7, to v. 17	—— 9, v. 19	—— 8, v. 4	—— 22, v. 15 to v. 41
12	g	.....	—— 9, to v. 17	—— 10	—— 13, v. 8 to v. 24	—— 22, v. 41 to 23, v. 13
13	A	.....	—— 15	—— 11, to v. 25	—— 17, to v. 19	—— 23, v. 13
14	b	.....	—— 18, to v. 18	—— 11, v. 25	—— 19	—— 24, to v. 29
15	c	.....	—— 21	—— 12	—— 22, to v. 13	—— 24, v. 29
16	d	.....	—— 22, v. 13	—— 13	—— 23, to v. 16	—— 25, to v. 31
17	e	.....	—— 24	—— 14, & 15, to v. 8	—— 25, to v. 15	—— 25, v. 31
18	f	.....	—— 26	—— 15, v. 8	—— 28	—— 26, to v. 31
19	g	.....	—— 29, v. 4 to v. 20	—— 16	—— 30	—— 26, v. 31 to v. 57
20	A	.....	—— 31, to v. 15	1 Cor. 1, to v. 26	—— 31, v. 15 to v. 38	—— 26, v. 57
21	b	.....	—— 33, to v. 14	—— 1, v. 26 & 2	—— 33, v. 14	—— 27, to v. 27
22	c	.....	—— 35	—— 3	—— 36, to v. 14	—— 27, v. 27 to v. 57
23	d	..... *Fast*	—— 36, v. 14	—— 4, to v. 18	—— 38, to v. 14	—— 27, v. 57
24	e	*St. Bartholomew*...	.....	—— 4, v. 18 & 5	.....	—— 28
25	f	.....	—— 38, v. 14	—— 6	—— 39	Mark 1, to v. 21
26	g	.....	—— 50, to v. 21	—— 7, to v. 25	—— 51, v. 54	—— 1, v. 21
27	A	.....	Ezek. 1, to v. 15	—— 7, v. 25	Ezek. 1, v. 15	—— 2, to v. 23
28	b	St. Augustine, Bp.	—— 2	—— 8	—— 3, to v. 15	—— 2, v. 23 to 3, v. 13
29	c	St. John Baptist [beheaded	—— 3, v. 15	—— 9	—— 8	—— 3, v. 13
30	d	.....	—— 9	—— 10, & 11, v. 1	—— 11, v. 14	—— 4, to v. 35
31	e	.....	—— 12, v. 17	—— 11, v. 2 to v. 17	—— 13, to v. 17	—— 4, v. 35 to 5, v. 21

THE CALENDAR,
WITH THE TABLE OF LESSONS.

SEPTEMBER HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	f	Giles, Abbot & C...	Ezek. 13, v. 17	1 Cor. 11, v. 17	Ezek. 14, to v. 12	Mark 5, v. 21
2	g	.....	—— 14, v. 12	—— 12, to v. 28	—— 16, v. 44	—— 6, to v. 14
3	A	.....	—— 18, to v. 19	—— 12, v. 28 & 13	—— 18, v. 19	—— 6, v. 14 to v. 30
4	b	.....	—— 20, to v. 18	—— 14, to v. 20	—— 20, v. 18 to v. 33	—— 6, v. 30
5	c	.....	—— 20, v. 33 to v. 44	—— 14, v. 20	—— 22, v. 23	—— 7, to v. 24
6	d	.....	—— 24, v. 15	—— 15, to v. 35	—— 26	—— 7, v. 24 to 8, v. 10
7	e	Evurtius, Bishop...	—— 27, to v. 26	—— 15, v. 35	—— 27, v. 26	—— 8, v. 10 to 9, v. 2
8	f	Nativ. of V. Mary .	—— 28, to v. 20	—— 16	—— 31	—— 9, v. 2 to v. 30
9	g	.....	—— 32, to v. 17	2 Cor. 1, to v. 23	—— 33, to v. 21	—— 9, v. 30
10	A	.....	—— 33, v. 21	—— 1, v. 23 to 2, v. 14	—— 34, to v. 17	—— 10, to v. 32
11	b	.....	—— 34, v. 17	—— 2, v. 14 & 3	—— 36, v. 16 to v. 33	—— 10, v. 32
12	c	.....	—— 37, to v. 15	—— 4	—— 37, v. 15	—— 11, to v. 27
13	d	.....	—— 47, to v. 13	—— 5	Dan. 1	—— 11, v. 27 to 12, v. 13
14	e	Holy Cross Day ...	Dan. 2, to v. 24	—— 6, & 7, v. 1	—— 2, v. 24	—— 12, v. 13 to v. 35
15	f	.....	—— 3	—— 7, v. 2	—— 4 to v. 19	—— 12, v. 35 to 13, v. 14
16	g	.....	—— 4, v. 19	—— 8	—— 5, to v. 17	—— 13, v. 14
17	A	Lambert, Bp. & M.	—— 5, v. 17	—— 9	—— 6	—— 14, to v. 27
18	b	.....	—— 7, to v. 15	—— 10	—— 7, v. 15	—— 14, v. 27 to v. 53
19	c	.....	—— 9, to v. 20	—— 11, to v. 30	—— 9, v. 20	—— 14, v. 53
20	d	..... *Fast*	—— 10, to v. 20	—— 11, v. 30 to 12, v. 14	—— 12	—— 15, to v. 42
21	e	*St. Matthew*, Ap.	.....	—— 12, v. 14 & 13	.....	—— 15, v. 42 & 16
22	f	.....	Hosea 2, v. 14	Gal. 1	Hosea 4, to v. 13	Luke 1, to v. 26
23	g	.....	—— 5, v. 8 to 6, v. 7	—— 2	—— 7, v. 8	—— 1, v. 26 to v. 57
24	A	.....	—— 8	—— 3	—— 9	—— 1, v. 57
25	b	.....	—— 10	—— 4, to v. 21	—— 11, & 12, to v. 7	—— 2, to v. 21
26	c	St. Cyprian, Abp....	—— 13, to v. 15	—— 4, v. 21 to 5, v. 13	—— 14	—— 2, v. 21
27	d	.....	Joel 1	—— 5, v. 13	Joel 2, to v. 15	—— 3, to v. 23
28	e	.....	—— 2, v. 15 to v. 28	—— 6	—— 2, v. 28 to 3, v. 9	—— 4, to v. 16
29	f	*St. Michael*	.....	.....	.....	.....
30	g	St. Jerom, C. & D.	—— 3, v. 9	Eph. 1	Amos 1, & 2, to v. 4	—— 4, v. 16
...	...	.....	.....	.....	.....	.....

THE CALENDAR,
WITH THE TABLE OF LESSONS.

OCTOBER HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	A	Remigius, Bishop..	Amos 2, *v.* 4 to 3, *v.* 9	Eph. 2	Amos 4, *v.* 4	Luke 5, to *v.* 17
2	b	.....	—— 5, to *v.* 18	—— 3	—— 5, *v.* 18 to 6, *v.* 9	—— 5, *v.* 17
3	c	.....	—— 7	—— 4, to *v.* 25	—— 8	—— 6, to *v.* 20
4	d	.....	—— 9	—— 4, *v.* 25 to 5, *v.* 22	Obadiah	—— 6, *v.* 20
5	e	.....	Jonah 1	—— 5, *v.* 22 to 6, *v.* 10	Jonah 2	—— 7, to *v.* 24
6	f	Faith, Vir. & Mart.	—— 3	—— 6, *v.* 10	—— 4	—— 7, *v.* 24
7	g	.....	Micah 1, to *v.* 10	Phil. 1	Micah 2	—— 8, to *v.* 26
8	A	.....	—— 3	—— 2	—— 4	—— 8, *v.* 26
9	b	St. Denys, B. & M.	—— 5	—— 3	—— 6	—— 9, to *v.* 28
10	c	.....	—— 7	—— 4	Nahum 1	—— 9, *v.* 28 to *v.* 51
11	d	.....	Nahum 2	Col. 1, to *v.* 21	—— 3	—— 9, *v.* 51 to 10, *v.* 17
12	e	.....	Habak. 1	—— 1, *v.* 21 to 2, *v.* 3	Habak. 2	—— 10, *v.* 17
13	f	Transl. of K. Edw. [Conf.	—— 3	—— 2, *v.* 3	Zeph. 1, to *v.* 14	—— 11, to *v.* 29
14	g	.....	Zeph. 1, *v.* 14 to 2, *v.* 4	—— 3, to *v.* 18	—— 2, *v.* 4	—— 11, *v.* 29
15	A	.....	—— 3	—— 3, *v.* 18 & 4	Haggai 1	—— 12, to *v.* 55
16	b	.....	Haggai 2, to *v.* 10	1 Thess. 1	—— 2, *v.* 10	—— 12, *v.* 35
17	c	Etheldreda, Virg...	Zech. 1, to *v.* 18	—— 2	Zech. 1, *v.* 18 & 2	—— 13, to *v.* 18
18	d	*St. Luke*, Evang....	.....	—— 3	.....	—— 13, *v.* 18
19	e	.....	—— 3	—— 4	—— 4	—— 14, to *v.* 25
20	f	.....	—— 5	—— 5	—— 6	—— 14, *v.* 25 to 15, *v.* 11
21	g	.....	—— 7	2 Thess. 1	—— 8, to *v.* 14	—— 15, *v.* 11
22	A	.....	—— 8, *v.* 14	—— 2	—— 9, *v.* 9	—— 16
23	b	.....	—— 10	—— 3	—— 11	—— 17, to *v.* 20
24	c	.....	—— 12	1 Tim. 1, to *v.* 18	—— 13	—— 17, *v.* 20
25	d	Crispin, Martyr ...	—— 14	—— 1, *v.* 18 & 2	Mal. 1	—— 18, to *v.* 31
26	e	.....	Mal. 2	—— 3	—— 3, to *v.* 13	—— 18, *v.* 31 to 19, *v.* 11
27	f	..... *Fast*	—— 3, *v.* 13 & 4	—— 4	Wisdom 1	—— 19, *v.* 11 to *v.* 28
28	g	*S. Simon & S. Jude*	.....	—— 5	.....	—— 19, *v.* 28
29	A	.....	Wisdom 2	—— 6	—— 4, *v.* 7	—— 20, to *v.* 27
30	b	.....	—— 6, to *v.* 22	2 Tim. 1	—— 6, *v.* 22 to 7, *v.* 15	—— 20, *v.* 27 to 21, *v.* 5
31	c	..... *Fast*	—— 7, *v.* 15	—— 2	—— 8, to *v.* 19	—— 21, *v.* 5

THE CALENDAR,
WITH THE TABLE OF LESSONS.

NOVEMBER HATH XXX DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	*All Saints' Day*...	.....	.....	.....	.....
2	e	.....	Wisdom 9	2 Tim. 3	Wisdom 11, to *v.* 15	Luke 22, to *v.* 31
3	f	.....	—— 11, *v.* 15 to 12, *v.* 3	—— 4	—— 17	—— 22, *v.* 31 to *v.* 54
4	g	.....	Eccles. 1, to *v.* 14	Titus 1	Eccles. 2	—— 22, *v.* 54
5	A	.....	—— 3, *v.* 17 to *v.* 30	—— 2	—— 4, *v.* 10	—— 23, to *v.* 26
6	b	Leonard, Confessor	—— 5	—— 3	—— 7, *v.* 27	—— 23, *v.* 26 to *v.* 50
7	c	.....	—— 10, *v.* 13	Philemon	—— 14, to *v.* 20	—— 23, *v.* 50 to 24, *v.* 13
8	d	.....	—— 15, *v.* 9	Heb. 1	—— 16, *v.* 17	—— 24, *v.* 13
9	e	.....	—— 18, to *v.* 15	—— 2, & 3, to *v.* 7	—— 18, *v.* 15	John 1, to *v.* 29
10	f	.....	—— 19, *v.* 13	—— 3, *v.* 7 to 4, *v.* 14	—— 22, *v.* 6 to *v.* 24	—— 1, *v.* 29
11	g	St. Martin, B. & C.	—— 24, to *v.* 24	—— 4, *v.* 14 & 5	—— 24, *v.* 24	—— 2
12	A	.....	—— 33, *v.* 7 to *v.* 23	—— 6	—— 34, *v.* 15	—— 3, to *v.* 22
13	b	Britius, Bishop.....	—— 35	—— 7	—— 37, *v.* 8 to *v.* 19	—— 3, *v.* 22
14	c	.....	—— 39, to *v.* 13	—— 8	—— 39, *v.* 13	—— 4, to *v.* 31
15	d	Machutus, Bishop.	—— 41, to *v.* 14	—— 9	—— 42, *v.* 15	—— 4, *v.* 31
16	e	.....	—— 44 to *v.* 16	—— 10, to *v.* 19	—— 50, to *v.* 25	—— 5, to *v.* 24
17	f	Hugh, Bp. Lincoln	—— 51, *v.* 10	—— 10, *v.* 19	Baruch 4, to *v.* 21	—— 5, *v.* 24
18	g	.....	Baruch 4, *v.* 36 & 5	—— 11, to *v.* 17	Isaiah 1, to *v.* 21	—— 6, to *v.* 23
19	A	.....	Isaiah 1, *v.* 21	—— 11, *v.* 17	—— 2	—— 6, *v.* 22 to *v.* 41
20	b	Edmund, K. & M....	—— 8, to *v.* 16	—— 12	—— 4, *v.* 2	—— 6, *v.* 41
21	c	.....	—— 5, to *v.* 18	—— 13	—— 5, *v.* 18	—— 7, to *v.* 23
22	d	Cecilia, V. & Mar..	—— 6	James 1	—— 7, to *v.* 17	—— 7, *v.* 25
23	e	Clement, Bp. & M.	—— 8, *v.* 5 to *v.* 18	—— 2	—— 8, *v.* 18 to 9, *v.* 8	—— 8, to *v.* 31
24	f	.....	—— 9, *v.* 8 to 10, *v.* 5	—— 3	—— 10, *v.* 5 to *v.* 20	—— 8, *v.* 31
25	g	Catherine V. & M.	—— 10, *v.* 20	—— 4	—— 11, to *v.* 10	—— 9, to *v.* 39
26	A	.....	—— 11, *v.* 10	—— 5	—— 12	—— 9, *v.* 39 to 10, *v.* 22
27	b	.....	—— 13	1 Pet. 1, to *v.* 22	—— 14, to *v.* 24	—— 10, *v.* 22
28	c	.....	—— 17	—— 1, *v.* 22 to 2, *v.* 11	—— 18	—— 11, to *v.* 17
29	d	..... *Fast*	—— 19, to *v.* 16	—— 2, *v.* 11 to 3, *v.* 8	—— 19, *v.* 16	—— 11, *v.* 17 to *v.* 47
30	e	*St. Andrew*, Apost.	.....	.....	.....	.....
...	...	.....	.....	.....	.....	.....

THE CALENDAR,
WITH THE TABLE OF LESSONS.

DECEMBER HATH XXXI DAYS.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	f	.....	Isaiah 21, to v. 13	1 Pet. 3, v. 8 to 4, v. 7	Isaiah 22, to v. 15	John 11, v. 47 to 12, v. 20
2	g	.....	— 22, v. 15	— 4, v. 7	— 23	— 12, v. 20
3	A	.....	— 24	— 5	— 25	— 13, to v. 21
4	b	.....	— 26, to v. 20	2 Pet. 1	— 26, v. 20 & 27	— 13, v. 21
5	c	.....	— 28, to v. 14	— 2	— 28, v. 14	— 14
6	d	Nicolas, Bishop ...	— 29, to v. 9	— 3	— 29, v. 9	— 15
7	e	.....	— 30, to v. 18	1 John 1	— 30, v. 18	— 16, to v. 16
8	f	Conception of Virg. [Mary	— 31	— 2, to v. 15	— 32	— 16, v. 16
9	g	.....	— 33	— 2, v. 15	— 34	— 17
10	A	.....	— 35	— 3, to v. 16	— 40, to v. 12	— 18, to v. 28
11	b	.....	— 40, v. 12	— 3, v. 16 to 4, v. 7	— 41, to v. 17	— 18, v. 28
12	c	.....	— 41, v. 17	— 4, v. 7	— 42, to v. 18	— 19, to v. 25
13	d	Lucy, Virg. & M....	— 42, v. 18 to 43, v. 8	— 5	— 43, v. 8	— 19, v. 25
14	e	.....	— 44, to v. 21	2 John	— 44, v. 21 to 45, v. 8	— 20, to v. 19
15	f	.....	— 45, v. 8	3 John	— 46	— 20, v. 19
16	g	O Sapientia	— 47	Jude	— 48	— 21
17	A	.....	— 49, to v. 13	Rev. 1	— 49, v. 13	Rev. 2, to v. 18
18	b	.....	— 50	— 2, v. 18 to 3, v. 7	— 51, to v. 9	— 3, v. 7
19	c	.....	— 51, v. 9	— 4	— 52, to v. 13	— 5
20	d	..... *Fast*	— 52, v. 13 & 53	— 6	— 54	— 7
21	e	*St. Thomas*, Apost.	.....	.....	.....	.....
22	f	.....	— 55	— 8	— 56	— 10
23	g	.....	— 57	— 11	— 58	— 12
24	A	..... *Fast*	— 59	— 14	— 60	— 15
25	b	*Christmas Day* ...	.....	.....	.....	.....
26	c	*St. Stephen*, Mart.	.....	.....	.....	.....
27	d	*St. John*, Evang....	.....	.....	.....	.....
28	e	*Innocents' Day* ...	.....	— 16	.....	— 18
29	f	.....	— 61	— 19, to v. 11	— 62	— 19, v. 11
30	g	.....	— 63	— 20	— 64 & 65, to v. 3	— 21, to v. 15
31	A	Silvester, Bishop...	— 65, v. 8	— 21, v. 15 to 22, v. 6	— 66	— 22, v. 6

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS

TOGETHER WITH THE

DAYS OF FASTING AND ABSTINENCE

THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-First Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } *Sunday* is { Nine, Eight, Seven, Six } Weeks before *Easter*.

Rogation-Sunday, *Ascension-Day*, *Whit-Sunday*, *Trinity-Sunday* } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter*.

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED IN THE

CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of *St. Paul*.
- The Purification of the Blessed Virgin.
- *St. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- *St. Mark* the Evangelist.
- *St. Philip* and *St. James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- *St. Barnabas*.
- The Nativity of *St. John* Baptist.
- *St. Peter* the Apostle.
- *St. James* the Apostle.
- *St. Bartholomew* the Apostle.
- *St. Matthew* the Apostle.
- *St. Michael* and all Angels.
- *St. Luke* the Evangelist.
- *St. Simon* and *St. Jude* the Apostles.
- All Saints.
- *St. Andrew* the Apostle.
- *St. Thomas* the Apostle.
- The NATIVITY of Our LORD.
- *St. Stephen* he Martyr.
- *St. John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter-Week*.
Monday and *Tuesday* in *Whitsun-Week*.

A TABLE

OF THE

VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR

The Evens or Vigils before	The Nativity of our Lord. The Purification of the Blessed Virgin *Mary*. The Annunciation of the Blessed Virgin. *Easter-Day*. *Ascension-Day*. *Pentecost*. *Saint Matthias*.	The Evens or Vigils before	*Saint John* Baptist. *Saint Peter*. *Saint James*. *Saint Bartholomew* *Saint Matthew*. *Saint Simon* and *Saint Jude*. *Saint Andrew*. *Saint Thomas*. All Saints.

NOTE, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after .....
1. The First *Sunday* in Lent.
2. The Feast of *Pentecost*.
3. *September* 14.
4. *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

A CERTAIN SOLEMN DAY,

FOR WHICH

A PARTICULAR SERVICE IS APPOINTED.

The Twentieth Day of *June*, being the Day on which Her Majesty began Her happy Reign.

A TABLE TO FIND EASTER-DAY,

FROM THE PRESENT TIME TILL THE YEAR 1899 INCLUSIVE,
ACCORDING TO THE FOREGOING CALENDAR.

GOLDEN NUMBER.	DAY OF THE MONTH.	SUNDAY LETTER.
XIV	March 21	C
III	— 22	D
	— 23	E
XI	— 24	F
	— 25	G
XIX	— 26	A
VIII	— 27	B
	— 28	C
XVI	— 29	D
V	— 30	E
	— 31	F
XIII	April 1	G
II	— 2	A
	— 3	B
X	— 4	C
	— 5	D
XVIII	— 6	E
VII	— 7	F
	— 8	G
XV	— 9	A
IV	— 10	B
	— 11	C
XII	— 12	D
I	— 13	E
	— 14	F
IX	— 15	G
	— 16	A
XVII	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter;* to find which, look for the Golden Number of the year in the first column of the Table, against which stands the day of the Paschal Full Moon; then look in the third column for the Sunday Letter, next after the day of the Full Moon, and the day of the Month standing against that Sunday Letter is *Easter-Day.* If the Full Moon happens upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-Day.*

To find the Golden Number, or Prime, add one to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1799 inclusive, add to the year of our Lord its fourth part, omitting fractions; and also the number 1; Divide the sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any number remaineth, then the Letter standing against that number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the year 1800, till the year 1899 inclusive, add to the current year only its fourth part, and then divide by 7, and proceed as in the last Rule.

NOTE, That in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated day exclusive to the end of the year.

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 1899 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I	Apr. 16	— 17	— 18	— 19	— 20	— 14	— 15
II	Apr. 9	— 3	— 4	— 5	— 6	— 7	— 8
III	Mar. 26	— 27	— 28	— 29	— 23	— 24	— 25
IV	Apr. 16	— 17	— 11	— 12	— 13	— 14	— 15
V	Apr. 2	— 3	— 4	— 5	— 6	Mar. 31	Apr. 1
VI	Apr. 23	— 24	— 25	— 19	— 20	— 21	— 22
VII	Apr. 9	— 10	— 11	— 12	— 13	— 14	— 8
VIII	Apr. 2	— 3	Mar. 28	— 29	— 30	— 31	Apr. 1
IX	Apr. 16	— 17	— 18	— 19	— 20	— 21	— 22
X	Apr. 9	— 10	— 11	— 5	— 6	— 7	— 8
XI	Mar. 26	— 27	— 28	— 29	— 30	— 31	— 25
XII	Apr. 16	— 17	— 18	— 19	— 13	— 14	— 15
XIII	Apr. 2	— 3	— 4	— 5	— 6	— 7	— 8
XIV	Mar. 26	— 27	— 28	— 22	— 23	— 24	— 25
XV	Apr. 16	— 10	— 11	— 12	— 13	— 14	— 15
XVI	Apr. 2	— 3	— 4	— 5	Mar. 30	— 31	Apr. 1
XVII	Apr. 23	— 24	— 18	— 19	— 20	— 21	— 22
XVIII	Apr. 9	— 10	— 11	— 12	— 13	— 7	— 8
XIX	Apr. 2	Mar. 27	— 28	— 29	— 30	— 31	Apr. 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent but Collateral.

A TABLE OF THE MOVEABLE FEASTS FOR TWENTY-FOUR YEARS, ACCORDING TO THE FOREGOING CALENDAR.

YEAR OF OUR LORD.	GOLDEN NUMBER.	THE EPACT.	SUNDAY LETTER.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	EASTER DAY.	ROGATION SUNDAY.	ASCENSION-DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
1870	IX	28	B	Five	Feb 13	Mar. 2	Apr. 17	May 22	May 26	June 5	Twenty-three	Nov. 27
1871	X	9	A	Four	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	Twenty-five	Dec. 3
1872	XI	20	GF	Three	Jan. 28	—— 14	Mar. 31	—— 5	—— 9	—— 19	Twenty-six	—— 1
1873	XII	1	E	Four	Feb. 9	—— 26	Apr. 13	—— 18	—— 22	June 1	Twenty-four	Nov. 30
1874	XIII	12	D	Three	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	Twenty-five	—— 29
1875	XIV	23	C	Two	Jan. 24	—— 10	Mar. 28	—— 2	—— 6	—— 16	Twenty-six	—— 28
1876	XV	4	BA	Five	Feb. 13	Mar. 1	Apr. 16	—— 21	—— 25	June 4	Twenty-four	Dec. 3
1877	XVI	15	G	Three	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	Twenty-six	—— 2
1878	XVII	26	F	Five	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	Twenty-three	—— 1
1879	XVIII	7	E	Four	—— 9	Feb. 26	—— 13	—— 18	—— 22	—— 1	Twenty-four	Nov. 30
1880	XIX	18	DC	Two	Jan. 25	—— 11	Mar. 28	—— 2	—— 6	May 16	Twenty-six	—— 28
1881	I	0	B	Five	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1882	II	11	A	Four	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	Twenty-five	Dec. 3
1883	III	22	G	Two	Jan. 21	—— 7	Mar. 25	April 29	—— 3	—— 13	Twenty-seven	—— 2
1884	IV	3	FE	Four	Feb. 10	—— 27	Apr. 13	May 18	—— 22	June 1	Twenty-four	Nov. 30
1885	V	14	D	Three	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	Twenty-five	—— 29
1886	VI	25	C	Six	—— 21	Mar. 10	—— 25	—— 30	June 3	June 13	Twenty-two	—— 28
1887	VII	6	B	Four	—— 6	Feb. 23	—— 10	—— 15	May 19	May 29	Twenty-four	—— 27
1888	VIII	17	AG	Three	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	Twenty-six	Dec. 2
1889	IX	28	F	Five	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	Twenty-three	—— 1
1890	X	9	E	Three	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	Twenty-five	Nov. 30
1891	XI	20	D	Two	Jan. 25	—— 11	Mar. 29	—— 3	—— 7	—— 17	Twenty-six	—— 29
1892	XII	1	CB	Five	Feb. 14	Mar. 2	Apr. 17	—— 22	—— 26	June 5	Twenty-three	—— 27
1893	XIII	12	A	Three	Jan. 29	Feb. 15	—— 2	—— 7	—— 11	May 21	Twenty-six	Dec. 3

A TABLE

OF THE

MOVEABLE FEASTS

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGATION SUNDAY.	ASCENSION DAY.	WHIT-SUNDAY.	SUNDAYS after TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
— 23	One	— 19	— 5	— 27	May 1	— 11	27	— 30
— 24	One	— 20	— 6	— 28	— 2	— 12	27	Dec. 1
— 25	Two	— 21	— 7	— 29	— 3	— 13	27	— 2
— 26	Two	— 22	— 8	— 30	— 4	— 14	27	— 3
— 27	Two	— 23	— 9	May 1	— 5	— 15	26	Nov. 27
— 28	Two	— 24	— 10	— 2	— 6	— 16	26	— 28
— 29	Two	— 25	— 11	— 3	— 7	— 17	26	— 29
— 30	Two	— 26	— 12	— 4	— 8	— 18	26	— 30
— 31	Two	— 27	— 13	— 5	— 9	— 19	26	Dec. 1
Apr. 1	Three	— 28	— 14	— 6	— 10	— 20	26	— 2
— 2	Three	— 29	— 15	— 7	— 11	— 21	26	— 3
— 3	Three	— 30	— 16	— 8	— 12	— 22	25	Nov. 27
— 4	Three	— 31	— 17	— 9	— 13	— 23	25	— 28
— 5	Three	Feb. 1	— 18	— 10	— 14	— 24	25	— 29
— 6	Three	— 2	— 19	— 11	— 15	— 25	25	— 30
— 7	Three	— 3	— 20	— 12	— 16	— 26	25	Dec. 1
— 8	Four	— 4	— 21	— 13	— 17	— 27	25	— 2
— 9	Four	— 5	— 22	— 14	— 18	— 28	25	— 3
— 10	Four	— 6	— 23	— 15	— 19	— 29	24	Nov. 27
— 11	Four	— 7	— 24	— 16	— 20	— 30	24	— 28
— 12	Four	— 8	— 25	— 17	— 21	— 31	24	— 29
— 13	Four	— 9	— 26	— 18	— 22	June 1	24	— 30
— 14	Four	— 10	— 27	— 19	— 23	— 2	24	Dec. 1
— 15	Five	— 11	— 28	— 20	— 24	— 3	24	— 2
— 16	Five	— 12	Mar. 1	— 21	— 25	— 4	24	— 3
— 17	Five	— 13	— 2	— 22	— 26	— 5	23	Nov. 27
— 18	Five	— 14	— 3	— 23	— 27	— 6	23	— 28
— 19	Five	— 15	— 4	— 24	— 28	— 7	23	— 29
— 20	Five	— 16	— 5	— 25	— 29	— 8	23	— 30
— 21	Five	— 17	— 6	— 26	— 30	— 9	23	Dec. 1
— 22	Six	— 18	— 7	— 27	— 31	— 10	23	— 2
— 23	Six	— 19	— 8	— 28	June 1	— 11	23	— 3
— 24	Six	— 20	— 9	— 29	— 2	— 12	22	Nov. 27
— 25	Six	— 21	— 10	— 30	— 3	— 13	22	— 28

NOTE: That in a Bissextile or Leap-Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same reason, One Day must, in every Leap-Year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that case the Day given in the Table is the right Day.

TABLE TO FIND EASTER

FROM

THE YEAR 1900 TO THE YEAR 2199 INCLUSIVE.

GOLDEN NUMBER.	DAYS OF THE MONTH.	SUNDAY LETTER.
XIV	March 22	D
III	— 23	E
	— 24	F
XI	— 25	G
	— 26	A
XIX	— 27	B
VIII	— 28	C
	— 29	D
XVI	— 30	E
V	— 1	F
	April 1	G
XIII	— 2	A
II	— 3	B
	— 4	C
X	— 5	D
	— 6	E
XVIII	— 7	F
VII	— 8	G
	— 9	A
XV	— 10	B
IV	— 11	C
	— 12	D
XII	— 13	E
I	— 14	F
	— 15	G
IX	— 16	A
XVI	— 17	B
VI	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

GENERAL TABLES

FOR

FINDING THE DOMINICAL OR SUNDAY-LETTER,

AND THE

PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which in Table I. standeth at the top of the column, wherein the number of hundreds contained in that given year is found: Divide the sum by 7, and if there is no remainder, then A is the Sunday Letter; but if any number remaineth, then the Letter, which standeth under that number at the top of the Table, is the Sunday Letter.

TABLE II.

I.	II. YEARS OF OUR LORD.	III.
B	1600	0
	1700	1
	1800	1
	1900	2
B	2000	2
	2100	2
	2200	3
	2300	4
B	2400	3
	2500	4
	2600	5
	2700	5
B	2800	5
	2900	6
	3000	6
	3100	7
B	3200	7
	3300	7
	3400	8
	3500	9
B	3600	8
	3700	9
	3800	10
	3900	10
B	4000	10
	4100	11
	4200	12
	4300	12
B	4400	12
	4500	13
	4600	13
	4700	14
B	4800	14
	4900	14
	5000	15
	5100	16

I.	II. YEARS OF OUR LORD.	III.
B	5200	15
	5300	16
	5400	17
	5500	17
B	5600	17
	5700	18
	5800	18
	5900	19
B	6000	19
	6100	19
	6200	20
	6300	21
B	6400	20
	6500	21
	6600	22
	6700	23
B	6800	22
	6900	23
	7000	24
	7100	24
B	7200	24
	7300	25
	7400	25
	7500	26
B	7600	26
	7700	26
	7800	27
	7900	28
B	8000	27
	8100	28
	8200	29
	8300	29
B	8400	29
	8500	0
	&c.	

To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given year of our Lord, consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds, and note the number or cypher which stands against it in the third column; then, in Table III. look for the same number in the column under any given Golden Number, which when you have found, guide your eye side-ways to the left hand, and in the first column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The letter B prefixed to certain hundredth years in Table II. denotes those years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other hundredth years are to be accounted only common years.

TABLE III.

PASCHAL FULL MOON	SUNDAY LETTER.	THE GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
Apr. 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
Apr. 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
Apr. 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
Apr 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
Apr. 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
Apr. 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
Apr. 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
Apr. 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
Apr. 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
Apr. 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
Apr. 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
Apr. 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
Apr. 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
Apr. 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
Apr. 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
Apr. 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
Apr. 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
Apr. 17	B												7	18	29	10	21	2	13	24
Apr. 18	C	6	17	28	9	20	1	12	23	4	15	26								
Apr. 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

THE ORDER FOR

MORNING AND EVENING PRAYER,

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

THE ORDER FOR

Morning Prayer,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.
Priest. Praise ye the Lord.
Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on* Easter Day, *upon which another Anthem is appointed; and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

VENITE, EXULTEMUS DOMINO. Psalm xcv.

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ Note, *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majesty;

Thine honourable, true : and only Son;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle.*

BENEDICITE, OMNIA OPERA.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless yé the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day.*

BENEDICTUS. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

JUBILATE DEO. Psalm c.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of* St. Athanasius *is appointed to be read.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Priest. O Lord, save the Queen.
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

THE SECOND COLLECT, FOR PEACE.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

THE THIRD COLLECT, FOR GRACE.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR

Evening Prayer,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary*) in English, as followeth.*

MAGNIFICAT. St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

CANTATE DOMINO. Psalm xcviii.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis (*or the Song of* Simeon) *in English, as followeth.*

NUNC DIMITTIS. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

DEUS MISEREATUR. Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Priest. O Lord, save the Queen.
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

THE SECOND COLLECT AT EVENING PRAYER.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A PRAYER FOR THE QUEEN'S MAJESTY.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE ROYAL FAMILY.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A PRAYER FOR THE CLERGY AND PEOPLE.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

¶ *Upon these Feasts;* Christmas Day, *the* Epiphany, *Saint* Matthias. Easter Day, Ascension Day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* ATHANASIUS, *by the Minister and people standing.*

QUICUNQUE VULT.

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THE LITANY.

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times when it shall be commanded by the Ordinary.*

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of

grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand ; and to comfort and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children ; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances ; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and

confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A PRAYER OF ST. CHRYSOSTOM.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the LITANY.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

Prayers.

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

In the time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may like-

wise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to

be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

Thanksgivings.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

For Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ NOTE, *That the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The First Sunday in Advent.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

THE EPISTLE. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to

thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The Third Sunday in Advent.

THE COLLECT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

THE EPISTLE. Philip. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which

were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, COMMONLY CALLED

Christmas Day.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Hebr. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

FOR THE EPISTLE. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE GOSPEL. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

THE GOSPEL. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents' Day.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

THE GOSPEL. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose,

he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall

save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born Son: and he called his name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all

these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany,

OR THE

MANIFESTATION OF CHRIST TO THE GENTILES.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of

the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The Second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and

weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying,

I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

THE GOSPEL. St. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Coloss. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

THE GOSPEL. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. St. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima,

OR THE THIRD SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went

out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima,

OR THE SECOND SUNDAY BEFORE LENT.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in

perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima,

OR THE NEXT SUNDAY BEFORE LENT.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE GOSPEL. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT,

COMMONLY CALLED

Ash Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

FOR THE EPISTLE. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The First Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Second Sunday in Lent.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then

goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, and the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of

them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father,

and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Philip. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him

to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him

a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness

have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

THE GOSPEL. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake

it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not:

but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

FOR THE EPISTLE. Isai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the

smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

THE GOSPEL. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had

mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all

the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in

remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of

the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For

first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season,

because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him,

coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the

Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his

mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

THE GOSPEL. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter Day.

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, &c. *these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. Coloss. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

THE GOSPEL. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter Week.

THE COLLECT.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special

grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

THE GOSPEL. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things

were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter Week.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

THE GOSPEL. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The Second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punish-

ment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

THE GOSPEL. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

THE GOSPEL. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in

proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken

these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

THE GOSPEL. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Sunday after Ascension Day.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 St. Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

THE GOSPEL. St. John xv. 26, *and part of* Chapter xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

Whitsunday.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun Week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye

know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun Week.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four

and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

THE GOSPEL. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham,

have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE GOSPEL. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you

having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a

parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude

of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE GOSPEL. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger

of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

THE GOSPEL. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE GOSPEL. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE GOSPEL. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come,

to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they

themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL. St. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE GOSPEL. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The Nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Twentieth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was

wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

The Twenty-second Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philip. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Philip. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation

is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Coloss. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in

every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him,

in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE GOSPEL. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

THE GOSPEL. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise,

and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

THE GOSPEL. St. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE,

COMMONLY CALLED,

The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant

depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let

another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE GOSPEL. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the Blessed Virgin Mary.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the

work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

THE GOSPEL. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

THE GOSPEL. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

THE GOSPEL. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an

horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by

the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts xi. 27, *and part of* Chapter xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

THE GOSPEL. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

THE GOSPEL. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

THE GOSPEL. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And

it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as

this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

THE GOSPEL. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

THE GOSPEL. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nepthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

THE GOSPEL. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

THE ORDER FOR THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS; *and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the —— Chapter of ——— beginning at the ——— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the ——— Chapter of ——— beginning at the ——— Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v.

Lay not up for yourselves treasures upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal.* xli.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

¶ *When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punish-

ment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

** These words* [Holy Father] *must be omitted on* Trinity Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

PROPER PREFACES.

Upon CHRISTMAS DAY, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon EASTER DAY, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon ASCENSION DAY, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon WHITSUNDAY, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the feast of TRINITY *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, *took Bread; and, when he had given thanks, †he brake it, and gave it to his disciples, saying, Take, eat, ‡this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he ‖took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this §is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* *Here the Priest is to take the Paten into his hands:*

† *And here to break the bread:*

‡ *And here to lay his hand upon all the Bread.*

‖ *Here he is to take the Cup into his hand:*

§ *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of

all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

"WHEREAS it is ordained in this Office for the Administration of the "Lord's Supper, that the Communicants should receive the same "kneeling; (which order is well meant, for a signification of our humble and "grateful acknowledgement of the benefits of Christ therein given to all worthy "Receivers, and for the avoiding of such profanation and disorder in the holy "Communion, as might otherwise ensue;) yet, lest the same kneeling should "by any persons, either out of ignorance and infirmity, or out of malice and "obstinacy, be misconstrued and depraved; It is hereby declared, That "thereby no adoration is intended, or ought to be done, either unto the "Sacramental Bread or Wine there bodily received, or unto any Corporal "Presence of Christ's natural Flesh and Blood. For the Sacramental Bread "and Wine remain still in their very natural substances, and therefore may "not be adored; (for that were Idolatry, to be abhorred of all faithful "Christians;) and the natural Body and Blood of our Saviour Christ are in "Heaven, and not here; it being against the truth of Christ's natural Body to "be at one time in more places than one."

THE MINISTRATION OF

PUBLICK BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy

people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant,* that *he,* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark,* in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of

his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the

right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him. Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him. Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

** Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

THE MINISTRATION OF

PRIVATE BAPTISM OF CHILDREN

IN HOUSES.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?
Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?
With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy

Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to this Infant, that *he*, being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as this Child hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's

health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with* Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (*which are essential parts of Baptism,*) *then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers* (*the people being assembled upon the Sunday or Holy-day appointed*) *shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No: *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the person's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons;* that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants,* and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or M.

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the Body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he

will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in the manner following.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayers.
Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace;

the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.
Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of Marriage between *M.* of — and *N.* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alleged, then shall the Curate say unto the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house;

Thy children like the olive branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place;
Answer. And evermore defend them.
Minister. Be unto them a tower of strength,
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made all things of nothing; who also, (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to

put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye

husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower,
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons,

than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psalm lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee?

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching

thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, *&c.*]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, *&c.*] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

Dixi, Custodiam. Psalm xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your re-

joicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath

pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the* cxvi*th Psalm.*)

Dilexi quoniam.

I AM well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or, Psalm cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant ;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower ;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say, Amen.*

Minister. Cursed is he that curseth his father or mother.

Answer. *Amen.*

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. *Amen.*

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. *Amen.*

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. *Amen.*

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. *Amen.*

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. *Amen.*

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. *Amen.*

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. *Amen.*

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. *Amen.*

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn

the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will

set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face away from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

THE

PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

PSALM I. *Beatus vir, qui non abiit &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM III. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM IV. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good?
7 Lord, lift thou up : the light of thy countenance upon us.
8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.
9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSALM V. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.
2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.
3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.
4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.
5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.
6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.
7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.
8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.
9 For there is no faithfulness in his mouth : their inward parts are very wickedness.
10 Their throat is an open sepulchre : they flatter with their tongue.
11 Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.
12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;
13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.
2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.
3 My soul also is sore troubled : but, Lord, how long wilt thou punish me?
4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM VII. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM VIII. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world!

Morning Prayer.

PSALM IX. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM XI. *In Domino confido.*

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eyelids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

PSALM XII. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM XIII. *Usque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSALM XIV. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM XVI. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM XVII. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

PSALM XVIII. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubins, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer.

PSALM XIX. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM XX. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee;

2 Send thee help from the sanctuary : and strengthen thee out of Sion;

3 Remember all thy offerings : and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM XXI. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSALM XXII. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSALM XXIII. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

Morning Prayer.

PSALM XXIV. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM XXV. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM XXVI. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

PSALM XXVII. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSALM XXVIII. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM XXIX. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

PSALM XXX. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM XXXI. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM XXXIII. *Exultate, justi.*

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM XXXIV. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Morning Prayer.

PSALM XXXV. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM XXXVI. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer.

PSALM XXXVII. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evildoers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

PSALM XXXVIII. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM XXXIX. *Dixi, Custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM XL. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou

hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

PSALM XLI. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM XLII. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSALM XLIV. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

PSALM XLV. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM XLVI. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSALM XLVII. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM XLIX. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him;

8 For it cost more to redeem their souls : so that he must let that alone for ever;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

Morning Prayer.

PSALM L. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM LII. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

PSALM LIII. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM LIV. *Deus, in Nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM LV. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

PSALM LVI. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM LVII. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM LVIII. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?
2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.
3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.
4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears;
5 Which refuseth to hear the voice of the charmer : charm he never so wisely.
6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.
7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.
8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.
9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.
10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening Prayer.

PSALM LIX. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.
2 O deliver me from the wicked doers : and save me from the blood-thirsty men.
3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.
4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.
5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.
6 They go to and fro in the evening : they grin like a dog, and run about through the city.
7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?
8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.
9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM LX. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM LXI. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.
2 From the ends of the earth will I call upon thee : when my heart is in heaviness.
3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.
4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.
5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.
6 Thou shalt grant the King a long life : that his years may endure throughout all generations.
7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.
8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

Morning Prayer.

PSALM LXII. *Nonne Deo?*

MY soul truly waiteth still upon God : for of him cometh my salvation.
2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.
3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their device is only how to put him out whom God will exalt : their delight is in lies; they give good words with their mouth, but curse with their heart.
5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.
6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.
7 In God is my health, and my glory : the rock of my might, and in God is my trust.
8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.
9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.
10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.
11 God spake once, and twice I have also heard the same : that power belongeth unto God;
12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM LXIII. *Deus, Deus meus.*

O GOD, thou art my God : early will I seek thee.
2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.
3 Thus have I looked for thee in holiness : that I might behold thy power and glory.
4 For thy loving-kindness is better than the life itself : my lips shall praise thee.
5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.
6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.
7 Have I not remembered thee in my bed : and thought upon thee when I was waking?
8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.
9 My soul hangeth upon thee : thy right hand hath upholden me.
10 These also that seek the hurt of my soul : they shall go under the earth.
11 Let them fall upon the edge of the sword : that they may be a portion for foxes.
12 But the king shall rejoice in God; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.
2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers;
3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;
4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.
5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.
6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.
7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.
8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.
9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.
10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Evening Prayer.

PSALM LXV. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

OBE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM LXVII. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

PSALM LXVIII. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Evening Prayer.

PSALM LXIX. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Morning Prayer.

PSALM LXXI. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness ; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM LXXIII. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh ; so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM LXXIV. *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Morning Prayer.

PSALM LXXV. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM LXXVI. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVII. *Voce mea ad Dominum.*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Ebening Prayer.

PSALM LXXVIII. *Attendite, popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old;

3 Which we have heard and known : and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they came up : they might shew their children the same;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and inquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSALM LXXIX. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSALM LXXX. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM LXXXI. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

PSALM LXXXII. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM LXXXIII. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM LXXXV. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

PSALM LXXXVI. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSALM LXXXVII. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM LXXXVIII. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

PSALM LXXXIX. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord?

7 And what is he among the gods : that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire?

46 O remember how short my time is : wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

PSALM XC. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM XCI. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM XCII. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

PSALM XCIII. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM XCIV. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning Prayer.

PSALM XCV. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM XCVI. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM XCVII. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

PSALM XCVIII. *Cantate Domino.*

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSALM XCIX. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM C. *Jubilate Deo.*

OBE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM CI. *Misericordiam et judicium.*

MY song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

PSALM CII. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM CIII. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

PSALM CIV. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

PSALM CV. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reproved even kings for their sakes ;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

PSALM CVI. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer.

PSALM CVII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

23 They that go down to the sea in ships : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits' end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSALM CVIII. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM CIX. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

PSALM CX. *Dixit Dominus.*

THE LORD said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM CXI. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSALM CXII. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM CXIII. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire.

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

PSALM CXIV. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

PSALM CXVI. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM CXVII. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM CXVIII. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSALM CXIX. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.
13 With my lips have I been telling : of all the judgements of thy mouth.
14 I have had as great delight in the way of thy testimonies : as in all manner of riches.
15 I will talk of thy commandments : and have respect unto thy ways.
16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.
18 Open thou mine eyes : that I may see the wondrous things of thy law.
19 I am a stranger upon earth : O hide not thy commandments from me.
20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.
21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.
22 O turn from me shame and rebuke : for I have kept thy testimonies.
23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.
24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.
26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.
27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.
28 My soul melteth away for very heaviness : comfort thou me according unto thy word.
29 Take from me the way of lying : and cause thou me to make much of thy law.
30 I have chosen the way of truth : and thy judgements have I laid before me.
31 I have stuck unto thy testimonies : O Lord, confound me not.
32 I will run the way of thy commandments : when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Ebening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

PSALM CXX. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evildoers ; but peace shall be upon Israel.

Evening Prayer.

PSALM CXXVI. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM CXXVII. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM CXXIX. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM CXXXI. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morning Prayer.

PSALM CXXXII. *Memento, Domine.*

LORD, remember David : and all his trouble;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM CXXXIII. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSALM CXXXV. *Laudate Nomen.*

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

PSALM CXXXVI. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever;
8 The sun to rule the day : for his mercy endureth for ever;
9 The moon and the stars to govern the night : for his mercy endureth for ever.
10 Who smote Egypt with their first-born : for his mercy endureth for ever;
11 And brought out Israel from among them : for his mercy endureth for ever;
12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.
13 Who divided the Red sea in two parts : for his mercy endureth for ever;
14 And made Israel to go through the midst of it : for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.
16 Who led his people through the wilderness : for his mercy endureth for ever.
17 Who smote great kings : for his mercy endureth for ever;
18 Yea, and slew mighty kings : for his mercy endureth for ever;
19 Sehon king of the Amorites : for his mercy endureth for ever;
20 And Og the king of Basan : for his mercy endureth for ever;
21 And gave away their land for an heritage : for his mercy endureth for ever;
22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.
23 Who remembered us when we were in trouble : for his mercy endureth for ever;
24 And hath delivered us from our enemies : for his mercy endureth for ever.
25 Who giveth food to all flesh : for his mercy endureth for ever.
26 O give thanks unto the God of heaven : for his mercy endureth for ever.
27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.
2 As for our harps, we hanged them up : upon the trees that are therein.
3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land?
5 If I forget thee, O Jerusalem : let my right hand forget her cunning.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.
7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.
8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.
9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.
3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.
4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.
5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.
6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.
7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.
8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

PSALM CXXXIX. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.
2 Thou art about my path, and about my bed : and spiest out all my ways.
3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.
4 Thou hast fashioned me behind and before : and laid thine hand upon me.
5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them!

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM CXL. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM CXLI. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

PSALM CXLII. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul; for I am thy servant.

Morning Prayer.

PSALM CXLIV. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM CXLV. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM CXLVI. *Lauda, anima mea.*

PRAISE the Lord, O my soul ; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Ebening Prayer.

PSALM CXLVII. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM CXLVIII. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM CXLIX. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands;
7 To be avenged of the heathen : and to rebuke the people;
8 To bind their kings in chains : and their nobles with links of iron.
9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM CL. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.
2 Praise him in his noble acts : praise him according to his excellent greatness.
3 Praise him in the sound of the trumpet : praise him upon the lute and harp.
4 Praise him in the cymbals and dances : praise him upon the strings and pipe.
5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.
6 Let every thing that hath breath : praise the Lord.

FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in her Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxvi.

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Psalm cvii.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

They that go down to the sea in ships : and occupy their business in great waters;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits' end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 COR. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 COR. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used: only instead of these words* [We therefore commit his body to the ground, earth to earth, *&c.*] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE FORM AND MANNER OF

MAKING, ORDAINING, AND CONSECRATING

OF

BISHOPS, PRIESTS, AND DEACONS,

ACCORDING TO THE ORDER OF

The Church of England.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; *no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of* England, *or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.*

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holyday, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

THE FORM AND MANNER OF
MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE inquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

The Litany and Suffrages.

O GOD the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true

worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender, and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests,*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.
Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.
Priest. O Lord, let thy mercy be shewed upon us;
Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the sixth of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read*

The Gospel. St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy Servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER OF

ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE inquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word* [Deacons] *shall be omitted, and the word* [Priests] *inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint* Matthew, *as followeth.*

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint* John.

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed

to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.*

¶ *After which shall be sung or said by the Bishop* (*the persons to be Ordained Priests all kneeling*) Veni, Creator Spiritus: *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most high,
No tongue can it express;

The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(*The best, the truest gain;*)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. *Amen.*

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the

Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be* Ephes. iv. 7—13, *as before in this Office. Immediately after which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of* St. Matth. ix. 36—38, *as before in this Office; or else* St. Luke xii. 35—38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF ORDAINING OR CONSECRATING

OF AN

ARCHBISHOP OR BISHOP;

Which is always to be performed upon some Sunday or Holy-day.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read*

The Epistle. 1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and

temptations which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read*

The Gospel. St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this.

St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Or this.

St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the* Nicene *Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the Queen's Mandate for the consecration, and cause it to be read. And then shall be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical Church of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place,* That it may please thee to illuminate all Bishops, &c. *the proper Suffrage there following shall be omitted, and this inserted instead of it;*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous, within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

¶ *Then the Archbishop, standing up, shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above, &c.

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twentieth Day of *June;* being the Day on which Her Majesty began Her happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Sunday, *this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I EXHORT that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

O LORD our Governor: how excellent is thy Name in all the world! *Psal.* viii. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him? Psal. cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal.* cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our defender: and look upon the face of thine Anointed. *Psal.* lxxxiv. 9.

O hold thou up her goings in thy paths: that her footsteps slip not. Psal. xvii. 5.

Grant the Queen a long life: and make her glad with the joy of thy countenance. *Psal.* lxi. 6. and xxi. 6.

Let her dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve her. Psal. lxi. 7.

In her time let the righteous flourish : and let peace be in all our borders. *Psal.* lxxii. 7. and cxlvii. 14.

As for her enemies, clothe them with shame : but upon herself let her crown flourish. Psal. cxxxii. 19.

Blessed be the Lord God, even the God of Israel : which only doeth wondrous things. *Psal.* lxxii. 18.

And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen. Ver. 19.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Proper Psalms. xx, xxi, ci.

Proper Lessons.

The First, Josh. i. to the end of the 9th Verse.

Te Deum.

The Second, Rom. xiii.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.
Answer. *And grant us thy salvation.*
Priest. O Lord, save the Queen;
Answer. *Who putteth her trust in thee.*
Priest. Send her help from thy holy place.
Answer. *And evermore mightily defend her.*
Priest. Let her enemies have no advantage against her.
Answer. *Let not the wicked approach to hurt her.*
Priest. Endue thy Ministers with righteousness.
Answer. *And make thy chosen people joyful.*
Priest. O Lord, save thy people.
Answer. *And bless thine inheritance.*
Priest. Give peace in our time, O Lord.
Answer. *Because there is none other that fighteth for us, but only thou, O God.*
Priest. Be unto us, O Lord, a strong tower;
Answer. *From the face of our enemies.*
Priest. O Lord, hear our prayer;
Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.*

ALMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen *VICTORIA* upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect* [We humbly beseech thee, O Father, &c.] *shall the following Prayer, for the Queen and Royal Family, be used.*

O LORD our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day, set over us by thy grace and providence to be our Queen; and so together with her bless *Albert Edward* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's protection of the Queen against all her enemies.*

MOST gracious God, who hast set thy Servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power,

she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament (if sitting).*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governor of this Church.*

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true Religion established amongst us; And make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v. 16.

¶ *After the Prayer* [For the whole state of Christ's Church, *&c.*] *these Collects following shall be used.*

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

"VICTORIA R.

"OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the "Twenty-ninth of May, and the Twentieth of June, be forthwith printed and "published, and annexed to the Book of Common Prayer and Liturgy of "the United Church of England and Ireland, to be used yearly on the said "Days, in all Cathedral and Collegiate Churches and Chapels; in all "Chapels of Colleges and Halls within Our Universities of Oxford, Cam-"bridge, and Dublin, and of Our Colleges of Eton and Winchester, and in "all Parish Churches and Chapels within those parts of Our United King-"dom called England and Ireland.

"Given at Our Court at Kensington, the Twenty-first Day of June, "1837, in the First Year of Our Reign.

"By Her Majesty's Command,

"J. RUSSELL."

"VICTORIA R.

"WHEREAS, by Our Royal Warrant of the Twenty-first Day of June One thousand eight hundred and thirty-seven, in the First Year of "Our Reign, We commanded that certain Forms of Prayer and Service "made for the Fifth of November, the Thirtieth of January, and the Twenty-"ninth of May should be forthwith printed and published and annexed to "the Book of Common Prayer and Liturgy of the United Church of Eng-"land and Ireland, to be used yearly on the said Days in all Cathedral and "Collegiate Churches and Chapels, in all Chapels of Colleges and Halls "within Our Universities of Oxford, Cambridge, and Dublin, and of Our "Colleges of Eton and Winchester, and in all Parish Churches and Chapels "within those Parts of Our United Kingdom called England and Ireland:

"And whereas, in the last Session of Parliament, Addresses were pre-"sented to Us by both Houses of Parliament, praying Us to take into Our "Consideration Our Proclamation in relation to the said Forms of Prayer "and Service made for the Fifth Day of November, the Thirtieth Day of "January, and the Twenty-ninth Day of May, with a view to their Dis-"continuance:

"And whereas We have taken into Our Consideration the Subject of the "said Addresses; and, after due Deliberation, We have resolved that the "Use of the said Forms of Prayer and Service shall be discontinued:

"Now, therefore, Our Will and Pleasure is, that so much of Our said "Royal Warrant of the Twenty-first Day of June One thousand eight hun-"dred and thirty-seven, in the First Year of Our Reign, as is hereinbefore "recited, be revoked, and that the Use of the said Forms of Prayer and "Service made for the Fifth of November, the Thirtieth of January, and "the Twenty-ninth of May be henceforth discontinued in all Cathedral and "Collegiate Churches and Chapels, in all Chapels of Colleges and Halls "within Our Universities of Oxford, Cambridge, and Dublin, and of Our "Colleges of Eton and Winchester, and in all Parish Churches and Chapels "within the Parts of Our United Kingdom called England and Ireland, and "that the said Forms of Prayer and Service be not henceforth printed and "published with or annexed to the Book of Common Prayer and Liturgy of "the United Church of England and Ireland.

"Given at Our Court at Saint James's, the Seventeenth Day of "January, 1859, in the Twenty-second Year of Our Reign.

"By Her Majesty's Command,

"S. H. WALPOLE."

ARTICLES

AGREED UPON

BY THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY,

In the Convocation holden at London *in the Year* 1562, *for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with His Royal Declaration prefixed thereunto.*

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of *England*: And that if any difference arise about the external Policy, concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy is their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles;

and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

A TABLE OF THE ARTICLES.

1. *Of Faith in the Holy Trinity.*
2. *Of Christ the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Resurrection.*
5. *Of the Holy Ghost.*
6. *Of the Sufficiency of the Scriptures.*
7. *Of the Old Testament.*
8. *Of the Three Creeds.*
9. *Of Original or Birth-sin.*
10. *Of Free-Will.*
11. *Of Justification.*
12. *Of Good Works.*
13. *Of Works before Justification.*
14. *Of Works of Supererogation.*
15. *Of Christ alone without Sin.*
16. *Of Sin after Baptism.*
17. *Of Predestination and Election.*
18. *Of obtaining Salvation by Christ.*
19. *Of the Church.*
20. *Of the Authority of the Church.*
21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Ministering in the Congregation.*
24. *Of speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the Unworthiness of Ministers.*
27. *Of Baptism.*
28. *Of the Lord's Supper.*
29. *Of the Wicked which eat not the Body of Christ.*
30. *Of both kinds.*
31. *Of Christ's one Oblation.*
32. *Of the Marriage of Priests.*
33. *Of excommunicate Persons.*
34. *Of the Traditions of the Church.*
35. *Of the Homilies.*
36. *Of Consecrating of Ministers.*
37. *Of Civil Magistrates.*
38. *Of Christian men's Goods.*
39. *Of a Christian man's Oath.*

The Ratification.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do

understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, Φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken

away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1 *Of the right Use of the Church.*
2 *Against peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works: first of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10 *Of the reverend estimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation-days.*
18 *Of the State of Matrimony.*
19 *Of Repentance.*
20 *Against Idleness.*
21 *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord* 1571.

A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his	*A Woman may not marry with her*
1 GRANDMOTHER,	1 GRANDFATHER,
2 Grandfather's Wife,	2 Grandmother's Husband,
3 Wife's Grandmother.	3 Husband's Grandfather.
4 Father's Sister,	4 Father's Brother,
5 Mother's Sister,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Sister's Husband.
7 Mother's Brother's Wife,	7 Mother's Sister's Husband,
8 Wife's Father's Sister,	8 Husband's Father's Brother,
9 Wife's Mother's Sister.	9 Husband's Mother's Brother.
10 Mother,	10 Father,
11 Step-Mother,	11 Step-Father,
12 Wife's Mother.	12 Husband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Husband's Son,
15 Son's Wife.	15 Daughter's Husband.
16 Sister,	16 Brother,
17 Wife's Sister,	17 Husband's Brother,
18 Brother's Wife.	18 Sister's Husband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Husband.
22 Daughter's Son's Wife,	22 Daughter's Daughter's Husband,
23 Wife's Son's Daughter,	23 Husband's Son's Son,
24 Wife's Daughter's Daughter.	24 Husband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Sister's Daughter,	26 Sister's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Husband.
28 Sister's Son's Wife,	28 Sister's Daughter's Husband,
29 Wife's Brother's Daughter,	29 Husband's Brother's Son,
30 Wife's Sister's Daughter.	30 Husband's Sister's Son.

THE END.

PRAYER-BOOK COMMENTARY

FOR

TEACHERS AND STUDENTS.

CONTAINING

HISTORICAL INTRODUCTION,

NOTES ON THE CALENDAR AND SERVICES,

TOGETHER WITH

COMPLETE CONCORDANCES TO THE PRAYER-BOOK AND PSALTER.

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HISTORICAL INTRODUCTION.

By Rev. G. F. MACLEAR, D.D.,

Warden of St Augustine's College, Canterbury.

Section I. *The Rise of the Early Service-Books.*

(i) The construction of the English Book of Common Prayer can only be really understood by reference to the earlier forms from which it is derived, and which obtained in the remote ages of Christianity.

(ii) The earliest form of Apostolic worship, as described in the New Testament, is to be found in Acts ii. 42, and from the age of the Apostles downwards it may be reasonably concluded that some well-known and well-remembered form of prayer and thanksgiving, though not necessarily written down, was used, to which additions were made as time went on.

(iii) The earliest account of the service used in the Christian Church is that given by Justin Martyr in "the Apology for the Christians," which he addressed to the Emperor Antoninus Pius about A.D. 140. From it we infer that early Christian worship included (i) the assembling of believers in one place on a stated day, called Sunday; (ii) the reading of the memoirs of the Apostles or the writings of the Prophets; (iii) the delivery of a discourse exhorting to the imitation of the good things read; (iv) the offering-up of prayer; (v) the celebration of the Holy Eucharist.

(iv) Originally, the bishop of each diocese had authority to arrange the services, and hence arose various Liturgies, varying in some particulars, but all based on a common original. Of these may be specially mentioned five early Greek Liturgies, bearing the names of St Clement, St James, St Mark, St Chrysostom, and St Basil. Besides these we have the Ambrosian Rite, or the Liturgy of the Church of Milan, A.D. 374, and the old Roman Liturgy, as used by Pope Leo in A.D. 440, Gelasius in A.D. 492, and Gregory the Great in A.D. 590, and the Gallician Liturgy, or that of the Church of France.

(v) It was a service which they had derived from Gaul that St Augustine, when he landed in England, A.D. 597, found our

forefathers using for their highest act of Public Worship. He brought with him the ritual which was then used at Rome, and, doubting what form of service ought to be adopted by his new converts, he consulted Gregory, and being advised by him that "things were not to be loved for the sake of places, but places for the sake of good things," he either incorporated certain details traceable to the Roman Ritual with the Gallican Use, or allowed the two Forms to continue for a time side by side. Those Churches which owed their origin to the Roman missionary would adopt the ritual of their founder, those which had existed before his arrival would continue their worship unchanged. In the course of time, however, the Roman influences gradually prevailed, and at length a Council held at Cloveshoo[1] directed that the Roman Ritual should be adopted throughout England.

(vi) The form of service, as we understand the word, was still not uniform, and the bishops did not give up exercising their power of ordering rites and ceremonies within their several dioceses. These service-books were written by a scribe, generally on vellum, and as there was no printing-press from which could be issued a number of copies, all exactly alike, the variations introduced were not few. The second Preface to our Book of Common Prayer mentions several Uses which thus arose, such as the *Salisbury* Use, the *Hereford* Use, the Uses of *Bangor*, of *York*, of *Lincoln*.

(vii) After the Norman Conquest, A.D. 1066, the Anglo-Saxon clergy were thrust out of many abbeys, and succeeded by men of Norman blood, while a new kind of chanting, invented by William of Fescamp, was sought to be forced upon the English monks. This gave rise to scenes of tumult and bloodshed, especially at Glastonbury, and drew the attention of Osmund, bishop of Salisbury, A.D. 1085, to the varieties of ritual used in the different Churches. He resolved to put an end to the great diversities of Rites and Ceremonies, and having carefully remodelled the existing Offices brought out the *Use of Sarum*. This was adopted in all the churches and chapels over which he had jurisdiction, and gradually made its way in various parts of England, especially the South.

SECTION II. *The Mediæval Service-Books*, A.D. 1085—1509.

(i) During the stage which extends from the mission of St Augustine to the era of the Conquest, the main interest in the history of the Church gathers round the monasteries. From these institutions went forth the great converters of the heathen

[1] By some identified with Cliffe-at-Hoo, by others with Abingdon or Tewkesbury.

tribes, who were strongly moved by the austerities and self-sacrifice that marked their lives. In course of time, kings and queens lavished their wealth on the monastic houses, and the country became literally overspread by them. All the fairest spots in the land were assigned to them for their settlement, and "in every rich valley, and by the side of every clear stream, arose a Benedictine abbey." In these establishments the day was divided between manual work, intellectual work or reading, and the service of God. For the regulation of the latter "the Canonical Hours" were observed, and included, besides the Midnight Service, *Matins* or *Lauds*, at daybreak; *Prime*, at 6 A.M.; *Tierce* or *Terce* (from the Latin *tertius* through the French), at 9 A.M., the *third* hour; *Sext*, at noon; *Nones* (from the Latin *nonæ*), at 3 P.M., the *ninth* hour; *Vespers*, before sunset; and *Compline* (from the Latin *complere* = to end or complete), a service at bed-time.

(ii) The services at these hours consisted of Prayers, Psalms, Hymns and Canticles, with Lessons taken from Scripture or the writings of the Fathers. When combined, they were called the *Divinum Officium*, the *Divine Office;* and this having been re-arranged and abbreviated by Gregory VII., who occupied the Papal Chair from A.D. 1073 to 1086, was called *The Breviary*, and consisted of four parts, for Winter, Spring, Summer, and Autumn. In England the favourite title for this book was *Portiforium*, or in its English form, *Portfory*, *Porteau*, *Portuisse*, *Portas*. These various names came from the Latin through the French *portehors*, and indicated the *portability* of the book, "quod foras facile portari posset."

(iii) Besides the *Breviary* must be mentioned also the *Missal*, or "Order of Celebration of the Holy Eucharist;" the *Manual*, or Book of Occasional Offices, which might be performed by a Priest; the *Pontifical*, or services which could be performed only by a Bishop, such as the Ordination Services, Confirmation, Consecration of a Church or a Burial-ground; and the *Hours*, which were as early as the sixth century allowed to be said by certain orders of monks in addition to the *Divine Office*. This last went by various names, the "Hours of the Holy Spirit," of "the Blessed Trinity," of "the Cross," and, most complete of all, "the Hours of the Blessed Virgin," called commonly "the Little Office." Sometimes this was a small volume containing besides the *Hours*, the Litany, and some occasional prayers. Sometimes it was larger, and contained also the Office of the Dead, the Penitential Psalms; while in some copies English prayers were mingled with the Latin, or English devotional forms were attached to the Psalms.

(iv) Thus at a very early period there were indications of a craving for a service which the people could understand. This was no new thing, but a gradual return to the custom of

primitive times, for the worship of the early Churches was in the language of the people. Hence English versions of the *Hours* were not uncommon, as also small Manuals containing the first lessons of religious belief and practice. These were called *Prymers;* and contained *the Creed*, *the Lord's Prayer*, and *the Ten Commandments*, with the addition of *the Seven Penitential Psalms*, *the Litany*, *the Seven Works of Mercy*, *the Seven Deadly Sins*, and other occasional devotions. The Prymer gradually became a favourite book of private devotion, and appeared sometimes in English, sometimes in English and Latin.

(v) For a long time the religion of the country may be said to have centred round the walls of the monasteries, whence went forth the chief missionaries to evangelise the people, and to instil the first principles of Christian civilisation. In the course of time, however, what had been "clear in the spring" became "miry in the stream," and the monasteries lost the ardour of their "first love." A spirit of rivalry arose between their occupants and the secular clergy, who were too often idle and incompetent, and the worship of God was gradually suffered to fall into neglect. Though the expression "the dark ages" refers to the general condition of the Church in the centuries between the ninth and the twelfth, it applies also to one of its marked features, the Decay of Public Worship. For though the enthusiasm of the Preaching Friars roused the country clergy in the tenth century from their deadness and apathy, the good they wrought lasted only for a while. The mercenary spirit of the era infused itself into everything, and exchanged the preaching of the Gospel for the preaching of Indulgences, and sapped the very foundations of true religion.

(vi) Thus it became more and more obvious that if a becoming system of worship was to be re-established, the Ritual must be regulated so as to promote the real edification of the worshippers, and the service-books revised. Long before the sixteenth century there had been a growing dissatisfaction with the part allotted to the laity in public worship, and a determination to claim for them a share in a distinct and intelligent service, in which the vernacular language of the country should supersede the dead, unspoken Latin tongue.

SECTION III. *Revision of the Service-Books*, A.D. 1509—1549.

(i) As early as the year A.D. 1516, long before it occurred to Henry VIII. to remodel the services or to assume the title of "Supreme Head of the Church," a revised edition was issued of the Sarum Breviary; and in 1533 a somewhat similar revision of the Missal of the Use of Sarum, in which reference

was made with increased clearness to all passages taken from Holy Scripture.

(ii) In the year 1525 appeared the first edition of Tyndale's New Testament, and in 1535 Miles Coverdale's translation of the Bible; and two years afterwards what was called *Matthew's Bible*, translated by Tyndale, Rogers, and perhaps Coverdale. In 1538 another important step was taken. The Epistles and Gospels appeared in English, either separately or attached to the Prymers; and in 1539 the entire Bible was brought out, with a preface written by Cranmer himself, whence it is called Cranmer's or the *Great Bible;* and a proclamation bearing date May 6, 1541, directed that every parish should provide before the Feast of All Saints a Bible of "the largest and greatest volume" to be set and fixed in the church.

(iii) The revision of the service-books quickly followed the provisions thus made for the distribution of the Scriptures in the vernacular. In 1542 Convocation directed a revision of all Church-Books, Portfories, Missals, and others; and the House of Bishops directed that "every Sunday and Holiday throughout the year, the Curate of every parish church, after the Te Deum and Magnificat, should openly read to the people one Chapter of the New Testament in English without exposition, and when the New Testament was read over, then to begin the Old." Thus the reading of the Scriptures in the vernacular during the public service of the Church was formally sanctioned, and the way was prepared for substituting English for Latin in the prayers.

(iv) The first change made was in the Litany. This ancient form of supplication had been in the hands of the people in their own tongue in the Prymer upwards of one hundred and fifty years. In the year 1544 it was carefully revised by Cranmer, and with the exception of three clauses invoking the prayers of the Blessed Virgin, of the Angels, patriarchs, prophets, and Apostles, appeared on the 11th June, 1544, well-nigh in its present form and nearly in its present words.

(v) Edward VI. succeeded his father Jan. 28, 1547, and an injunction directed that "the Epistle and Gospel at High Mass should be in English;" and Cranmer was authorized, assisted by certain bishops and divines, to draw up an *English Order of Communion*, which appeared in the following year, 1548. The new Order restored the Cup to the laity, according to the rules of Scripture and the use of the Primitive Church.

(vi) The work now went on apace, and the divines having transferred their sittings to Windsor Castle, were empowered by Convocation to continue their labours, and in 1549 presented to the king the English *Book of Common Prayer*, the same Order of Prayer, "saving a few things taken out," to which the people had been accustomed in their Primer, but "clothed in English, the beauty of which has been rarely equalled, and never surpassed,

even in the best age of literary excellence." It was the great object of Cranmer and his coadjutors not so much to compose a new order of service as to preserve carefully all that was possible of earlier services which could be traced back to primitive times.

(vii) Their wish, as stated in the Preface, was

(1) That the whole realm should now have but one Use in Divine Service;

(2) That the rubrical directions for the variable parts of the services, which were so involved as to have become a very symbol of perplexity and confusion, should be simplified;

(3) That instead of a few Psalms being said daily and the rest omitted, they should be all repeated in their order;

(4) That increased value should be set on the public reading of Holy Scripture, and that the Lessons should include the whole Bible, or the greatest part thereof, in a continuous course;

(5) That the consecutive reading should not be interrupted by "the planting in uncertain stories and legends with a multitude of Responds, Anthems, or Invitatories;"

(6) That all should be in the English tongue.

Thus "their aim was restoration, not a complete revolution in Church Worship; and in the process of attaining it they exercised the most careful discrimination between the old and the new, and while cutting away without hesitation the later overgrowths, preserved with scrupulous care the ancient landmarks."

SECTION IV. *The Second Prayer-Book of Edward VI.* A.D. 1552.

(i) On Jan. 15, 1549, an Act was framed enjoining the use of the Revised Prayer-Book "after Whitsuntide in every parish of the king's dominions throughout England, Wales, Calais, and the marches of the same." The respect that had been paid to the old offices caused it to be received more favourably than might have been expected, and many of the Mediaeval school found they could conform to it as containing the elements of Primitive worship freed from later innovations.

(ii) Many of the laity also gave it a hearty welcome, because being written in English "it made their worship more interesting, and converted what in too many cases had been merely a dumb show into a living, intelligent transaction." But some could not make up their minds to receive it. The extreme section of the Reformers did not think it went far enough, while outbreaks of popular disaffection in Devonshire and Cornwall, as also in the Eastern Counties, testified to a misunderstanding of rather than an aversion towards the adoption of the new service in place of the old.

(iii) Before long, however, the Revised Prayer-Book received very general recognition, and had no influence from without been brought to bear upon them, the bulk of the clergy would have acquiesced in the present arrangement. But there was in England a multitude of foreign refugees, who watched with the keenest interest the progress of reform in this country and deemed that the hands of the Reformers had been stayed too soon. Prominent amongst these were John à Lasco, who ministered to the Irish, Germans, and Italians in the metropolis; Bucer, who was appointed Regius Professor of Divinity at Cambridge, and Peter Martyr at Oxford. In deference to them and their views and to those who sympathised with them, a committee of divines was nominated to review the Revised Prayer-Book, and the Second Prayer-Book of Edward VI. came into use on the Feast of All Saints, Nov. 1, 1552. In this book the chief alterations made were (i) in the Order of Morning and Evening Prayer, the addition of *The Introductory Sentences, the Exhortation, Confession, and Absolution;* (ii) in the Communion Office, the introduction of *the Decalogue* and *Responses*, and the substitution of the second clause instead of the first at the delivery of the elements.

SECTION V. *The Prayer-Book of Queen Elizabeth*, 1558—1603.

(i) The Second Prayer-Book of Edward VI. had hardly begun to be used when the king passed away, on the evening of Thursday, July 6, 1553, and the accession of Mary, and the consequent persecutions, arrested the Reformed Worship of the English Church.

(ii) But Mary died on Thursday, Nov. 17, 1558, and the reign of Elizabeth inaugurated a fresh epoch in the religion and worship of the Church. The new monarch was obliged at first to proceed with the utmost caution, for the difficulties confronting her were enormous, alike from the Mediæval party, and from the exiled clergy now able to return after their long banishment. Accordingly, she was crowned according to the ceremonies of the Roman Pontifical; but in the first month of the new reign an English Litany was printed and used in the Royal Chapel, and a committee was named to examine the two Prayer-Books of Edward VI., and a proclamation was issued, which while it forbade preaching, allowed the Epistle and Gospel and the Ten Commandments to be read in English.

(iii) The Commission meanwhile set themselves busily to work, and on Wednesday, May 15, the revised Prayer-Book was used at St Paul's Cathedral.

(iv) The Liturgy thus put forth was gradually accepted, and out of 9,400 clergy not more than 189 preferred to resign their benefices rather than use it, and for the first ten years of the new

reign men of all minds went to their parish churches "without contradiction or show of misliking." It was the great object of the divines on the Committee of revision to comprehend as many as possible within the pale of the Church, and hence while the rubrics allowed a larger latitude in the use of ornaments, the two clauses used at the distribution of the Elements in the Holy Eucharist in the two Prayer-Books of Edward VI. were combined.

SECTION VI. *The Prayer-Book during the reign of James I.* 1603—1623.

(i) But the Marian exiles, who returned in great numbers from the Continent, and had long been unaccustomed to any services which recalled the ritual of the Middle Ages, began to find fault with the Book of Common Prayer, and especially with the use of the surplice, the observation of saints' days, and the custom of kneeling at the administration of the Holy Communion. They caused much perplexity to Elizabeth and her advisers, and on the accession of James I., in 1603, they urged the further revision of the Book of Common Prayer.

(ii) Accordingly a Council of Bishops and other learned men was held at Hampton Court, Jan. 14—18, 1604, in which the King himself took part, conferring first with the Bishops, and then with the invited Puritan divines.

(iii) After a long discussion it was agreed, that (i) the words "*or Remission of Sins*" should be inserted in the title of the Absolution at Morning and Evening Prayer; (ii) that a Prayer for the Queen and Royal Family should be placed after the Prayer for the King; (iii) that certain Forms of Thanksgiving should be introduced; (iv) that the concluding portion, respecting the Sacraments, should be added to the Catechism; (v) that the Apocrypha should be read, but not as Scripture; (vi) and that there should be a uniform translation of the Bible.

SECTION VII. *The Savoy Conference*, A.D. 1661.

(i) The hostility, however, of the more ardent and extreme spirits to the Rites and Ceremonies of the Church was never wholly abated, and the outbreak of the Civil War between Charles and the Parliament was followed by the establishment of *the Directory for the Public Worship of God in the three Kingdoms*, and the use of the Book of Common Prayer was interdicted by fine and imprisonment, not only in churches but even in private houses.

(ii) On the death of the Protector and the deposition of his son, a deputation met the restored Charles II. at the Hague, and after his entry into London continued to petition that he

would allow a committee of divines to "revise and effectually reform the Prayer-Book," and that certain ceremonies might be abolished; especially (i) kneeling at the Blessed Sacrament, (ii) the use of the surplice, (iii) the cross in baptism, (iv) bowing at the name of Jesus. Accordingly on the 25th of October, 1660, a Royal Declaration reserved the whole question of Ecclesiastical affairs for a Conference, which was fixed to take place at the Hospital or former Palace of the Savoy, of which the Bishop of London was Master.

(iii) The Commissioners were empowered to advise upon and review the Book of Common Prayer; to compare it with the most ancient Liturgies which had been used in the Church in the primitive and present times; to take into serious and grave consideration the several directions, rules, and forms of prayer in the said book, and the several objections and exceptions raised against it; to make such reasonable and necessary alterations, corrections, and amendments therein as should be agreed upon to be needful or expedient for the satisfaction of tender consciences, but avoiding all unnecessary alterations of the Forms and Liturgy, wherewith the people were acquainted and had been so long received in the Church of England.

(iv) The result of the deliberations of the Conference was, that as regards all its distinctive features the Prayer-Book remained the same as before, with the exception of a few alterations which were introduced. The chief of these may be thus summarized; (i) the language was made more smooth by slight verbal changes and transpositions; (ii) the Sentences, Epistles, and Gospels, and other selected portions of Scripture were taken from the new Version of 1611; (iii) some Rubrics were expounded for the direction of those to whom "the customary manner" of former years was unknown; (iv) various Occasional Prayers were added, as for Fair Weather, for Parliament, for All Sorts and Conditions of Men, for the Ember Seasons, as also two Thanksgivings, one for ordinary use, the other for the Restoration of Public Peace at Home; (v) a separate Office was added for the Baptism of Adults, and a Service for the use of those at Sea, to meet the needs of the increasing trade of the country. Since the Savoy Conference, the Prayer-Book has, except in regard to certain Occasional Offices, remained unaltered.

THE CALENDAR.

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THE reading of the Law and the Prophets obtained among the Jews at a very early period, though it is impossible to say to how early a date we can carry back the present system of the Hebrew Lectionary. One would infer from St Luke iv. 17, that that in use in our Lord's day was not, at any rate in all its details, the same as that afterwards in use. Still, as we can see from Acts xiii. 15, two lessons, one from the Law and one from the Prophets (*i.e.* Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings; Isaiah, Jeremiah, Ezekiel and 12 minor Prophets), were customarily read.

According to the Hebrew system, the Law is divided into 54 sections, called *Parshioth*, the Law being read once completely through every year. The need for 54 sections arises from the ordinary Jewish year consisting of 12 lunar months, with 50 or 51 Sabbaths, requiring periodically the intercalation of an extra month, like a leap year on a large scale. In the lengthened year of 13 lunar months there would be 54 sabbaths, and in an ordinary year two sections are read for the requisite number of Sabbaths. In the Prophets a different plan prevails. Here selections only, called *Haphtaroth*, are read, each corresponding to its own section of the Law.

So too the infant Christian Church would inherit the habit of the Jewish Church from which it sprang, at a period prior to the writing and dissemination of the books of the New Testament. In this way we may doubtless understand the "reading" of 1 Tim. iv. 13. For a time the paramount authority of the Old Testament would stand in the way of associating with it on an equal footing the Gospels and Epistles of the Christian Covenant. Yet in the age succeeding that of the Apostles this seems to have been done, for in the earliest account which we possess of a Christian service, that given by Justin Martyr (ob. 148 A.D.), we are told that at the meeting for worship and the celebration of the Holy Communion on Sundays, "the

memoirs of the Apostles or the records of the Prophets are read in suitable quantity" (*Apol.* I. 67).

From this time forward the scheme of the reading of Scripture would tend to greater and greater definiteness, though with varying order in different parts of the Church. We must now confine ourselves to the usages of the Western part of Christendom. Of this we are fortunate in possessing two very ancient Lectionaries, one of the Gallican and one of the Roman Church. The former, which is not quite perfect, is the so-called Lectionary of Luxeuil, by which our knowledge is very largely augmented. Much of the Gallican Use is widely different from that with which the English Church has a closer direct connection, the Roman; and this doubtless is to be explained by the association of the Gallican Churches with those of Asia Minor, through such influences as those of Pothinus and Irenaeus. The ancient Roman Lectionary, of which special mention must be made, is the so-called *Comes*, traditionally referred to St Jerome, which, however, though it doubtless possesses certain elements of decidedly ancient date, is probably to be fixed a few centuries after St Jerome's time. The Epistles and Gospels given in the *Comes* coincide in great measure with those of the Roman service-books, and these again with those of the Sarum Use, the immediate parent of our own Prayer-Book. It will be observed that this remark applies solely to the parts of Scripture belonging to the Eucharistic service, the Lessons (Lections) of the non-Eucharistic services of Morning and Evening Prayer being of much later origin. The basis on which these services were directly formed was the Breviary, which, while an embodiment itself of earlier materials, only received definite form at the hands of Gregory VII. (ob. 1085 A.D.). Moreover, as we shall afterwards point out, the Daily Lessons in our Church, though having their precursors in the Breviary, represent rather a fresh point of departure.

It may be well to consider next the general arrangement of the Christian year. For many centuries this has begun on Advent Sunday, whatever may have been the beginning of the civil year; just as the Jew begins his religious year in Nisan, though the legal New Year's Day is in the autumn, in Tisri. The Christian year originally began with Easter, as ruled by Constantine; though in the *Comes* and Gregorian Sacramentary it begins with the vigil of the Nativity. The Gregorian Antiphonary, however, begins with the First Sunday in Advent, and the ancient Gallican Lectionary, already referred to, apparently does the same, though with an Advent of six Sundays, as in the Ambrosian and Mozarabic Liturgies. The present plan, which we may refer to the 7th or 8th century, has the advantage of

enabling us to arrange the Church's year *pari passu* with the events of our Lord's life.

In the Christian year, since Easter is fixed by reference to the moon's age, as the Passover before it, it will follow that our Calendar is still partly lunar, that is, from Septuagesima to the last Sunday after Trinity; the remainder being solar, according to the Julian form. It will, however, be more convenient to suppose the year divided into three groups of events, circling respectively round Christmas, Easter and Whitsunday; the topics of consideration from Christmas to Whitsunday being historical, from Whitsunday to Christmas practical. (1) The Christmas cycle will include the period of preparation beginning on Advent Sunday, the Christmas Festival itself, the Circumcision of Christ eight days after, and the Epiphany, with a subsequent period lasting till Septuagesima. (2) From thence till Ash-Wednesday is a period of the same kind of preparation for Lent, that Lent itself, ending with Passion Week, is to Easter, with a subsequent period lasting till (3) Whitsunday, when the remaining cycle begins and lasts till Advent Sunday.

It will be well before proceeding any further to speak briefly on Festivals generally in the Early Church. As long as the Church continued essentially Jewish, the Jewish festivals would continue to be observed, especially the Passover and Pentecost, now glorified anew. The Sabbath would still be observed, and with it the first day of each week would become a lesser Easter-Day. As time went on, the Jewish element became proportionately smaller, with an ever-widening breach forming between it and the Gentile part, the tone of Christian writings of the 2nd century towards the Jews being as a rule distinctly hostile. Thus it might fairly be expected that no Jewish festivals would now be recognised save such as had been hallowed by Christianity, so that the Passover and Pentecost, in their new aspect, would be the only festivals borrowed from the Jewish by the Christian Church; and these two, together with "the first day of the week," which evidently was observed from the very first, are the only ones of which we can find any trace up to the end of the 2nd century. In course of time, however, partly from the belief in the lessons of good arising from a special dwelling on the great events in the history of our faith, and partly, it would seem, from the analogy of the festivals of the older religions, fresh commemorations arose, the earliest being that of Epiphany, out of which afterwards grew that of Christmas. Ascension Day, though falling in a period which itself was altogether festal, came, probably about the beginning of the 4th century, to be marked out for special distinction. Other com-

memorations of great events in the history of our faith were added in course of time, such as *e.g.* the Annunciation, first observed in the 6th century. With these too came festivals of a different kind, the celebration of the anniversary of a martyr's death, viewed as his birthday into the better life. These would at first be rather of *local* observance, but many would subsequently become generally recognised; those, for example, of St Stephen, and SS. Peter and Paul, being observed before the end of the 4th century; that of St John the Baptist, however, being of a different class, being the commemoration of the actual birthday, one intimately connected with that of the Saviour Himself.

Even in the primitive Church there was much diversity of view on the subject of festivals. Some urged that a festival is mainly to be viewed as a cessation from the world's cares and pleasures, and should therefore be a special means of spiritual help. Others again asked why, now that Christ had come, and the shadows had given place to the realities, times and seasons should be any longer observed, at the risk of losing sight of the reason why festivals were ever established at all. It was the insisting on one of these two co-ordinate truths to the exclusion of the other which led to much of the false ideas on the subject of festivals. Our Lord and St Paul, both having in view a state of things the tendency of which was to see in festivals an end rather than a means, have uttered warnings on this point (St Matt. xii. 8; Rom. xiv. 5, 6; Gal. iv. 9—11; Col. ii. 16). Origen and Chrysostom remark that he who realises in his heart the idea of Christ as the Passover, and of the gift of the Holy Spirit, is really keeping every day as an Easter and a Pentecost. Such words, however, are clearly to be viewed as answers to those who would see in festivals but a relic of Judaism. Tertullian goes so far as to ask why, in the face of St Paul's words, Easter is celebrated; a reckless narrowing of the argument to one side only.

As regards the characteristics of a festival, it may be noted:— (1) A Christian festival being what it is, the idea of festivities other than religious is unseemly; and numerous imperial edicts were promulgated from time to time forbidding public games and the like on Christian holy-days. (2) All legal business was suspended, an exception being allowed in the case of manumission. (3) There should as a matter of course be attendance at public worship. The council of Elvira (305 A.D.) censures the man who has been absent from his church for three consecutive Sundays. (4) It was altogether forbidden to fast on a festival. Thus the so-called *Apostolic Canons* censure those who would fast on the Lord's Day, and rule that clerics so doing are to be deposed. On these days in earlier times Agapæ were held. (5) It was usual on festivals to offer prayer standing, not kneel-

ing. Thus we find Tertullian saying, "It is wrong on Sundays to offer prayer on one's knees."

We shall proceed now to speak of the festivals in detail, and first of the group of festivals circling round Christmas.

Christmas Cycle. The oldest commemoration in this group is that of the Epiphany, viewed however as of wider range than with ourselves, and including that special Manifestation which we now call the Nativity, the Manifestation of the Trinity at our Lord's Baptism being specially prominent. Curiously enough, the earliest reference we possess to it is of its observance by the Basilidians, as we learn from Clement of Alexandria; the earliest undoubted Christian reference being in the *Acta* of Philip of Heraclea, who was martyred early in the 4th century. The emperor Julian, we are told by Ammianus, when at Vienne in Gaul (361 A.D.) went to a church on Epiphany or Jan. 6. The Gallican Church, as is well known, had close affinities with the Eastern Church, and the reference here is doubtless to the as yet undivided festival. It will be noticed that the Western Church knows the festival of the Epiphany by a Greek name, itself evidence of the early date of its recognition in the West; Easter (*Pascha*) and Pentecost being the only two other cases. Christmas, on the other hand, has a Latin name (*Natale Domini*), pointing clearly to its origination in the West. We have, however, more definite evidence than this. In a sermon of St Chrysostom, which was almost certainly delivered on Dec. 25, 386 A.D., at Antioch, he tells his hearers that it was scarcely ten years since, following the usage of the Western Church, they had begun to observe Christmas as a separate festival, setting apart, as it were, that particular element in the general festival of the Manifestation. He adds, however, that a festival of the Nativity had been kept in the West "from the beginning." The inference from all this is, that at an early date, perhaps about the end of the 3rd century, or even earlier, a general festival of the Manifestation was observed, including not only the ideas entering into the present festival of the Epiphany but that of the Nativity also. At this time we may suppose the general character of the Roman Church still to have been, as in St Paul's time, more Greek than Latin. At a later time, when this state of things had changed, and yet sufficiently early to allow of St Chrysostom speaking as he did of the Nativity having been kept *from the beginning* in the Western Church, the Roman Church detached the Nativity from the main festival and assigned it a separate commemoration. Towards the end of the 4th century, the Eastern Churches gradually began to follow this plan; at Antioch, as we have seen, shortly before 386 A.D., and

at Jerusalem and Alexandria by the time of the Council of Ephesus, 431 A.D. The change at Jerusalem appears to be due to the action of Juvenal, bishop of that place. The Armenian Church, alone in Christendom, has retained the old plan to the present day.

In the ancient Roman Use, three masses were provided for Christmas Day, one for the dead of night, one for the early morning, and one for the day: so in the English Prayer-Book of 1549, two Communion Services were provided. Our present Epistle and Gospel are taken from the Sarum Missal. The English name *Christmas* (cf. Dutch *Kersmis*) is analogous to such forms as Michaelmas, Lammas, &c. The names for the day among peoples of the Latin and Celtic races are corruptions of the Latin *Natale*, *e.g.* the French *Noel*, Welsh *Nadolig*. The German name *Weihnachtsfest* has reference to the solemn vigils before the festival. The Scandinavian *Yule* is from the old heathen festival at that time of year.

The prominent idea of the Epiphany in the West is that of the Manifestation of Christ to the Magi, which forms the subject of the Collect and Gospel, that in the East being of the Manifestation of the Trinity at His Baptism, of which our Church, however, takes cognizance in the 2nd Morning Lesson, as well as of the Manifestation of Christ's Divine Power as shewn in His first miracle, in the 2nd Evening Lesson. The Gospel is from the *Comes* and Sarum Missal; the present Epistle was chosen in 1549, replacing the passage, Isa. lx. 1—6. A name for the day in the Greek Church is "the Lights," with reference to the shewing forth of Him Who was the Light of the World, and also to the spiritual illumination of baptism, for which this was one of the three great seasons. In the Sarum Missal, the Collects, &c. for the Sundays after the Epiphany were reckoned from the octave of the Epiphany, not from the Epiphany itself. The change can hardly be considered a wise one, for whereas under the old plan the Collect, &c. of the Epiphany served for the Sunday after also, and thus threw the idea of the festival into special prominence, on the present plan the great mass of people will only hear the Epiphany service once in several years, so that a festival once second to Easter alone is treated with marked neglect. A gain, on the other hand, has been in the beautiful Collect for the 6th Sunday after the Epiphany added in 1662; it being ruled from 1549 to 1662 that, when there were six Sundays after the Epiphany, that for the fifth should be used again.

We may note the familiar name *Twelfth-day* (the Epiphany falling twelve days after Christmas), by which the day is still known in several European languages: also the name *Three-Kings'-day* (Dutch, Danish, Breton) in reference to the Manifestation to the Magi as the Three Kings. The Welsh *Ystwyll*

is probably a corruption of the Latin *stella*, a star, with reference to the star of Bethlehem.

The feast of the Circumcision was viewed at first as the Octave of the Nativity, the first instance of the later use being in the latter part of the 6th century, though, from the age at which circumcision was performed, this event would in any case fall on the octave of the birth. For a long time, however, the day was not a festival at all, but a fast, due to the fact that on the Kalends of January fell a great heathen festival of a riotous and licentious kind. To avoid therefore seeming to tolerate these abominations, the Church enjoined a solemn fast, as a wholesome protest and as a protection to the unwary. Although we find the day spoken of as a festival in the 8th century, yet traces of the old protest are found as late as the 10th. Our Epistle was chosen in 1549, the Gospel is that in the Sarum Missal lengthened.

Of later observance than any of the above is the preparatory season of Advent, the earliest trace of it being, it would seem, at the latter part of the 6th century, and evidently suggested by the growing importance of Christmas demanding this preparatory season. As we shall find in the case of Lent, there was at first a lack of definiteness in the practice. The Ambrosian and Mozarabic Uses included six Sundays in it, implying a period of 40 days. So too the Council of Mâcon (581 A.D.) ruled that from St Martin's Day (Nov. 11) to Christmas, all Mondays, Wednesdays and Fridays should be observed as fasts. Our present plan of having four Sundays may probably be referred to Gregory the Great. The Epistles and Gospels now in use for the four Sundays are all taken from the Sarum Missal, save that those for the first Sunday have been slightly lengthened.

We now pass to the Easter cycle, hinging upon a festival that must carry us back to Apostolic times, being as it is a continuation of the Passover, conjoined with the celebration of that of which all Passovers were but a type. Thus even the Passover immediately following that on which our Lord died would be to the disciples, so to speak, an Easter as well as a Passover; though as time went on, the latter aspect would be of importance rather to those of Jewish birth, or reared under Jewish influences, than to Gentiles owing their Christianity to teachers of the Pauline school. Thus two parties arose; the one viewing Easter as the Passover with a new significance, the other having regard to it solely as the day of the Saviour's Resurrection, irrespective of the Passover. The former view prevailed generally in the East, the latter in the West, or, strictly speaking, in the first instance, in the Roman Church: the same tendencies shewing themselves in exactly similar manner in the case of the weekly festival; for the Eastern

Church, while viewing every Sunday as a lesser Easter, still retained the Sabbath as a festival with it, the Western Church disregarding the claims of the Sabbath altogether. The dispute as to Easter is called the *Quartodeciman* controversy, a name having reference to the *Fourteenth* of Nisan, the day when the Passover was slain, and on which the party of Jewish sympathizers maintained that Easter should be kept, on whatever day of the week it fell; while the other party urged that like the first Easter all later ones should be kept on the first day of the week. The name *Quartodeciman* is strictly applied to those who clung to the Eastern plan after the other had been ruled to be the right one, as it was by the Council of Nicaea in 325 A.D.; but it may also fairly be given to those who held this view at an earlier date, such as Polycarp, bishop of Smyrna, the disciple of St John, who visited Rome in 158 A.D. to confer with the bishop Anicetus on this question; or as when on a later occasion Polycarp's disciple Irenaeus, bishop of Lyons, acted as peacemaker between Victor of Rome and Polycrates of Ephesus.

The rule as to Easter is, that it shall fall on the Sunday next after the day when the Passover ought to be celebrated, or in other words, on the Sunday after the full moon next after the vernal equinox. Still, on either plan, it would be necessary to fix the true time of the Passover, and by means of a cycle of years to combine in some way the changes of the moon and the sun. The ancient cycle of 8 years having been found to be faulty, the Jewish cycle of 84 years was employed, and remained in use till it was superseded by the cycle of Victorius, of 532 years, published in 457 A.D. Ultimately, however, the Metonic cycle of 19 years prevailed. It is in the use of this plan that the Golden Number and Sunday Letter are necessary, the manner of finding which is explained in the Introduction to the Prayer-Book.

The English name Easter is derived from *Eostur-monath*, the fourth Anglo-Saxon month, and that again from the goddess *Eostre*, to whom festivals were celebrated at that time of year. From the Greek and Latin *pascha* (which is merely the Hebrew *pesach*, the Passover) come the names for Easter in the Romance and Celtic languages, *e.g.* French *Pâques*, Welsh *Pasg*.

In the Prayer-Book of 1549 two Communion Services were provided for Easter Day. The Epistle and Gospel at the first were the same with those used now, those at the second being as in the Sarum Missal, save that the Gospel was lengthened by a verse. The Epistle and Gospel for Easter Monday and Tuesday are taken from the Sarum Missal.

Before Easter came the preparatory fast of Lent (on the name see below); and, in some form, it must have done so

nearly if not quite to Apostolic times, for Irenaeus (about 180 A.D.) both speaks of the disputes in his time as to the length of the fast [one day, two days, several days, forty continuous hours], and adds that this state of things had existed long before his time. A generation later, Tertullian speaks of the fast as being for the time "in which the Bridegroom was taken away," meaning that Christians fasted during the time for which our Lord yielded to the power of death. The next explicit statement we get is from the historians Socrates and Sozomen in the 5th century, who refer to the fast as lasting in different places for 3, 6, or 7 weeks; but curiously enough the Greek name for the fast is persistently given as *tesseracoste* (implying the number 40) through all this diversity, shewing that the number 40 entered at an early stage into the conception of the fast. It has been reasonably suggested that 40 hours was taken as the time during which our Lord yielded to the power of death, the 40 days' fasts of Moses, Elijah, and our Lord having been specially suggestive of the number 40. In the Western Church, in the time of Gregory the Great (ob. 604 A.D.) the exact number of days was 36, that is, six weeks exclusive of Sundays. The remaining four days were added after Gregory's time, but by whom is unknown, though it was not later than the age of Charlemagne. It was long, however, before they were accepted in all places, for it appears that they were not recognised in Scotland till the end of the 11th century. As regards the Eastern Church, Sozomen had spoken of a seven weeks' fast as observed by the Churches of Constantinople, &c., which seeing that Saturday as well as Sunday has a festal character in the East (Easter Eve being of course excepted) gives as before a total of 36 days. Thus to this day in the Greek Church, Lent begins on the day after Quinquagesima.

As regards the purport of Lent, it was (1) the annually-recurring mourning because "the Bridegroom was taken away;" and (2) a period of preparation for (*a*) the Easter Communion, which from the first must have had exceptional prominence, (*b*) the great Easter Baptism, (*c*) the penitents who looked to be readmitted at Easter. As regards the manner in which Lent was kept, it was (1) by fasting, which generally meant an abstinence from all food till the evening; it being assumed that, when food was taken, great moderation was shewn and luxuries were avoided; (2) by cessation of all festal rites and amusements, marriages, birthday-festivals, public games, &c.; (3) by relaxation in the criminal and even in the civil code; and (4) by the attempt to maintain a higher spirit of devotion. The ante-Lenten semi-fast beginning after Septuagesima is decidedly ancient, and can at any rate be traced back to the 7th century. Since our First Sunday in Lent is constantly called Quadragesima, it is most probable that the other three similar names are

framed to suit it, a very partial approximation to the real number of days being thus given.

A brief remark on some of the names may be added. *Lent* is merely the Anglo-Saxon *Lencten*, Spring (so Dutch *Lente*). In languages of the Latin and Celtic groups, the name of the season is some corruption of *Quadragesima*, so French *Carême*, Welsh *Garawys*. *Ash-Wednesday* (*dies cinerum*) receives its name, because on this day ashes were blessed by the bishop, which were then received from his hand by the clerics and laics present. The Fourth Sunday in Lent is called Mid-Lent Sunday (*Mi-Carême*), or Refreshment-Sunday, doubtless because the miracle of the feeding of the 5,000 was the subject of the Gospel. The Fifth Sunday is called Passion Sunday, because on it the subject of our Saviour's Passion is first specially dwelt on. The Sixth Sunday is called Palm Sunday, from the incident described in St John xii. 13, and kept in memory on this day by the benediction of palm branches, or of the branches of such trees as might be supposed to form a reasonable substitute. Thus branches of olive were used in Spain, and of willow in England. It will be noticed, however, that there is no reference to the above incident in the Gospel or Lessons for the day. The week from Palm Sunday to Easter is known as Passion or Holy Week, for manifest reasons. The Thursday in that week is called *Maundy Thursday*, a name evidently derived from the Latin *Dies Mandati* (day of the commandment), the words "a new commandment give I unto you..." being a special antiphon for the day.

Belonging to the Easter group is the Feast of the Ascension, 40 days after the Saviour's Resurrection. As to the date when it was instituted we cannot speak exactly; but Augustine, writing at the end of the 4th century, speaks of it as of Apostolic institution, shewing that we must allow a reasonable date before his time for such a view to have become current. As regards the East too our earliest traces are sermons of the latter part of the 4th century, so that, combining this with the silence of the first three centuries (*e.g.* of Tertullian and Origen in their enumeration of Christian festivals), it would be unsafe to claim an earlier date than the beginning of the 4th century. The three days preceding Ascension-Day are called Rogation-Days, as being those on which Litanies were first ordered to be regularly said. The rule is due to Mamertus, bishop of Vienne (c. 460 A.D.).

We have already said that the whole period from Easter to Whitsunday was viewed as distinctly festal; it was not permitted to fast in it, and standing replaced kneeling as the posture of prayer. As Easter was the legitimate development of the Passover, so was Whitsuntide of another Jewish feast, that of Weeks or Pentecost, which fell 50 days after the great day of the

Passover. On it was commemorated the giving of the Law on Sinai on the sixth of Sivan, and also thanks were on it rendered to GOD for the fruits of the earth, when the harvest feast was kept before the Lord. This festival was specially hallowed by the outpouring of the Holy Spirit, so that, as in the case of the Passover, the Jewish Christians would have a twofold reason for observing it, while to the Gentile Christian without Jewish sympathies there would yet be in its purely Christian aspect sufficient cause. On two occasions when the festival is mentioned in the N. T., one feels it is not the *mere* Jewish feast to which the writer refers (Acts xx. 16; 1 Cor. xvi. 8), but that feast hallowed by its new associations. It is perhaps mentioned by Irenaeus; but, at any rate, Tertullian, at the close of the 2nd century, speaks of the whole period from Easter to Pentecost as festal; and, early in the 3rd century, Origen mentions it as one of the days specially observed by Christians, the only others named being the Lord's Day, Good Friday, and Easter. Whitsunday was, with Epiphany and Easter, one of the chief seasons for baptizing, and in this fact is to be found, we believe, the true explanation of the name Whitsunday, *i.e.* White Sunday, from the white garments in which the persons to be baptized were arrayed. It is no real objection to this that there was another White Sunday, the first after Easter (the *Dominica in albis*, when the persons baptized on Easter Day wore their white baptismal robes for the last time), because the name for this Sunday seems to be merely a Latin liturgical term, which never found its way into the popular speech, Whitsunday conversely being liturgically known as Pentecost. The theory that *Whitsun* is really a corruption of *Pentecost*, like the German *Pfingstentag*, seems to us entirely groundless, because we have a right to expect that, the earlier we draw our instances of the use of the word, the nearer we shall find it approximate to its supposed origin. The earliest known spelling of the word, however, which takes us back to the first half of the 13th century, is *hwitesunedei*, and later spellings are *Witesoneday* and *Wittesonenday*. In Wickliffe's Bible (1 Cor. xvi. 8) the spelling is *Witsuntide*. All this is simply fatal to the theory of the Pentecost derivation. It is worth noticing here the Welsh name for the day, *Sulgwyn*, White Sunday. The whole of the week after Whitsunday was at first kept as a festival, as in the case of Easter, but this was afterwards cut down to three days. In the Eastern Church, which does not observe the festival of Trinity Sunday, the Sundays from this time onwards are reckoned as "after Pentecost;" the same is also done in the Roman, but not in the Sarum and other English Missals. The Epistle and Gospel for Whitsunday, as well as for the following Monday and Tuesday, are taken from the Sarum Missal.

From this time till Advent is reached the Church's teaching

takes the form of an inculcation of the specially important practical duties of the Christian life, to which, however, is prefixed the great festival of the commemoration of the Holy Trinity, though in the Eastern Church the corresponding Sunday is that of *All Holy Martyrs*. Important and solemn as is this commemoration, it is of late institution, and, even in the 12th century, was not uniformly kept on the Sunday after Pentecost, being sometimes found on the Sunday preceding Advent. The Synod of Arles (1260 A.D.), and the ruling of Pope John XXII., fixed Trinity Sunday in its present place.

We have thus brought to a close our remarks on those festivals directly connected with our Saviour, for which the Church has provided proper Collects, &c. One other must be mentioned for which no special forms are provided, though the name is retained in the Anglican Calendar, the *Transfiguration*, on Aug. 6, on which day the festival is recognised by all branches of the Church, except the Armenians, who celebrate it on July 14. Why this festival, referring to a most important event in our Saviour's earthly life, and observed as early as the 5th century, should have been relegated to an inferior position by the Reformers does not appear.

We pass now to the festivals of New Testament Saints, and first to those of the Blessed Virgin, for two of which special forms are provided, the Annunciation (March 25), and the Purification (Feb. 2). The first of these, familiarly known as Lady-Day, is of course the commemoration of the visit of the Angel Gabriel to the Virgin to announce the birth of the coming Saviour. The earliest allusion to this *on this day* is in the proceedings of the Council *in Trullo* (692 A.D.), though there is a yet earlier reference to it on a different day. It is kept by the universal Church, except by the Armenians; and in the Ethiopic Calendar it is called the *Conception of Christ*. The Epistle and Gospel are taken from the Sarum Missal. The other Marian festival, for which the Prayer-Book has special forms provided, is that of the Purification of the Virgin or the Presentation of our Lord in the Temple, representing two different aspects of the festival. In the Eastern Church it is called *Hypapante*, or the Meeting, which takes the second idea, which indeed was the original view, the other being entirely Western. The festival was instituted either by the emperor Justin in 526 A.D., or by Justinian in 542 A.D., apparently on the occurrence of earthquakes, &c. at the time. It replaced a heathen festival of Ceres, which fell on the same day, and processions with lighted candles were continued as in the heathen festival, though with change of purpose. Hence the familiar name *Candlemas*. Our Epistle and Gospel are taken from the Sarum Missal, but were shorter; the Epistle ended at *v.* 4, and the Gospel at *v.* 32. Three other festivals of the Virgin occur as "black-letter days," the Conception

(Dec. 8), the Nativity (Sept. 8), and the Visitation (July 2), but these are of much later institution (indeed the third of them as late as the end of the 14th century), and need not detain us here.

Next we may consider the one festival of Angels in our Calendar, that of St Michael and All Angels, or Michaelmas, on Sept. 29. With regard to this, while it is true that the doctrine of guardian, ministering angels is clearly taught in Scripture, and that we may *now* see in Michaelmas a recognition of the great truth of the joint services of angels and men as subjects of one Lord, still the commemoration of Michaelmas was not based on any such dogmatic idea, but on sundry supposed historic events, manifestations of the Archangel at some special time and place, or the dedication of a Church in his honour. We believe that a *local* Roman festival, in connection with the commemoration of a church, was the germ of the festival, combined later with a supposed manifestation of the Archangel at Mount Garganus in Apulia. This Roman festival existed at any rate in the 5th century. The commemoration of Sept. 29 is thus distinctly Western, the corresponding festival in the Greek Church being on Nov. 8; and the Ethiopic Church celebrating the Archangel on the 12th of each month [*i.e.* of their own calendar; the day will vary from the 5th to the 9th in ours]. Our Gospel is taken from the Sarum Missal; the Epistle was introduced in 1559, the former one being Rev. i. 1—6.

The festival of St John the Baptist may be next referred to; and here, as has been already said, we have a striking contrast with the festivals of other saints, where it is the death, viewed as the birth into the better life, which is celebrated, whereas here it is the actual birthday. Thus Augustine says: "The Church celebrates two birthdays only, John's and Christ's." The early date of the festival is shewn by the fact that this same father speaks of its being kept by "the tradition of those of old time;" thus throwing it back at any rate early in the 4th century. As shewing the importance attaching to it, we may note that the Council of Agde (506 A.D.) names this day as one of the festivals on which a man was not to forsake his own church, the only others named being Easter, Christmas, Epiphany, Ascension, and Whitsunday. How far June 24 is to be taken as the actual birthday resolves itself into the question, which it seems impossible to decide, whether Dec. 25 was that of our Lord, since St John was six months older than the Saviour. It is curious to note that these two days coincide with the two solstices, so that some have seen in both of them relics of old sun worship, absorbed into Christianity. Even Augustine could see in the dates a fulfilment of the Baptist's words, "He must increase, but I must decrease," since days lengthen from the Nativity of the Saviour and decrease from that of St John. The only branch of the Church which does not celebrate the Nativity of St John on

June 24 is the Armenian, which keeps it on Jan. 14. Our present Epistle was introduced in 1559, that in the Sarum Missal being Isai. xlix. 1—7. The Gospel now ends at *v.* 80, instead of *v.* 68, as in the Sarum Missal and *Comes*. Besides this festival, the Church also notes the *Beheading of St John the Baptist* on Aug. 29. This is also of early date, being included in the Gelasian and some forms of the Gregorian Sacramentary, and is recognised by all Churches; the Armenians, however, keeping it on April 13, and the ancient Gallican Church also on a different day.

In the case of festivals of the Apostles we are dealing with commemorations of their deaths, though for the reason already given they are noted in ancient calendars as *Natale* (*i.e.* Birthday) of so and so. The origin of such festivals is due to the practice in the early Church of holding services by the graves of martyrs on the anniversary of their deaths, in memory of their faithfulness and suffering, and as an incentive to others to follow in their steps. Reference is made to this practice in the accounts of the martyrdom of Ignatius (c. 115 A.D.), Polycarp (c. 166 A.D.), and the martyrs of Lyons and Vienne (177 A.D.), in all of which cases the idea is that of stirring up zeal among the living, not that of reverencing the dead beyond the bounds of affection and honour. It was through losing sight of this that the Church of Rome has run to such lengths in the matter of adoration of saints. As regards *individual* Apostles, we find that festivals in their honour are late, except in the one case of that of SS. Peter and Paul, which was observed decidedly early. This lateness of date may evidently be associated with the fact that in most cases we have no tradition of any weight as to the manner and place of the death of the Apostles. The martyrdom, however, of SS. Peter and Paul at Rome rests on evidence too strong to be doubted, including such names as Dionysius of Corinth, Caius the Roman presbyter, and Tertullian. The joint festival was certainly observed in Rome in the 4th century, how much earlier we cannot say. It spread in time throughout all Churches; and in the Greek Church it is, save the two chief festivals of St John the Baptist, the only one not directly connected with our Lord or the Blessed Virgin, included in those of the highest rank. It is to be regretted that the English Reformers should have altered this feast of the universal Church into one of St Peter only, perhaps from thinking that St Paul was represented by the festival of his Conversion. Thus the result is that the Anglican Church alone in Christendom does not observe the festival of SS. Peter and Paul, and that in the Anglican Calendar, St Paul, the great Apostle of the Gentiles, "who laboured more abundantly than they all," is the only one whose martyrdom is not commemorated. No other festival for St Peter occurs in our Calendar, the Roman festival of the *Chair of St*

Peter on Feb. 22 having been cut out, though going back to a very early date, from the use made of it in the interests of the see of Rome. A festival of *St Peter's Chains* is kept by the Greek Church on Jan. 16, and by the Roman Church on Aug. 1. This latter survives in our Calendar under the familiar English name of Lammas, doubtless a corruption of the Anglo-Saxon *Hlaf-mæsse*, i.e. Loaf-mass, because on that day the Saxons offered an oblation of bread made of new corn. In the case of St Paul, we have the festival of his Conversion (Jan. 25), commemorating an event standing on a totally different footing from every other conversion, which was divinely destined to alter the whole tone of Christianity. Our earliest notices of this festival carry it, we believe, to about the middle of the 9th century.

We do not find the festival of St John the Evangelist standing out with the prominence we should expect in the case of so leading an Apostle. He is generally commemorated on Dec. 27, in close proximity to Christmas, as befits the "disciple whom Jesus loved." He is *perhaps* to be considered as mentioned on this day in the ancient calendar of Carthage, which is of the end of the 5th century, the name *Baptist* there being probably an error for *Evangelist*. The festival is also included in the Leonine Sacramentary. Although St John was not a martyr in the modern sense of the word, he was believed in the 2nd century (as by Tertullian) to have fully won the martyr's crown from having been thrown into a cauldron of boiling oil at the "Latin Gate" of Rome, when he was miraculously preserved. This is still commemorated in the Anglican Calendar on May 6.

St James the Greater, the brother of St John, was beheaded by Agrippa I. in A.D. 44, too early a date, it might have been thought, to allow of the formation of legend as to his life's work. Yet it is of this Apostle that the incredible story has been framed of a voyage to and residence in Spain, of which country he is the patron saint, the name of his shrine, Compostella, being a corruption of *Jacomo Postolo*. The general observance of the festival of St James is very late: as regards England, for example, it is not mentioned in the Pontifical of Egbert of York (ob. 766 A.D.), or in the list of the festivals in the proceedings of the Council of Oxford (1222 A.D.), though it is mentioned in those of the Synod of Exeter (1287 A.D.). Probably therefore before the 13th century the observance of the festival was only partial. St James was slain, we know, shortly before the Passover, and it may have been from the wish not to have a celebration of martyrdom in Lent and Eastertide that the Western Church moved the commemoration to the summer. The Greek Church observes it on April 30, perhaps for a like reason. *Traces* of St Andrew's festival are found early; *e.g.* in the calendar of Carthage and the Leonine Sacramentary. In St Boniface's list of festivals, he is the only Apostle named besides SS. Peter and Paul.

The other Apostles, including St Barnabas, may now be considered very briefly in alphabetical order. St Barnabas is stated, truly or no, to have been stoned to death at Salamis in Cyprus, and a supposed finding of his body there led to the institution of a festival, which, however, did not receive general recognition much, if at all, before the 8th century. St Bartholomew is probably the same as Nathanael, the latter being the personal name, the former a patronymic. The traditions about his work are unsatisfactory, though India is generally given as the scene of his labours. There are no trustworthy references to his festival before the 8th century. St James the Less (James the son of Alphaeus) is probably not the same as James the Lord's brother, and if he is not, there is an almost complete lack of tradition about him. In the Western Church, he has been commemorated together with St Philip on May 1, but why these two Apostles are thus combined is unknown. In the Eastern Church they are commemorated on different days. St Jude is, in the Western, but not in the Eastern Church, associated with St Simon on Oct. 28, whether from a belief that they suffered martyrdom on the same day it is useless to guess. This festival is absent from the oldest Liturgies, &c., even from the Pontifical of Egbert of York, and we possess hardly any ancient Homilies for the festival. The Greek Church commemorates St Jude on June 19. St Matthew, after first preaching to his countrymen, and leaving behind a Gospel in 'Hebrew,' is said to have preached in Parthia. His festival on Sept. 21 is of late institution, and but few Homilies are extant for it, even of the writers of the 9th and 10th centuries. The Greek Church commemorates St Matthew on Nov. 16. The same may be said of the festival of St Matthias, of which there is no trustworthy evidence before about the 9th century. A curious point may be mentioned in connection with this festival: since it was fixed on Feb. 24 (*i.e.* in Roman reckoning 'vi. Kal. Mart.') it followed that in leap-years it would fall on Feb. 25. This happened because a day was intercalated there in such years, so that the 'vi. Kal. Mart.' came twice over, whence the name *bissextile*. Thus in a leap-year the real 'vi. Kal. Mart.' would be Feb. 25, the preceding day being viewed as the supernumerary one. In the Prayer-Books of 1549, 1552, 1559, it is ruled that on Feb. 25, which in leap-year counts as two days, the same Psalms and Lessons shall serve for the two days. The Calendar of 1561, and the Prayer-Book of 1604, revert to the old plan, and so the Psalms and Lessons of the 23rd are read again the following day, unless this latter be Sunday. In 1662, the intercalated day was taken as the 29th, according to the present plan. The case of St Philip is a difficult one, because of the constant confusion between the Apostle and the Deacon in early references; and further, even the word Apostle is not always decisive, that word having a wider use in early times than with ourselves.

In the Western Church, St Philip is associated with St James the Less on May 1; in the Greek, Ethiopic, and Coptic Churches he is commemorated alone on Nov. 14, and in the Armenian Church on Nov. 17. The festival is comparatively late, and is not recognised in all ancient Liturgies, *e.g.* the Gallican and Mozarabic. It is, however, mentioned in the Metrical Martyrology of Bede in the 8th century. Of St Simon Zelotes also there is next to nothing of trustworthy tradition, though the scene of his labours is most often given as Persia and Armenia. As we have already said, he is associated in the West with St Jude on Oct. 28, but in the Greek Church he is commemorated on May 10, the service on which day identifies him with Nathanael, who, however, is almost certainly the same as Bartholomew. Lastly comes St Thomas, whose personal name was probably Judas, Thomas merely meaning a twin. The scene of his labours seems to have been Parthia and Edessa, at which place there are reasonable grounds for believing that he was interred. St Thomas's name is also specially associated with an ancient Christian Church in the extreme south of India, found there in the year 1500 by the Portuguese under Vasco de Gama, to whom they maintained that St Thomas was their founder. This Church can at any rate be definitely traced back to the 6th century, the earlier notices being doubtful. Those who deny the Apostolic claim refer the Church to one Thomas Cana, a missionary of doubtful date, but the subject is too intricate to be entered into here. The feast of St Thomas was in the first instance, as might be expected, an Eastern one, and may be carried back to the beginning of the 5th century as a *local* Edessene one, and to the middle of the 5th century more generally, when Theodoret speaks of the change of festivals of heathen gods into those of saints, Peter, Paul, and Thomas being the only names mentioned. As regards the West, the observance of the festival was apparently later, because of its absence from many ancient calendars and liturgies. The day in the Western Church is Dec. 21, in the Greek Church Oct. 6.

For a few other New Testament saints, other than Apostles, special forms are provided:—(1) St Mark the Evangelist, who is believed to have embodied St Peter's discourses in his Gospel. He is said to have laboured in the Church of Alexandria, but nothing definite is known as to his fate. A festival was kept in his honour by the 8th century, and in the Greg. Sacr. he is mentioned in the Collect (April 25). (2) St Luke the Evangelist, the faithful companion of St Paul, the "beloved physician," was early celebrated. His name is found in the ancient Calendar of Carthage, of the latter part of the 5th century. As a further proof of early date, we note that he is commemorated in both the Western and Greek Church on Oct. 18, and in the Ethiopic Church on Oct. 19. (3) St Stephen the Protomartyr. We have undoubted proof that St Stephen's festival was kept on

Dec. 26 in the 4th century, *e.g.* from two sermons of St Gregory of Nyssa, and there was a memorial church to St Stephen at Ancona, which St Augustine considered of very great antiquity. A supposed discovery, however, of St Stephen's remains in 415 A.D. near Jerusalem gave special *éclat* and much wider recognition to the existing festival, which is observed by the Church throughout the world on Dec. 26 or 27. (4) The commemoration of the Holy Innocents [the old English *Childermas*] was at first combined with the feast of Epiphany, a special day being subsequently set apart, the earliest traces of it being in the Calendar of Carthage (end of 5th century), though Peter of Ravenna (ob. 450 A.D.) has left sermons on the murder of the Innocents distinct from those on the Epiphany. It will be noticed how the Innocents' Day and the two preceding days are conjoined with Christmas, so that Stephen the first martyr, the beloved disciple, and the babes who though unknowingly were the first slain for Christ, all find a fitting place near the birthday of their Lord. The day for the festival of the Innocents in the Greek Church is Dec. 29, and some Eastern calendars absurdly note on this date the number of the infants slain as 14,000. We may fitly add here All Saints' Day (or All Hallows), kept in the West on Nov. 1, but in the Greek Church on the Sunday after Pentecost. The Western festival is to be primarily connected with the dedication in 607 A.D. by Boniface IV. of the old temple of the Pantheon to "St Mary and All Martyrs." This dedication is properly commemorated on May 13. The festival of Nov. 1 was first, it would seem, a *local* Roman festival, probably of the dedication of a church to "All Saints" by Gregory III., and we must assume that the two commemorations coalesced, the action of Boniface IV. becoming the main notion, though he in fact had instituted that of May 13. The morrow of All Saints' Day is, in the Roman Church, the Feast of All Souls.

A New Testament saint not as yet mentioned, who is recognised in our Calendar, is St Mary Magdalene, whose festival on July 22 has been observed from ancient times in both Eastern and Western Churches. In the English Prayer-Book of 1549, an office was provided for the day; but in that of 1552, when much was changed without much reason, this was omitted and the name struck out of the Calendar, to which however it was restored in 1561. Here too may be mentioned St Anne, the mother of the Virgin, commemorated in the Western Church on July 26, and in the Eastern Church on July 25, the later date of the former being probably fixed to prevent clashing with the feast of St James. Her name disappeared from the Anglican Calendar from 1549 to 1561, when it was replaced.

The saints that remain in the Anglican Calendar, of later than New Testament times, may be variously grouped. Some may justly be styled saints of the universal Church, whose names are commemorated in the service-books of both East and West, *e.g.* St Laurence. Others are exclusively Western, and though some of them bear very famous names, such as Ambrose and Augustine, they are not commemorated in the Eastern Church. Others again are English pure and simple; and these are by no means necessarily also Roman, for the Sarum Calendar, on which our present Calendar is based, differed in many points from the Roman.

It will be most convenient to combine the first two of the above classes, and group the names to a certain extent; the English names it will be interesting to consider separately. We may take first the names of Fathers and Doctors of the Church: (1) Hilary (Jan. 13), bishop of Poictiers, a defender of orthodox faith in the days of the Arian dominance, banished to Phrygia for his steadfastness. He died 369 A.D. By some he has been considered to be the author of the *Te Deum*, but this must be viewed as exceedingly doubtful. (2) Gregory the Great (Mar. 12), bishop of Rome and "Apostle of England." He sent Augustine here in 596 A.D., having previously sought to come in person. He died 604 A.D. (3) Benedict (Mar. 21), the founder of the famous Benedictine rule, the parent monastery being that of Monte Cassino, near Aquino. He is celebrated in both East and West, but on different days. He died 543 A.D. (4) Ambrose (Apr. 4), bishop of Milan, being elected to that office when governor of the province and as yet unbaptized. He died 397 A.D. (5) Augustine (Aug. 28), the most famous of the Fathers of the West. He was a native of Africa, fell in early life into the Manichaean heresy, went to Milan, where he was converted, and was baptized by St Ambrose. After returning to Africa he became bishop of Hippo, where he died 430 A.D. (6) Cyprian, bishop of Carthage, who was martyred in the Decian persecution, 258 A.D. A curious point occurs in connection with the mention of St Cyprian. In the Roman Calendar his name is given on Sept. 16, the Cyprian of Sept. 26 being a totally different person, a converted magician of Antioch. In the Sarum Calendar, however, Sept. 16 was the festival of St. Edith, daughter of Edgar, king of England, a lady who, after a very saintly life, died at the age of 24. Her name thus excluded that of Cyprian from the commemoration of Sept. 16, and when it was erased from the Calendar in 1549, that of St Cyprian was not reinstated. The other Cyprian, however, of Sept. 26, was metamorphosed into the bishop of Carthage. (7) Jerome (Sept. 30), the most learned of the Fathers, was a Dalmatian by birth, who studied at Rome and afterwards in the East. In the year 384, while at Rome, he was asked to revise the then Latin Bible, but ulti-

mately made a fresh translation of the Old Testament direct from the Hebrew (the former one having been from the Greek), besides largely revising that of the New Testament. Jerome's Latin Bible is what is ordinarily known as the Vulgate. In 385 A.D. he went to Bethlehem, where he remained till his death in 420 A.D.

Taking next the Martyrs in our Calendar (exclusive of English names), we have the following Bishops:—(1) Fabian (Jan. 20), bishop of Rome (236—250 A.D.), slain in the Decian persecution. (2) Blasius (Feb. 3), bishop of Sebaste in Cappadocia, martyred under Licinius, 316 A.D. (3) Valentine (Feb. 14). There was a bishop of Interamnia of this name, and also a presbyter martyred under Claudius. The name is found in the Collect for Feb. 14 in both Gel. and Greg. Sacr., and it is not certain to which the reference really belongs. (4) Lambert (Sept. 17), bishop of Maestricht, slain at Liège in 709 A.D. (5) Denys (Oct. 9), bishop of Paris, 245—273 A.D. He is the patron saint of France. (6) Clement (Nov. 23), bishop of Rome, probably martyred under Trajan, circa 100 A.D. He is mentioned by St Paul (Phil. iv. 3). A work of his is extant, an Epistle to the Corinthians. The two following martyrs were Priests:—(1) Lucian (Jan. 8), a missionary to the Gauls, martyred at Beauvais, 290 A.D.; (2) Nicomede (June 1), martyred at Rome in the reign of Domitian, circ. 90 A.D. Two Deacons are mentioned in the Calendar:—(1) Vincent (Jan. 22), a Spaniard, who suffered under Diocletian, 304 A.D. His name occurs in the Collect for the day in the Greg. Sacr. (2) Laurence (Aug. 10), archdeacon of Rome, broiled to death in the reign of Valerian, 258 A.D. He was one of the most renowned martyrs of the early Church, commemorated not only in Roman and Anglican, but also in Greek, Coptic, Ethiopic and Armenian calendars, either on Aug. 10 or a day near it. He is named in the Canon of the Mass in all ancient missals.

Of martyrs in our list not clerics, we have—(1) George, commemorated on Apr. 23 in both East and West. He was a Cappadocian, and is supposed to have been the man who tore down Diocletian's edicts against the Christians from the church at Nicomedia, and so suffered martyrdom, circ. 303 A.D. He was named as the patron saint of England by the Council of Oxford, 1222 A.D. (2) Crispin (Oct. 25), a Roman, and missionary to the Gauls; martyred at Soissons under Diocletian, c. 288 A.D. He worked as a shoemaker, and is the supposed patron of shoemakers. It will be remembered that the battle of Agincourt was fought on the anniversary of this festival (Henry V. Act iv. sc. 3). (3) Perpetua (Mar. 7), a young married Carthaginian lady, who suffered in the persecution of Severus, 203 A.D. Her name is mentioned in the Canon of the Mass in the Greg. Sacr. The eight names which follow are of virgin martyrs:—(1) Prisca (Jan. 18), martyred under

Claudius II. about 270 A.D. Her name is mentioned in the Collect in the Greg. Sacr. (2) Agnes (Jan. 21), suffered in the persecution of Diocletian, 305 A.D. She, as well as Agatha, Cecilia and Lucy, is mentioned in the Canon of the Mass in the Greg. Sacr. One of the most ancient churches in Rome is dedicated to St Agnes. (3) Agatha (Feb. 5), martyred at Catana in Sicily, under Decius, 251 A.D. (4) Margaret (July 20), martyred at Antioch in Pisidia, about 290 A.D. She is commemorated in the Eastern Church as Marina on July 17. (5) Faith, *i.e.* Fides (Oct. 6), a native of Agen in Gallia Aquitania, martyred 290 A.D. (6) Cecilia (Nov. 22), a Roman lady, martyred 230 A.D. She is often styled the patroness of music. (7) Catherine (Nov. 25), an Alexandrian lady, martyred on the wheel, under Diocletian, 307 A.D. (8) Lucy (Dec. 13), martyred at Syracuse, under Diocletian, 304 A.D. Her festival is taken as the means of fixing the winter Ember season.

Of Saints in our Calendar not as yet mentioned and not English, we have a number of Bishops:—(1) Martin, bp. of Tours, whose death (397 A.D.) is commemorated on Nov. 11: and the dedication of his church and translation of his remains thither (473 A.D.) on July 4. (2) Evurtius or Enurchus (Sept. 7), a Roman, who came as missionary to the Gauls and became bp. of Orleans. He died 340 A.D. (3) Remigius (Oct. 1), bp. of Rheims. He died 533 A.D. He it was who baptized Clovis: the vessel with which he anointed him (said to have been brought down from Heaven) was used at the coronation of the French kings; it was broken in 1793, but a fragment is still preserved at Rheims. (4) Britius (Nov. 13), a native of Tours, of which place he succeeded St Martin as bishop. He died 444 A.D. (5) Nicolas (Dec. 6), bp. of Myra in Lycia (Acts xxvii. 5). He is commemorated as the "wonder-worker" in the Greek Church. He died 341 A.D. (6) Silvester (Dec. 31), bp. of Rome, 314—335 A.D. To these may be added (1) Giles, or Ægidius (Sept. 1), an Athenian, ultimately abbot of Nismes. He died 724 A.D. (2) Leonard (Nov. 6), a disciple of St Remigius, founder of the monastery of Noblat, near Limoges, where he died 559 A.D. He is commemorated on Nov. 6 by both Roman and Greek Churches.

It will be interesting now to group together those Saints in our Calendar who are of English and British birth or connection. Among such here enumerated are three Archbishops of Canterbury: (1) Augustine (May 26), the first occupant of the see, being indeed the first missionary to the heathen Saxons; he landed in Thanet, 597 A.D., and succeeded in converting Ethelbert, king of Kent, who had married a Christian princess, Bertha, daughter of Clovis. He died 604 A.D. (2) Dunstan (May 19), after being abbot of Glastonbury, became bp., first of Worcester and then of London, and finally, in 960 A.D., abp.

of Canterbury: he died 988 A.D. (3) Alphege (April 19), bp. of Winchester 984—1006; abp. of Canterbury, 1006—1012. He was murdered by the Danes, who had sacked Canterbury, and taken the archbishop prisoner, when it was found that he would not buy his liberty with the treasures of the cathedral. Besides those there is the Welsh archbishop, David, first of Caerleon-on-Usk, and subsequently of Menevia, afterwards called by his name, St David's. He died about 545 A.D. [601 A.D., Haddan and Stubbs.] Further there are the following Bishops:—(1) Chad (Mar. 2), of Lichfield, 670—675 A.D. (2) Richard (Apr. 3), of Chichester, 1245—1253 A.D. (3) Swithun (July 15), of Winchester, 838—862 A.D.; the present festival commemorates the translation of his remains into the cathedral, he having been buried by his own wish outside. (4) Hugh (Nov. 17), of Lincoln, 1186—1200 A.D., previously abbot of Witham, Somerset. Here, as being an Englishman and a bishop, though not of an English see, Boniface (June 5) may be noticed. He was a Devonshire man, whose former name was Winfrid, who went as missionary first to Friesland and then to Germany, of which he may justly be called the Apostle. He was slain near Utrecht, 755 A.D. Machutus (Nov. 15), or Maclovius, was a Welshman, who became bp. of Aleth in Brittany about 540 A.D. St Malo, to which the see was afterward transferred, is named after him. Mention must here be made of Bede (May 27), presbyter and monk of Jarrow in Northumberland, the first historian of the Church of England, for a period of which but for him we should know nothing. Besides this he has left a large number of other works. He died 735 A.D. Specially too must be remembered the honoured name of Alban, the first known martyr of Britain. He was a native of Verulamium, where he was converted by a priest named Amphibalus. He was martyred probably at the beginning of the 4th century. There remain now three kings and a virgin. The latter is Etheldreda (Oct. 17), daughter of Anna, king of East Anglia, and foundress of the monastery of Ely in 673 A.D., the bis-sex-centenary of the foundation of which was commemorated a few years since. The kings are, (1) Edmund, king of East Anglia (Nov. 20), slain by the Danes, 870 A.D. In 903 his body was translated to the place which now goes by his name, Bury St Edmund's. (2) Edward, king of Wessex, son of Edgar. He was murdered by his stepmother Elfrida at Corfe Castle, 978 A.D. He is twice mentioned in our Calendar,—his death on March 18, and the translation of his remains to Shaftesbury (June 20). (3) Edward the Confessor, the last of the Saxon kings of England, 1041—1066 A.D. He founded Westminster Abbey, and was buried there. The commemoration of Oct. 13 is of the translation of his body to its present shrine in 1163 A.D.

There remain two commemorations in the Calendar, not

Saints'-days properly so called. On May 3, we have "Invention [*i.e.* Finding] of the Cross," the reference being to a supposed discovery of the wood of the true Cross in 326 A.D., by the empress Helena, during the explorations for the Holy Sepulchre. The curious point about this is that the contemporary writer Eusebius, in his account of the excavations, makes no reference to a discovery of a cross; but a quarter of a century afterwards the story was universally believed, and that in Jerusalem itself, as we can see from the Catechetical Lectures of Cyril, bp. of Jerusalem. The festival of May 3 is mainly a Western one, the Eastern Church including the fact of the finding of the Cross on Sept. 14. This latter day, a festival of the universal Church, "Holy Cross Day" in our Calendar, or, more strictly speaking, the "Exaltation of the Cross," probably celebrates primarily the consecration of the Church of the Holy Sepulchre at Jerusalem in 335 A.D.; but its renown is specially due to the victory of Heraclius over the Persians and his restoration of the Cross to its shrine at Jerusalem. It still serves in our Church the purpose of fixing the autumn Ember Days.

The derivation of the phrase *Ember Days* has long been a moot point. In Latin these days are called the "Fasts of the Four Seasons" (*Quattuor temporum*), whence the German *Quatember*, Danish *Kvatember*, &c., and some have supposed that hence comes *Ember* by a yet further shortening. Although in support of this view it may be noted that, in nearly all European languages, the name of these seasons is either a corruption of the Latin (as above), or a translation of it (*e.g.* French, *les Quatre-Temps*), still perhaps a more likely etymology is from the Anglo-Saxon *ymbren*, a circuit, so that the Ember Days would mean the periodic times. They are called *Imbren* as early as 1009 A.D. These days, the observance of which is peculiar to the Western Church and was once a *local* Roman use, took the form at an early period of the invoking of God's blessing on each season as it came round. The earliest mention of the fasts occurs as early as the middle of the 4th century, and the first definite connecting of them with the four seasons is in the sermons of Leo the Great (circ. 450 A.D.), reference being distinctly made to Wednesday, Friday, and Saturday, as the days for the fasting. We may note that the Church of Milan followed the Eastern plan of not viewing Saturday as a fast-day, yet when Ambrose, bp. of Milan, went on a visit to Rome he conformed to Roman usage in this respect. When found fault with afterwards, he said, "When I am at Rome, I do as Rome does," the origin of the familiar phrase. The association with ordination is an afterthought, the earliest trace of this being in a rule of Gelasius (circ. 500 A.D.). Much vagueness prevailed as to the particular weeks in which these days

should fall, and the frequency with which conciliar rules are repeated shews how unsettled the matter was. Even as late as 1222 A.D., the Council of Oxford felt it needful to rule on the matter, the spring period being here given as the first week of March. The present system is generally referred to the ruling of the Councils of Placentia and Clermont, 1095 A.D.

Lastly, the phrase *O Sapientia* (Dec. 16) must be explained. This is the beginning of the first of a set of eight Antiphons to the *Magnificat*, sung on the eight days, Dec. 16—23. The others are *O Adonai*, *O Radix Jesse*, &c.

It will be necessary now to add a few remarks on the reading of Scripture in the non-Eucharistic services. Some have thought that the two Lessons which, since 1549, have been read in the Morning and Evening Service, were suggested by the twofold reading among the Jews, but it would suffice to say that the systematic reading of Scripture in the Communion Office would be ample reason for such reading in services specially meant for the edifying of the people; one of the most important works of the Reformers being the prominence constantly given to Scripture, so that whereas (to say nothing of Latin instead of English having been the language employed in the English Church before the Reformation) the Scripture that was read was small in amount and irregular in system, after the Reformation the quantity was largely increased and on a settled plan. Moreover, in a certain sense, both the Lessons have distinct precursors in the older services, the first Morning Lesson in the three or nine Lections of Matins, the Second Lesson in the "Little Chapter" at Lauds. As is well known, our Morning Service is based on the three services of Matins, Lauds, and Prime, in the Breviary. In the first of these came either 3 or 9 Lections (according to the importance of the day), divided by Psalms, falling into the place between the *Venite* and the *Te Deum*. These would not all be Scriptural, some would be from Homilies of the Fathers, and those that were from Scripture were short. Thus of the nine Lections for Advent Sunday, only the first three are from Scripture, and they consist of two verses of Isaiah each, *i.e.* Isai. i. 1—6. After the fixed Psalms at Lauds, which were naturally not needed in the re-arranged Morning Service, came the so-called "Little Chapter," generally taken on important days from the Epistle, the position of which in the service makes it the representative in the Sarum Breviary (so far as there is one) of the Second Lesson of the Prayer-Book.

In the Prayer-Book of 1549, Proper Lessons for Easter, Whit Sunday, Trinity Sunday, and some Holy-days are given, together with Proper Psalms and Introits, with the Collects, Epistles, and Gospels. In the Elizabethan Prayer-Book of 1559,

the first regular Table of Sunday Lessons was given, and the Lessons from the Apocrypha for Holy-days. This table differed little from that set forth in 1662. The Lectionary of 1662 remained in force till 1871, when a new one was issued, the use of which, however, was optional till the end of 1878, when it became compulsory. The general nature of the changes in the new Lectionary may be roughly stated: (1) a much less rigid observance of the chapter-divisions than before; (2) a diminution in the number of Lessons from the Apocrypha—*e.g.* in the Proper Lessons for Holy-days the 26 Lessons from the Apocrypha are reduced to 4, and the number on ordinary days is much reduced; and (3) the providing of Sunday Evening First Lessons in duplicate, to meet the frequent case of churches having both afternoon and evening service, where hitherto the Lesson had to be read over twice. The general plan of the present Lectionary may be roughly stated thus: the O.T. is, broadly speaking, read through once a year in the ordinary First Lessons, sundry books not specially suitable for public reading, such as Leviticus or the Song of Songs, being only slightly or not at all represented. The year begins with Genesis in January, and the general order of the books is preserved, save that in the later part of the Jewish history the chronological arrangement is preserved in such books as Kings and Chronicles. The book of Isaiah is reserved to the last of all, so as to be read in the Advent season. Besides this general table, Proper Lessons are also appointed for Sundays and Holy-days, not following the order of the books, but having regard, *as much as may be*, to the character of the day.

THE ORDER FOR MORNING AND EVENING PRAYER.

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NOTES ON THE ORDER FOR MORNING PRAYER.

The present Order for Morning Prayer may be most conveniently considered under five heads: (I.) the Introduction; (II.) the Psalms; (III.) the Lessons; (IV.) the Creed or Profession of Faith; (V.) the Prayers.

I. The Introduction.

The Introduction is made up of (i) *the Sentences;* (ii) *the Exhortation;* (iii) *the Confession;* (iv) *the Absolution;* (v) *the Lord's Prayer.*

(i) *The Sentences*, together with the Exhortation, Confession, and Absolution, were added in 1552, the first Prayer-Book of Edward VI. having begun with the Lord's Prayer. They are selected from various parts of Holy Scripture, and are intended to remind us of the preparation of heart necessary before we approach in prayer and supplication Him, in Whom *we live and move and have our being* (Acts xvii. 28). They are eleven in number, and were clearly selected with different objects in view. Thus (1) the *first* (Ezek. xviii. 27) and *eleventh* (1 John i. 8, 9) inform the ignorant and remind them of the self-deception they practise who deny that they are sinners, and thus close against themselves the door of forgiveness; (2) the *second* (Ps. li. 3) and *eighth* (Matt. iii. 2) furnish an example of confession, and exhort to repentance; (3) the *fourth* (Ps. li. 17) describes the worship acceptable to God; (4) the *fifth* (Joel ii. 13) warns us against formality; (5) the *sixth* (Dan. ix. 9, 10) contrasts the mercy of God with the disobedience of man; (6) the *seventh* (Jer. x. 24; Ps. vi. 1) is intended to prevent that excessive dread of God's wrath which hinders devotion; (7) the *ninth* (Lk. xv. 18, 19) contains the words of the prodigal son when he resolved to return and

obtain forgiveness from his father; (8) the *tenth* (Ps. cxliii. 2) is a petition that God will not "enter into judgment" with us, or "deal with us according to our sins."

The Sentences may be profitably selected with reference to the day or season: thus, "*Repent ye*," "*Enter not*," "*O Lord correct me*" give the keynote for Advent; "*When the wicked*," "*Rend your heart*," "*I will arise*," "*If we say*" for Lent and Litany mornings; "*To the Lord our God*" for Festivals.

(ii) *The Exhortation* serves to connect the Sentences with the Confession, and sets forth the great duties involved in Divine worship to which the Scripture *moveth*[1] us "in sundry places[2]," and which it declares to be: (1) the confession of our sins with an humble, lowly, penitent and obedient heart to Almighty God, Who in divers places of His Word moveth and prompteth us to do so, instead of dissembling, (or) cloking[3] or hiding them before His face; (2) praise and thanksgiving for the great benefits which we have received at His hands; (3) hearing His Holy Word; (4) prayer for those things which are requisite and necessary, as well for the body as the soul.

(iii) *The Confession*, which follows and in which as many as are present are invited to join, is called a *general Confession*, because *all* are required to make it, and because it expresses in general terms the failings common to *all men*. Hence the Rubric requires that it be *said of the whole congregation, after the minister, all kneeling*. It consists of three parts: (1) The *Address* to God as our "Almighty and most merciful Father" (2 Cor. i. 3); (2) A *Confession* that we have erred and strayed from His ways like lost sheep (Is. liii. 6); that we have followed too much the devices and desires of our own hearts; that we have offended against His holy laws, that we have left undone those things which we ought to have done, and have done those things which we ought not to have done, and that there is no health in us, *i.e.* no saving health[4], no power of procuring our own salvation (Ps. xxxviii. 3); (3) *An earnest Supplication* that God will have mercy upon us, spare us, and restore us according to His promises declared unto mankind in Christ Jesus, and enable us for the time to come to live a godly, righteous, and sober life, to the glory of His holy name (Tit. ii. 11, 12).

The Amen, which follows the Confession, is not printed in Italics, but in Roman character. This shews it is to be repeated by both Minister and people.

(iv) *The Absolution* was composed in 1552, and originally ran, *The Absolution to be pronounced by the Minister alone.*

[1] Moveth = "stirs", "prompts", "commands." Comp. 2 Chron. xviii. 31; Job ii. 3; 2 Pet. i. 21. See Glossary, p. 220.

[2] Sundry places = "various passages"; comp. Acts viii. 32.

[3] To cloke (fr. cloak, Flem. = *klocke* = a covering) = to hide or conceal; to dissemble = to deceive in order to hide. See Glossary, p. 216.

[4] Comp. the Prayer-book Version of Ps. cxix. 23 with the Bible Version.

The explanatory words, or *Remission of sins*, were added at the Revision after the Hampton Court Conference in 1604. In 1661 the word *Priest* was substituted for Minister, indicating that while one in Deacon's Orders may read the Prayers, a Priest only may pronounce the Absolution, which he is directed to do "*alone, standing, the people still kneeling.*" Its object is (i) to convey to the penitent day by day by God's own appointed means His forgiveness of sins; (ii) to prepare those present for taking part with the greatest benefit to themselves in the service that is to follow. It contains

(*a*) *A general declaration* of God's mercy towards and willingness to receive returning sinners (Ezek. xxxiii. 11).

(*b*) *A statement* of the authority on which the Priest pronounces the Absolution (John xx. 22, 23).

(*c*) *The Absolution* proper, "He[1] pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel;"

(*d*) *An Exhortation* to seek the grace of true repentance and the help of His Holy Spirit, that those things may please God which we do at this present time[2], and that the rest of our life may be not only "pure" and free from sin, but "holy" or actively good, so that at the last we may come to His eternal joy[3].

(v) *The Lord's Prayer* brings us to that part of the service where the Old Latin use was transferred to the English Prayer-Book. Here the first Prayer-Book of Edward VI. 1549, commenced. In former times the Priest was in the habit of repeating the Lord's Prayer "secretly," in an undertone to himself. The Rubric requires him to kneel and say it with an audible voice, while the people also kneel and repeat it with him. This injunction was contrary to the Latin use, but had the authority of the Greek Church, as also had the use of the Doxology at the close of the Lord's Prayer, which was ordered in 1661 after the Savoy Conference. There is special reason for its insertion here. It follows after the Absolution, and immediately precedes the second part of the service, that of *Praise*.

II. The Psalms[4].

(i) *The Versicles and Responses* usher in the second part of the service. Of these the first is taken from Ps. li. 15, *Thou shalt open my lips, O Lord, and my mouth shall shew forth Thy praise.* The second is taken from Ps. lxx. 1, *Haste*

[1] The verb belonging to "Almighty God" is "pardoneth and absolveth." The pronoun "He" is resumptive, and is used for the sake of clearness.

[2] At this present = *at this present time, now;* comp. Shakespeare, *Macbeth*, I. 5, "this ignorant *present*."

[3] The Rubric declares that "the people shall answer here, and at the end of all other prayers, Amen."

[4] See below, sec. on "Psalter or Psalms of David."

thee, O God, to deliver me: make haste to help me, O Lord. When these are ended, the Rubric directs all to stand up, the fitting posture for praise, and the Priest repeats the *Doxology*. There were several different Doxologies in the early Church. One in common use was, *Glory be to the Father, by the Son, and through the Holy Ghost*. When this was misused by the Arians, it was changed to *Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, world without end*. This is the form still used by the Eastern Church. The Western Church in the sixth century added the words, *As it was in the beginning*, to express more clearly the belief that Jesus Christ was from the beginning before all things, and that by Him all things were made.

(ii) *The invitation*, "Praise ye the Lord," was followed in the first Prayer-Book of 1549 by the Response "Hallelujah" from Easter to Trinity Sunday. The Response, "*The Lord's name be praised*" was first inserted in 1661 from the Scottish Prayer-Book of 1637. At this point the Service of Praise in the proper sense of the term may be said to begin, and is ushered in by the Venite, or the 95th Psalm, which has been from very ancient times sung before the regular Psalms of the day, and hence is termed the "Invitatory Psalm" or as it is styled in Henry VIII.'s Prymer, "A Song stirring to the Praise of God." It contains invitations to each of the three great parts of public worship, already described in the Exhortation:—(1) *To thanksgiving*, because God is a great God and the Creator and Preserver of the World (1—5); (2) *To prayer*, because He is not merely a great God, but the Lord *our God*, and we are *the people of His pasture and the sheep of His hand* (6, 7); (3) *To hearing God's word*, and so hearing it as to obey, instead of hardening our hearts as the Jews did during the forty years of wandering in the wilderness, or doubting Him, as they did, *lest He swear in His wrath* that we too shall not *enter into His rest* (8—11)[1].

(iii) *The Psalms* follow this invitation to praise. This is according to ancient custom, but instead of fixed Psalms for each service throughout the week according to the Mediæval use, the whole Psalter is taken in order every month. The custom of saying or singing the Psalms has come down to us from the earliest times. Liturgical Psalmody was largely used by David and Solomon in the Temple Service (1 Chron. xvi. 7; 2 Chron. vii. 6). It was part of the Hallel, or the cxiii. to the cxviiith. Psalms, in which our blessed Lord joined with His Apostles after the Last Supper (Matt. xxvi. 30). It was a portion of the Psalms which Paul and Silas were singing aloud during

[1] On Easter Day Anthems are sung instead of *the Venite*. The first of these was appointed in 1662, the two last in 1552. They are based on the great central truth, commemorated at Easter, the Resurrection of our Lord.

the night in the prison at Philippi (Acts xvi. 25); and the practice thus begun was continued by the early Christians till "the Psalms were so often repeated, that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses and in the fields."

(iv) *The custom* of singing them antiphonally, or responsively, one side responding to the other, began in the Eastern Church, but rapidly spread in the Western also. Its use in the West was largely due to Gregory the Great, who set up the first singing school at Rome, and it was one of his Gregorian chants that Augustine and his little band were singing when they entered Canterbury A. D. 597. Such chanting of the Psalms was universally used in the ancient English Church, and the version of the Psalter printed in the First Prayer-Book of Edward VI. was clearly intended for chanting. This version was retained at the last revision in 1661, as being more smooth and fit for song.

III. The Lessons.

(i) *After the Psalms* follows the third division of the service, *the Reading of Holy Scripture,* two chapters of which are read both at the Morning and Evening Service, one from the Old, the other from the New Testament. Thus, it is intended to shew that the Old Testament is not contrary to the New, and that the Church is one under its two dispensations. The custom of public reading of the Scriptures is one of great antiquity. Justin Martyr (A.D. 140) tells us that in his day the memoirs of the Apostles or the writings of the Prophets were read in the assemblies of the Christians, just as the Hebrew Scriptures had been wont to be read in the synagogues of the Jews. The *Apostolic Constitutions* (before A.D. 325) speak of four Lessons, two being taken from the Old and two from the New Testament.

(ii) *At first* there seems to have been no fixed lectionary. Afterwards, certain books or passages were selected for the yearly festivals; thus, we learn from St Chrysostom, A. D. 395, that Genesis was read in Lent, and from St Ambrose, A. D. 374, that the Books of Job and Jonah were read in Holy Week. The practice of the early English Church was to read seven or nine Lessons at Nocturns and Matins. But these Lessons were very short, and consisted only of a few verses of Holy Scripture, and extracts from the writings of the Fathers or the lives of the Saints. This arrangement, however, completely failed to familiarise the people with the wide range of the Bible, and what small portion was read was so interrupted by a "multitude of Responds, Verses, and vain repetitions" that "commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread." The first

person who reformed the Roman Lectionary was Cardinal Quignonius, in A. D. 1536, who struck out many of the Apocryphal legends, and the Anthems which had interrupted the service. This step was followed up in 1549, when it was arranged that the Old Testament should be read for the First Lessons at Morning and Evening Prayer, so that the most part thereof might be read every year once, and the New Testament for the Second Lesson thrice a year.

(iii) *The use of the Old Lectionary* continued till 1871, when a New Lectionary was put forth. But it was cast in the same mould as the old, and preserves the same general principles. The First Lessons for ordinary days begin at the beginning of the year with Genesis, and continue the reading of the Old Testament in order at the Morning and Evening Services. But Isaiah is not read in its order, being reserved for the season of Advent, as the writings of this prophet contain some of the clearest predictions of the Messiah. The Second Lessons are so arranged that the New Testament is read through twice in the year, and when the Gospels are read in the Morning the Epistles are read in the Evening, and *vice versâ*, so that those who can attend Divine Service daily, either at Matins or Evensong, can hear the whole of the New Testament, with the exception of parts of the Apocalypse, read through in the course of the year.

(iv) *The First Lessons* appointed for Sundays form a distinct course of selected chapters from the Old Testament. These are chosen from Isaiah, from Advent Sunday to the Third Sunday after Epiphany. Genesis is commenced on Septuagesima Sunday, and giving an account of the entrance of sin into the world, prepares for the coming Lent. The selections then proceed through most of the Historical and Prophetical Books, while "a Second series of Lessons for Evensong on Sundays has also been provided, to be used either as alternative Lessons at a second service, or at a third service, if such service be thought desirable." When alternative Second Lessons are not provided, "the Second Lesson at the second time may be, at the discretion of the minister, any chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels." The first Lessons for Holy-days are now almost uniformly taken from the Canonical Books instead of the Apocryphal, and with the Second Lessons bring out the relation between type and antitype, between prophecy and fulfilment, or some instructive parallelism between incidents in the Old and the New Testaments.

(v) *The Canticles.* From very early times it has been usual to intermingle the reading of Scripture in Church with Psalms or Canticles, and this was indeed specially enjoined by the Council of Laodicea, about A. D. 360. With the exception of the *Te Deum* and *Benedicite*, those which we now use are taken

from the Holy Scriptures, and three of them from the Gospel of St Luke.

(*a*) The *Te Deum* derives its name from the opening words of the Latin original. It is styled in the Breviary "the Psalm Te Deum," or "the Canticle of Ambrose and Augustine," from the old legend that at the baptism of the latter by Ambrose it was sung alternately, as it was composed, by the two saints. In Henry the Eighth's Prymer of 1545 it is styled, *The praise of God the Father, the Son, and the Holy Ghost.* In its present form it may have originated in the Gallican Church, and has been ascribed to Hilary, bishop of Poictiers, A.D. 355, or Hilary of Arles, A.D. 440; but some parts of it at least may be referred to a much earlier date, and seem to have been not unknown to Cyprian, A.D. 252. Its use was prescribed in the Prayer-Book of 1549 for every day except in Lent, when the *Benedicite* is to be sung. It may be divided into three parts:—

(1) *An act of praise* offered to God the Father Everlasting, as the object of universal adoration (1—9);

(2) *A confession of faith* in each Person of the blessed Trinity, and more largely in the great facts connected with the work of the Eternal Son (10—19);

(3) *A prayer* grounded upon a sense of this work, and addressed to the Son for the Church at large which He has redeemed with His precious Blood, and for ourselves in particular, who day by day magnify Him, that we may be pardoned for past misdeeds and kept from sin in the future (20 to the end).

(*b*) *The Benedicite, or The Song of the Three Children*, is not found in the Hebrew version of the Book of Daniel, but is inserted between verses 23 and 24 of the third chapter of that prophet in the Septuagint Translation, as having been sung by the Jewish youths Shadrach, Meshach, and Abednego while in the burning fiery furnace, into which they were cast by Nebuchadnezzar. The rubric of 1549 directing its use during Lent was done away in 1552, and there is now no special direction when it should be used. But it is still deemed more suitable for that season than the exultant strain of the Te Deum, and to those days when the Lessons relate to the wonders of creation. It may be divided into four groups of invocations: (1) Those addressed to the angels, the heavens, and the heavenly bodies; (2) to the great forces and phenomena of nature; (3) the animate works of God; (4) our fellow-men, whom we call upon generally as the children of men, and specially as a people dedicated to God, the priests and servants of the Lord, "to praise Him and magnify Him for ever." The *Benedicite* being a Jewish Hymn and containing no mention of the Trinity is followed by the *Gloria Patri*, which is omitted after the definite statement of Christian doctrine contained in the *Te Deum*.

(vi) *After the Second Lesson* two Canticles are appointed, the *Benedictus* and the *Jubilate*. The Psalm *Benedictus*, or, as it was anciently called, "The Song of the Prophet Zacharias," was directed in the First Prayer-Book to be used throughout the whole year, and in our edition is described in the rubric as a "thanksgiving for the performance of God's promises." There is reason for this title. For thus, after the First Lesson, by singing the *Te Deum* we acknowledge that the ancient promises of God were fulfilled in the incarnation of the Saviour, and acknowledge also the glory of the Eternal Trinity, so after the Second Lesson, taken from the New Testament, we praise God for the fulfilment of His promises, we thank Him for the mercies which He has realized to us. The Canticle may be divided into two parts:

(*a*) A thanksgiving for the Advent of the Messiah, for the raising up in the house of David of the horn of salvation so long promised to mankind (1—8);

(*b*) A prophecy of the mission of the Baptist as the Forerunner of the Highest (9—12).

(vii) *The chapter* containing the last prophecy of the Old Dispensation and the first of the New is read as the Second Lesson at the Festival of the Annunciation of the Blessed Virgin, and is also read as the Gospel on St John Baptist's Day. At the revision, therefore, in 1552, the *Jubilate* was added to be used in its place, and the original intention seems to have been that it should be used only when the Benedictus is read in the chapter for the Day, or for the Gospel on St John Baptist's Day. This Psalm is a jubilant song of praise for Creation and Providence, and is always ordered together with the *Te Deum*, on the occasion of solemn thanksgiving.

IV. The Creed[1].

(i) At this point of the Service, according to very ancient usage, follows *the Profession of our Faith*, or *recitation of the Creed*. From the Holy Scriptures just read the Articles of the Creed are derived, and on these Articles our Prayers are based. Coming therefore to God, we acknowledge our "*belief that He is*" (Heb. xi. 6). The word Creed comes from the Latin *credo*, just as the Lord's Prayer was called *Pater noster*. Such professions of Faith were at first very brief and simple, but in the course of the history of the Church, and in consequence of false teaching, it became needful to make them more clear and definite. So they were gradually enlarged, and assumed their present form. As first used, they were intended for the instruction of Catechumens; then in times of persecution they became *watchwords* whereby Christians recognised each other; and afterwards, when the Church was assailed by enemies from within, they became

[1] See below, Professor Lumby's Article on the Creeds.

bulwarks to the truth, making it more sharp and clear, and defending it against error.

(ii) What is called commonly *the Apostles' Creed* is the Roman or Italian Creed, found in the exposition of Rufinus of Aquileia. It is called the *Apostles' Creed*, not because it was composed by the Apostles, but either because (i) it contains the doctrines taught by them, and is in substance the same as has been used ever since their day; or (ii) because the Church of Rome being the only Church in the West certainly deemed to have been founded by an Apostle, its see was called the Apostolic See, and its Creed the *Apostolic* or *Apostles' Creed*. Of the Twelve Articles it contains :

(*a*) One relates to the First Person in the Trinity, God the Father, "who hath made us and all the world."

(*b*) Six relate to the Second Person in the Trinity, God the Son, "who hath redeemed us and all mankind."

(*c*) One to the Third Person in the Trinity, God the Holy Ghost, "who sanctifieth us and all the elect people of God."

(*d*) The remaining Four relate to the Holy Catholic Church, as members of which we have conferred upon us the four great privileges, (1) the communion of saints; (2) the forgiveness of sins; (3) the resurrection of the body; (4) the life everlasting.

The rubric directs that the Creed shall be sung or said by "the Minister *and* the people standing." Faith is essentially a personal matter. Every one therefore should make profession of it for himself, and standing is significant of our readiness to defend the Faith.

(iii) The origin of what is called *the Creed of St Athanasius* is very obscure. Thus much appears to be certain, (1) that whoever wrote it, he was not this great bishop of Alexandria in the fourth century; (2) that it was originally written in Latin and not in Greek; (3) that it was first used in the Gallican Church; (4) that much of its phraseology is derived from the writings of St Augustine. It has been, though with little warrant, ascribed to Hilary of Arles, A.D. 429, or Victricius, bishop of Rouen, A.D. 401.

(iv) *Three stages* mark its reception :

(*a*) In the earliest copies it is spoken of as a "Sermo" or exposition of the doctrines of the Lesser, *i.e.* the Apostles' Creed, intended for the instruction of the clergy, and not as a profession of faith to be put into the mouths of a whole congregation.

(*b*) From being a "sermo," it gradually came to be introduced into the service of the Churches in Gaul as a Canticle, and hence is entitled "Hymnus S. Athanasii de Fide Trinitatis," recalling the time when the Arian heresy having broken out

afresh in Gaul, the orthodox party designated their Creed by the name of Athanasius, not because they believed he was the author of it, but because it defines the great doctrines of which he was the eminent champion against Arius.

(*c*) From France it found its way to England about A.D. 870, and in the Sarum Breviary was appointed to be sung daily at Prime, but was always followed by the recitation of the Apostles' Creed. This daily recitation cannot be found to have existed elsewhere than in England, and was limited in the First Prayer-Book to the six great festivals of Christmas, Epiphany, Easter, Ascension-Day, Pentecost, and Trinity Sunday. The rubric of the Second Prayer-Book added seven Saints' Days to these festivals, the feasts of St Matthias, St John Baptist, St James, St Bartholomew, St Matthew, St Simon and St Jude, and St Andrew, so that this Creed should be used at intervals of about a month throughout the year.

(v) *Analysis.* The Creed of St Athanasius consists of 42 clauses, of which (i) *clauses* 1, 2 treat by way of introduction of the importance of holding the Faith in its integrity and purity; (ii) *clauses* 3, 4 contain the Creed proper, affirming the Unity in Trinity and the Trinity in Unity; (iii) *clauses* 5—20 establish two points, (*a*) the consubstantiality of the Three Persons, and (*b*) the indivisibility of the One God; (iv) *clauses* 21—24 treat of the attributes of each Person; (v) *clauses* 25—28, of the coeternity and coequality of the Three Persons. (vi) We now come, *clauses* 29—37, to the next important division of the creed, which relates to the doctrine of the Incarnation of our blessed Lord; (vii) while *the succeeding two*, 38, 39, make special mention of His Passion, descent into Hades, Resurrection, Ascension, and Future Advent to judge the world; (viii) then *clauses* 40, 41 treat of the Resurrection of the Dead and the Final Judgment; and (ix) the *last clause*, 42, reiterates the importance of a faithful and firm holding of the Faith as stated in the creed. It is a mistake to suppose that the creed "presumptuously and gratuitously dogmatises about mysterious matters, concerning which a reverent silence would be more becoming." There is not a clause of it "but is levelled at some actual heresy which has troubled the Church, and which, even if it be extinct now, may, as experience has shewn, at any time reappear."

V. The Prayers.

Part 1.

(i) *We now come* to a point of transition in the service. After the public recitation of the Creed follow *the Prayers*, during which the rubric directs that all shall "devoutly kneel." Just as the *Hallelujah* marked the transition from *Penitence* to *Praise*, so this is marked by the mutual salutation of Priest and

people, *The Lord be with you;* Answer, *And with thy spirit* [1]. It is to be said while both are still standing, and the people are directed to kneel at the invitation, *Let us pray*; which suggests the need of earnest and devout attention.

(ii) *The Prayers* commence with (*a*) the Lesser Litany; (*b*) the Lord's Prayer; (*c*) the Versicles.

(*a*) *The Lesser Litany* consists of three ejaculations, *Lord, have mercy on us! Christ, have mercy on us! Lord, have mercy on us.* It forms the prelude to supplication, and is addressed to each Person of the Holy Trinity separately, "for against each we have sinned, and to each we are about to address our prayers."

(*b*) *The Lord's Prayer*, which follows, lacks the Doxology, and is used here (1) with special reference to our needs, and (2) as the model on which all prayers should be framed. The rubric directs that it shall be said with a loud voice, in opposition doubtless to the Mediæval practice of the priest's repeating it in a subdued voice down to the words, "Lead us not into temptation," when he lifted up his voice, and the people joined in the last clause only.

(*c*) *The Versicles* are a selection from the old service-books, and are all save one ultimately derived, without much alteration, from the Psalms; (*a*) Versicle (i) from Ps. lxxxv. 7; (*b*) Versicle (ii) from Ps. xx. 9; (*c*) Versicle (iii) from Ps. cxxxii. 9; (*d*) Versicle (iv) from Ps. xxviii. 9; (*e*) Versicle (vi) from Ps. li. 10, 11. The Fifth Versicle was an antiphon belonging to the Collect for Peace, "and evidently supposes a state of war, and war seldom ceased in the rude times in which these versicles were framed, while the response implies that God alone can give the victory which will secure peace as its result." It has been pointed out that the Versicles correspond to the following collects and prayers, and contain the sum of them. "The first answers to the Sunday Collect, which generally contains prayers for mercy and salvation; the second, to the Prayers for the Queen and Royal Family; the third and fourth to the Collect for the Clergy and People; the fifth to the Collect for Peace; the sixth, to the Collect for Grace."

(iii) *The Rubric* directs that three Collects shall follow the Versicles; the "first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout the year."

(iv) *The Collect for the Day* almost invariably is addressed to God through Christ, or sometimes to Christ Himself, and embodies a petition for some grace or blessing suggested by the Epistle or Gospel for the day. "It is thus a link connecting the Daily Offices with the Office for Holy Communion, and

[1] Comp. Ruth ii. 4; John xx. 19, 26; 2 Thess. iii. 16.

serves to carry on, day by day, the special teaching and memories of the Eucharistic Scriptures and Eucharistic Service of the previous Sunday or other Festival." The Collects[1], which derive their name probably from the fact that they collect, as into a focus, the teaching of the Epistle and Gospel, are peculiar to the Western Church. Those contained in the Prayer-Book are of great antiquity. Forty-seven are taken from the Sacramentary of Gregory, A. D. 590, who himself took them from much earlier formularies. Nine are taken from ancient sources, though altered to their present form in 1662; while twenty-seven were either newly composed at the Reformation, though grounded on primitive models, or added at later revisions.

(v) *The Collect for Peace* is found in the Sacramentary of Gelasius (A.D. 492), and has been in constant use in the Church of England for at least 1200 years. The Collect for Peace as used in the morning is for *outward* peace, as used in the evening it relates to *inward* peace. (Isa. xxvi. 3, Phil. iv. 7.) The former is thoroughly appropriate to the commencement of the day, and we pray to God, who is the author of peace and the lover of concord, in the knowledge of whom our eternal life standeth or consisteth, that we may be "defended in all assaults of our enemies," "and surely trusting in His defence may not fear the power of any adversaries." (Ps. xx. 1, xxxvii. 40, cxxv. 1.)

(vi) In *the Collect for Grace to live well* we pray that during the day, to the beginning of which we have been safely brought, we may (1) "fall into no sin, neither run into any kind of danger," and that (2) all our doings may be ordered[2], or directed, by the governance, or guidance, of our heavenly Father, "to do always that[3] is righteous in His sight."

Part II.

(i) *At this point* the Order of Morning Prayer ended until the Revision in 1661, and we now pass from prayers for ourselves to intercessions for the Queen, for the Royal Family, and for the Clergy and People.

(ii) *For the Queen's Majesty.* Prayers for kings and those in authority were enjoined by St Paul (1 Tim. ii. 1, 2). The present Prayer is first found in a little volume of "Private Prayers," published in 1548, and in the reign of Elizabeth, after some alteration, was placed with the Prayer for the Clergy and People before "the Prayer of St Chrysostom" at the close of the Litany. It was removed to its present position in 1661.

(iii) *The Prayer for the Royal Family* was inserted in the Prayer-Book in 1604, as James I., who came to the throne in 1603, was the first English sovereign after the Reformation

[1] See below, Canon Bright's Article on the Collects.
[2] Comp. Judg. xiii. 12; 1 Kings xx. 14; Ps. l. 23
[3] For "that" = that which, see Ruth ii. 17; Neh. v. 9.

who had children. Approved, if not composed, by Archbishop Whitgift, it originally began "Almighty God, which hast promised to be a Father of Thine elect and of their seed." The words "Almighty God, the Fountain of all Goodness" were first substituted at the accession of Charles I., in 1628, who had at that time no children, and were finally adopted in 1633 by Archbishop Laud.

(iv) *The Prayer for the Clergy and People* is found in all the Old English Prymers, and may be traced back to the Sacramentary of Gelasius in A.D. 492. In it we pray to "Almighty and Everlasting God, who alone worketh great marvels" (Ps. lxxxvi. 8), and of whose "marvels" the greatest is the preservation and triumph of the Church (Isa. lix. 19, Matt. xvi. 18), (1) that "He will send down the healthful spirit of His grace" upon all Bishops and Curates, *i.e.* all who have the *cure* or charge of souls, and all congregations committed to their charge; and (2) that He will pour upon them "the continual dew of His blessing" in order that they may truly please Him (Hos. xiv. 5, 6).

(v) *The Prayer of St Chrysostom* is found in the Liturgies of St Basil and St Chrysostom, but not in the most ancient MSS. of either of them. It is doubtful whether it can be traced to St Chrysostom, but it certainly has from very ancient times been placed in the middle of the Liturgy which bears his name. Cranmer placed it at the end of the Litany in 1544, and the Revisers of 1662 added it also at the end of Matins and Evensong. Addressed directly to Christ, who has promised that where two or three are gathered together in His Name, He will grant their requests (Matt. xviii. 20), it contains a petition, which should accompany all our prayers, viz. that He will fulfil our desires and petitions as "may be most expedient for us," and that He will grant us the knowledge of His saving truth in this world, which is the first step to life everlasting in the world to come.

(vi) *The Benediction*, which is found in all the ancient Liturgies, is derived from 2 Cor. xiii. 14, and recalls the triple repetition of the sacred Name of Jehovah, which was used in the Levitical formula by the Jews (Num. vi. 24—26). Unlike the Benediction in the Eucharistic Office, (1) it is pronounced by the Minister kneeling, and (2) it is in the first person, the Minister including himself with the people.

NOTES ON
THE ORDER FOR EVENING PRAYER.

(i) *The greater portion* of the Order for Evening Prayer is the same as that for the morning. It was called "Evensong" in the First Prayer-Book of Edward VI., and is composed upon the model of the ancient Offices of Vespers and Compline. Like the Order for Morning Prayer it commences with the Sentences, Exhortation, Confession, and Absolution, which however were not printed at the beginning of Evening Prayer till the last revision in 1662.

(ii) *Absence of the Invitatory Psalm.* At the end of the "Mutual Salutation" the Rubric directs that the Psalms "shall be sung or said in order as they are appointed." Thus the *Venite* is omitted, which, as we saw, marks the service of the Morning, and indeed it has never been used before the Psalms at Evensong, as the invitation which it suggests, to "setting forth God's most worthy praise," is considered to extend throughout the day.

(iii) *After the reading* of the First Lesson from the Old Testament the *Magnificat* is appointed to be said or sung. This Canticle is also called "the Song of the Blessed Virgin Mary," and in Henry VIIIth.'s Prymer, "The Song of Mary, rejoicing and praising the goodness of God." It closely resembles the songs of Miriam and Deborah, and especially of Hannah, and has been used at Vespers in the Western Church as long as the service can be traced. Coming in where it does it has a special significance. After reading a chapter from the Old Testament containing God's promises of redemption, we acknowledge, in the words of her who was privileged to become the Mother of the Lord, their gracious fulfilment. The whole Church, of which Mary was a type, gives thanks to God for the mystery of the Incarnation, declares her belief in His mercy towards them that fear Him, and the performance of the Covenant with the chosen people of Israel.

(iv) *The Cantate Domino*, or xcviiith Psalm, may be used as an alternative Canticle, except "on the nineteenth day of the month, when it is read in the ordinary course of the Psalms." It was introduced in 1552 for the sake of variety, and in accordance with the ancient rule that Psalmody should alternate with the reading of the Scriptures. It had not been said among the Psalms at Vespers or Compline in the Mediaeval Offices, but is appropriate after the First Lesson as acknowledging that by the Incarnation of His blessed Son God hath done "marvellous things," and "with His own right hand and with His holy arm hath gotten to Himself the victory." While the

first part of this Psalm reminds us of many expressions in the *Magnificat*, the latter part presents a parallelism with the invocation contained in the *Benedicite*.

(v) *After the Second Lesson* at Evensong follows the *Nunc Dimittis* or "the Song of Simeon," Luke ii. 29, which has been used as an Evening Canticle from the very earliest age. Its position is no less striking than that of the Magnificat. The Four Gospels and the Epistles to the various Churches are a standing memorial that the Church proved itself a *light to lighten the Gentiles*. In the words, therefore, of the aged saint who was privileged to take the infant Saviour into his arms, (1) we confess that, like his, our eyes too have seen the long-promised salvation of God, and (2) we express our readiness to receive this salvation to ourselves, assured that by so doing we may hope to have peace in our death, of which every night brings a type in sleep.

(vi) *The Deus Misereatur*, or Sixty-seventh Psalm, was directed by the Rubric of Edward's Second Prayer-Book to be used in place of the *Nunc Dimittis*, except on the twelfth day of the month. It is a Psalm of mingled Prayer and Praise. (1) We pray that God will be merciful unto us and bless us, that His way may be known upon earth, His saving health among all nations; (2) we call upon the people and the nations to rejoice, be glad, and praise Him, for He shall judge the folk righteously, and govern the nations upon earth.

(vii) *At this point* the First Prayer-Book of Edward VI., according to mediæval usage, inserted Prayers and Collects. The Second Prayer-Book of this king inserted here the Apostles' Creed, as in the corresponding portion of the Morning Service. After the Creed comes (1) the Lesser Litany, (2) the Lord's Prayer, (3) the Versicles, and (4) the Collect for the Day.

(viii) *The Collect for Peace* follows, taken from the Sacramentary of Gelasius, A.D. 492. It differs from the Morning Collect for peace. The peace we then pray for is *outward* peace, to secure us against the troubles of the world. In the evening we pray for *inward* peace, which our Lord promised to His disciples, saying, "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid*" (John xiv. 27). For this peace we pray to Him, "from whom all holy desires, all good counsels, and all just works do proceed," (1) that our hearts may be set without distraction to obey God's commandments, and (2) that being defended by Him from the fear of our enemies, we may pass our time in rest and quietness, enjoying the perfect tranquillity which comes from implicit confidence in the sufficiency of the Divine protection.

(ix) *The Collect for Aid against all Perils* is also taken from the Sacramentary of Gelasius. It seems to have been suggested

by the words of the Psalmist, "*Lighten mine eyes, that I sleep not in death*" (Ps. xiii. 3): "*the Lord my God shall make my darkness to be light*" (Ps. xviii. 28). Thus, as in the morning we prayed that He "who hath brought us to the beginning of this day will defend us in the same with His mighty power," so at evensong we pray that, while the shades of night are fast falling, it will please God to defend us from all its perils and dangers, that *He who keepeth Israel* and *neither slumbereth nor sleepeth* will make us to *dwell in safety* (Ps. cxxi. 4, 5; iv. 9).

THE LITANY.

(*a*) *Introduction.*

(i) *The word Litany* comes from the Greek, and primarily denoted supplication or prayer generally. At an early period, however, in the history of the Church it was restricted to solemn offices of Prayer said in processions of the clergy and people.

(ii) *Rogations.* Such special forms of prayer were used with great fervour during the fifth and sixth centuries, when the Roman Empire had crumbled away, and the general disorders of the times were heightened by the invasions of the barbarians and by successions of droughts, pestilences, and earthquakes. The city of Vienne on the Rhone specially suffered from earthquakes, and on the occasion of one on Easter Eve A. D. 460, the bishop Mamertus resolved to dedicate the three days before Ascension Day to *Rogations*, or solemn prayers for deprecating the Divine anger. Similarly, on the occasion of a fatal pestilence at Rome, Gregory the Great, in A.D. 590, instituted a solemn Litany at the processions. This being first used on St Mark's Day was called *the Great Litany of St Mark's Day*, and was introduced into England in A. D. 747.

(iii) *In the English Church* Litanies were said not only on the solemn Rogation Days, but during Lent, with invocations varying on each day of the week. The English Litany put forth as a separate Book by Henry VIII. 1544, and in his Primer of 1545, was called *the common Prayer of Procession*, and with the exception of the Creed, the Decalogue, and the Lord's Prayer issued in English in 1536, was the earliest portion of our present Prayer-Book that appeared in a tongue "understanded by the people." In the Prayer-Book of 1549 the Litany was ordered to be said on Wednesdays and Fridays, and was printed after the Communion Office with injunctions ordering it to be said "immediately before that Office." In 1552 it was placed where it now stands, and was directed to be sung or said on Sundays, Wednesdays, and Fridays, at a folding or fauld stool in "the midst of the church." (Comp. Joel ii. 17.)

(*b*) *Division of the Litany.*

(i) *Our English Litany* may be conveniently divided into five parts:— (i) *the Invocations*, (ii) *the Deprecations*, (iii) *the Obsecrations*, (iv) *the Intercessions*, (v) *the Supplications*, (vi) *the Versicles and Prayers.*

(ii) In *the Invocations* are included the first four clauses. They are solemn appeals for mercy addressed to each Person in the Godhead, first separately and then collectively[1]. The word "God" is repeated in each invocation, and thus the perfect Godhead of each Person of the Trinity is prominently recognised. The words "miserable sinners" are peculiar to the English Litany among all other Litanies.

(iii) To *the Deprecations* belong the eight next clauses. They are preceded by the Prayer, *Remember not, Lord, our offences*, inserted in 1544, in which we supplicate God that He will not remember our offences in order to punish them, nor the offences of our forefathers, to visit them upon their children. The Deprecations may be regarded as expansions of the clause in the Lord's Prayer, *Deliver us from evil*, and being immediately addressed to our Blessed Lord, who "took away the sins of the world," are fervent prayers for delivery from evil in all its forms.

(iv) The words *from all evil and mischief* include (i) all the various forms of evil, and (ii) its injurious consequences. There is (i) the original author and the constant promoter of all evil, our "ghostly enemy" (John viii. 44; 1 Pet. v. 8); there are (ii) his "crafts" or subtle and insidious temptations and his violent and open "assaults;" there are (iii) the wages or consequences of yielding to his seductions, "God's wrath and everlasting damnation;" there are (iv) the evils in our hearts, including in these heart-sins, first, those which mainly affect ourselves, "blindness of heart, pride, vain-glory, and hypocrisy;" secondly, those which affect our neighbours, "envy, hatred, malice, and all uncharitableness;" and thirdly, overt acts springing from sins of the heart, fornication and all the other deadly or wilful and presumptuous sins (Ps. xix. 13), which debase the whole nature and harden the heart; there are (v) physical evils, and therefore we pray to be delivered from "lightning and tempest," from "plague, pestilence, and famine;" there are (vi) evils inflicted through wild passion by man on man, such as "battle, murder, and sudden", or violent, "death;" there are (vii) evils affecting the State, "sedition, privy conspiracy, and rebellion;" there are (viii) evils affecting the Church, "false doctrine, heresy, and schism;" there is (ix) lastly, the too

[1] The expression, *O God, the Father, of heaven* corresponds to the clause in the Lord's Prayer, "which art in heaven" (Luke xi. 13), Pater de cælis Deus, in Latin. The comma after "Father" should be carefully noticed.

common root of all these forms of evil, "hardness of heart, and contempt of God's word and commandments."

(v) *The Obsecrations* include the three next clauses, and are not only addressed to Christ, but plead with Him the sacrificial efficacy of each act in His atoning work for us men and for our salvation, from the Incarnation to the Ascension and the coming of the Holy Ghost. By the remembrance of each and all these events in His incarnate life we intreat Him to deliver us in all the solemn epochs of our lives, "in all time of our tribulation, in all time of our wealth[1]" or prosperity, "in the hour of death, and in the day of judgment."

(vi) *To the Intercessions* belong the next nineteen clauses, and are addressed to our Lord "for all sorts and conditions of men." For the Holy Church universal; for the Sovereign and all the Royal Family; for all Bishops, Priests, and Deacons; for the Lords of the Council and the Magistrates of the Realm; for all God's people; for such as have erred and are deceived; for all that are in danger, necessity, and tribulation; for all who travel by land or by water; for all women labouring of child; for all sick persons and young children; for all prisoners and captives; for all fatherless children and widows, and all that are desolate and oppressed; for our enemies, persecutors, and slanderers.

(vii) *The Supplications* consist of two prayers. One is for material blessings, that God will give and preserve to our use the kindly[2] or natural fruits of the earth, so as in due time we may enjoy them. The other is for spiritual blessings, that God will give us (i) true repentance; (ii) that He will forgive us all our sins, whether of commission or omission, our sins which are the consequence of negligence or of culpable ignorance; (iii) that He will endue us with the grace of His Holy Spirit to amend our lives according to His holy word.

(viii) *The Versicles and Prayers* commence with the Lesser Litany. In this we beseech our Lord (i) by His Divinity, to hear our prayers, and (ii) by His Humanity, as the Lamb of God, to grant us the peace which He alone can give (John xiv. 27), and to have mercy upon us. Then follows the Lord's Prayer, and a Versicle, in which we pray, as taught in Ps. ciii. 10, that God will not deal with us, miserable sinners, "after our sins," nor "reward us after our iniquities." Then follows a Collect, introduced by the words "Let us pray," to mark a transition from alternate petitions joined in by priest and people, to prayers said by the priest alone, the people only answering Amen. In this Collect we pray to God, our merciful Father, "who despiseth not the sighing of a contrite heart nor the desire of such as be sorrowful" (Ps. li. 17); (i) "that

[1] For 'wealth', see Glossary, p. 224.
[2] For 'kindly', see Glossary, p. 219.

He will assist our prayers that we make before Him in all our troubles and adversities whensoever they oppress us;" and (ii) "that He will graciously hear us, so that (*a*) the evils which the craft and subtilty", *i.e.* the subtle craft, "of the devil or man worketh against us may be brought to nought, and by the providence of His goodness may be dispersed," and (*b*) "that we His servants being hurt by no persecutions may evermore give thanks to Him in His holy Church."

(ix) *This Collect* does not end with the usual *Amen*, because the Versicles that follow really carry on the petitions there expressed. This portion of the Litany was taken from the introduction to the Mediæval Litany sung on Rogation Monday, and the first clause, *O Lord, arise, help us, and deliver us, for thy Name's sake*, is adopted from Ps. xliv. 26 (comp. also Ps. lxxix. 9; cvi. 8), while the words of Ps. xliv. 1 supply the verse in which we seek to remind the Most High of the noble works which we have heard with our ears and our fathers have declared unto us as wrought by Him in their days, and in the old time before them. And as before we appealed to God that He would deliver us for His Name's sake, so now we appeal to His Honour, to the noble works which He has wrought in our behalf; and the *Gloria* is here introduced that in the midst of our sorrows, or the prayers springing out of them, we may pause to glorify the Three Persons in the blessed Trinity for what He has done for us in the past, is doing for us now, and will, we trust, do for us hereafter.

(x) *In the Versicles that follow*, taken from an occasional portion added to the Litany in time of war, we invoke the Saviour, that He will defend us from two classes of afflictions; (i) those due to the assaults of our enemies, and (ii) those sorrows which originate in our own sins. Then we invoke Him (i) *as the Son of David*, who can be "touched with the feeling of our infirmities" (Heb. iv. 15), that He will have mercy upon us; (ii) *as Christ*, that He will now and ever vouchsafe to hear us; (iii) *as the Lord Christ*, that He will graciously hear us. Then with another formula of transition from alternate prayers to one said by the priest alone, we pass on to

(xi) *The final Collect*, adapted from a Sarum Collect used for All Saints' Day, in which we pray that He (i) who has mercifully revealed Himself to us as our Father will look mercifully upon our infirmities, and will, for the glory of His Name, turn from us all those evils which we most righteously, or justly have deserved; and (ii) that He will grant that in all our troubles we may put our whole trust and confidence in His mercy, and evermore serve Him in holiness and pureness of living to His honour and glory. This Collect is followed by the "Prayer of St Chrysostom;" and the Grace, added in 1559, brings our Litany to an end.

OCCASIONAL PRAYERS AND THANKSGIVINGS.

(*a*) The Prayers.

(i) *After the Litany* are placed Prayers and Thanksgivings upon several occasions, "to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer." In the Prayer-Book of 1549 two Occasional Prayers, for Rain and for Fair Weather, were inserted at the end of the Communion Office. These with the others were placed in 1552, like the Prayers used at the end of the Mediæval Litanies, at the end of the English Litany before the Prayer of St Chrysostom. They were placed in their present position and supplemented by thanksgivings in 1661.

(ii) *Of the Prayers:* the first is for Rain and is founded on the words of our Lord in St Matt. vi. 33, and in seasons of drought beseeches God that He will send us such moderate rain and showers that we may receive the fruits of the earth to our comfort and His honour. The second "For Fair Weather" opens with an allusion to the judgment of the Flood (Gen. vi. 5—7), acknowledges that human iniquity has merited punishment, and prays that on true repentance God will be pleased to send such weather as that we may receive the fruits of the earth in due season, and learn to amend our lives, and in return for the Divine clemency give Him praise and glory.

(iii) *The third Prayer*, in the time of Dearth and Famine, was added with the next three, in 1552, and probably was suggested by the public calamities of the times, for a severe dearth and sweating sickness are recorded to have occurred in 1551. The second Collect for Dearth or Famine was for some reason omitted in the Prayer-Books of Elizabeth and James I., and was restored in 1661. The first acknowledges that all things appertaining to the fruitfulness of the earth come from God (Gen. i. 22; Joel i. 16—20; Mtt. vii. 11), and prays that the present dearth may be mercifully turned into cheapness and plenty; the second records the merciful interposition of God in the time of Elisha the Prophet (2 Kings vii. 1—16), and prays that we, who for our sins are justly punished, may likewise "find a seasonable relief."

(iv) *The Prayer in the Time of War and Tumults* may have been suggested by the disorders of the year 1551. In it, while acknowledging the supreme power of God, we pray that He will "abate the pride, and asswage the malice, and confound the devices of our enemies," that we being armed with His defence "may be preserved evermore from all perils" (2 Kings xix. 5; 1 Chron. xxix. 11; Ps. xxii. 28).

(v) The words *common Plague or Sickness* in the next Prayer denote any general epidemic. It mentions the Plague in the wilderness when the Israelites rebelled against Moses and

Aaron (Num. xvi. 49), and the pestilence in the reign of King David (2 Sam. xxiv. 15, 16), and we pray that as then so now God will be pleased to withdraw from us this visitation (Hos. vi. 1; Ps. lxxix. 8).

(vi) *The two Prayers* to be said "every day in the Ember[1] Weeks for those that are to be admitted into Holy Orders" were added at the last revision, and are peculiar to the modern Church of England. The Ember Fasts for consecrating the four seasons of the year were fixed at the Council of Placentia A.D. 1095, for the Wednesday, Friday, and Saturday after (1) the first Sunday in Lent, (2) Whitsunday, (3) the 14th of September, (4) the 13th of December. The old English name of Ember Week was *Ymb-ren-wuce*. The prefix *ymb*, sometimes written *enb* or *embe* means "about," "around." *Rene* or *ryne* means a course. Thus the name seems to have originated in the fact that the Ember Fasts came round periodically in the course of the year. In Latin they were called *jejunia quatuor temporum*, the fasts of the four seasons, in Dutch *Quatertemper*, and in German *Quatember*.

(vii) *In the first of these* we pray to God "who has purchased to Himself a universal Church by the precious Blood of His dear Son" (Acts xx. 28; Eph. i. 7), that He will "mercifully look upon the same," and so guide and "govern the minds of His servants the Bishops" who are the pastors of His flock, the earthly fountain of pastoral authority, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of His Church" (1 Tim. v. 22). It was the composition of Bishop Cosin. The second is taken from the Ordination Services. It acknowledges that of His divine Providence God has appointed divers orders in His Church (Jas. i. 17; 1 Cor. xii. 8—10), and prays that He will give His Grace to all those who are to be called to any office, whether of deacon, priest, or bishop, or any administration, *i.e.*, a special charge, and so fill them with the truth of His doctrine and endue them with innocency of life, that they may faithfully serve before Him, to the glory of His great Name, and the benefit of His Holy Church (John xiv. 16, 17; Eph. iv. 11—16; Tit. ii. 7).

(viii) *The Prayer that may be said after any of the former* has held a place in the English Prymer from the earliest times, and may be traced to the Sacramentary of Gregory. Once it was placed in the Litany, and in 1661 was transferred to its present position, and is proper to be said in all seasons of penitence, such as Lent, the Rogation Days, and the days of Ember Weeks, also after any confession of sin in private prayer or in praying with sick persons. In it we pray to God, whose nature

[1] See below, the "Ember seasons," on "Notes on the Ordinal," and Glossary, under word *Ember*.

and property, *i.e.* nature and essential property, it is "ever to have mercy and to forgive" (Exod. xxxiv. 6, 7), that He will receive our humble petitions, and though we be tied and bound with the chain of our sins (Rom. vii. 23, 24), yet will let the pitifulness of His great mercy loose us, for the honour of our Mediator and Advocate, Jesus Christ (1 John ii. 1).

(ix) *The Prayer for the High Court of Parliament* first appeared in 1625, and probably was composed by Archbishop Laud. It was not inserted in the Prayer-Book till 1661. The words "our most religious and gracious" occur in the first form of the Prayer, and were not introduced merely out of compliment to Charles II., for the expression "our most pious and faithful sovereign" occurs in the Litany of St Basil. The word "dominions" was substituted for "kingdoms" on the first day of the year 1801, as being a more comprehensive word and more suitable than our "kingdoms" to an empire so extended as that of England.

(x) *The Collect or Prayer for all Conditions of Men* was probably composed by Gunning, Master of St John's College, Cambridge, afterwards, as Bp. of Ely, coadjutor to the Episcopal divines at the Savoy Conference. As originally drawn up it was much longer than it is now, and contained petitions for the Sovereign, the Royal Family, and the Clergy, which are now scattered through several Collects. The Convocation of 1662 retained these Collects, and struck out the petitions in this Prayer thus already expressed, without altering the word *finally*, which seems "to come in so soon in so short a prayer." The words "saving health" which occur in the course of the Prayer are equivalent to "salvation," and are found in Ps. lxvii. 2. The word "estate" is not restricted to its present meaning only, but is equivalent to "state" or "condition" (comp. Gen. xliii. 7; Ps. cxxxvi. 23). The petition "that all who profess and call themselves Christians may be led into the way of truth" was evidently intended to refer to the Puritans, who had sprung up in such large numbers during the Great Rebellion.

(*b*) Thanksgivings.

(i) *Praise* is an essential part of Divine worship, and alternates with Prayer all through the services of the Church in the Doxologies, Psalms and Canticles. But it was thought right in 1604 to provide special thanksgivings for particular and extraordinary deliverances. These were annexed to the Litany by the order of James I., under the title of "An enlargement of thanksgiving for divers benefits by way of explanation." They commence with the "General Thanksgiving," so called to distinguish it from the special Thanksgivings which follow.

(ii) *The General Thanksgiving* was compiled by Reynolds, bishop of Norwich, in 1661. The first portion of it appears to

be borrowed from the opening of a Thanksgiving composed by Queen Elizabeth after one of her progresses, and printed in "The Liturgies of Queen Elizabeth," which began as follows:—"I render unto Thee, O merciful and heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus."

(iii) *The Thanksgivings* correspond with the Prayers, and are for "Rain," for "Fair Weather," for "Plenty," for "Peace and Deliverance from our Enemies," for "Restoring Public Peace at Home," for "Deliverance from the Plague or other common Sickness."

THE CREEDS.

By J. RAWSON LUMBY, D.D.

'CREED' is the name we most commonly use to signify a brief summary of the doctrines of the Christian Faith. Such a summary has also been called by other names, as 'Symbol,' *i.e.* a watchword against error in the faith; and 'Canon,' *i.e.* a rule or standard whereby to judge rightly of what ought to be believed. For in early times Creeds were not used, as they now are, for a portion of the daily religious worship. In primitive Christian times the converts were for the most part persons of riper years. They were prepared by a course of teaching for their admission into the Church by Baptism. Such admission usually took place at Easter or Pentecost. During their preparation they were taught a Creed, but it was delivered to them only by word of mouth, and was to be carried in the memory, not written down. This keeping of the Creed as a secret is said by an early Christian writer to have been "lest an unworthy and profane hearer should hold the secret of God." Evidence that it was regarded as a precious secret can be found in abundance in the writings of the Fathers. It will be enough to quote one passage from St Augustine: "You ought not," he says, "by any means to use writing that you may retain these words of the Creed, but ever to hold fast and recollect them by memory."

The Creed, thus learnt during the weeks of preparation, was publicly recited when the convert was baptized, and then employed no more in the Church Services, but treasured as the watchword and rule of the Faith. We need not be surprised therefore to learn that very few forms of the earliest Creeds have come down to us. That there must have been some primitive draft of a Creed is almost certain. The Apostles could hardly have sent men forth to preach before they were provided with such a summary of doctrine. And tradition tells how the Twelve assembled and drew up what is now called 'The Apostles' Creed.' We accept such tradition merely as evidence of what was deemed natural. But we have even in the

New Testament some traces of the existence of a Creed. We can hardly doubt that St Paul had in his mind some summary of this kind when he spake to the Romans (vi. 17) of "the form (or model) of doctrine" which had been delivered unto them, and to the Galatians (vi. 16) of "the rule" (or canon) on the observers of which he invokes grace and mercy. That this rule assumed the character of a profession of faith may be inferred from such words as those addressed in the Apocalypse (Rev. ii. 13) to the angel of the Church of Pergamos: "Thou holdest fast My name, and hast not denied My faith;" while in the Epistle to the Hebrews (vi. 1, 2) the writer enumerates several articles, as though he were giving such a summary of the faith for elementary instruction.

When to this and other like testimony from Scripture we add the evidence of the oldest Christian Fathers, we may feel sure that from the first there existed in the Church a brief form of doctrine such as we now understand by the word 'Creed,' and that it could not have been very different in character from the Apostles' Creed. For the Twelve and those whom they sent forth were to be witnesses to Christ and His teaching, and an examination of the Apostles' Creed will shew that it embraces little else beside those things which the disciples of Jesus could testify that they had seen and heard from Him.

There exists, however, very little which deserves the name of a formal Creed before the time of Irenaeus, who was made Bishop of Lyons A.D. 177. But the Confession found in his writings (*cont. Hær.* I. 10) is so complete that it is of itself a proof that similar symbols had long been known. And in the end of it he says, "in no other wise have the Churches in Germany believed and delivered, nor those in Spain, nor the Celts, nor those in the East, nor in Egypt, nor in Libya, nor those established in the central parts of the world:" an enumeration which shews how widely the writer knew such a Confession to be in use. We can gather the Creed of the African Church from the writings of Tertullian, who lived in Carthage A.D. 200, and from those of Cyprian, who was bishop there, and died about half a century later. The Creed in use in the Church of Alexandria has come down to us in the writings of Origen, who died A.D. 254, and in the works of Gregory Thaumaturgus, bishop of Neo-Caesarea, who had been a disciple of Origen, and died about twenty years later. We have a shorter form than these set forth at Rome about A.D. 260, by Novatian, a presbyter there, which adds very little to the words of our Lord when He instituted the Sacrament of Baptism (Matth. xxviii. 19); and the ecclesiastical historian, Socrates (*H. E.* II. 10), has preserved for us a Creed written by Lucian, a presbyter of Antioch, who suffered martyrdom A.D. 311. These are the principal forms of confession which are found before A.D. 325, in which year, at

the Council of Nicaea, this Creed was first put forth with the consent of the whole Christian Church.

Now there can be very little doubt that our Lord's words, already alluded to, when He charged His Apostles to baptize "in the Name of the Father, and of the Son, and of the Holy Ghost," formed what we may call the skeleton, or framework, of the earliest Creeds; and in some of the Church Service-Books, *e.g.* in the Sacramentary of Pope Gelasius, who died A.D. 496, we find Baptismal Creeds which contain very little beyond a profession of belief in the Three Persons of the Trinity, a mention of Christ's birth and passion, the doctrine of the forgiveness of sins, and the resurrection of the flesh. These Creeds, though found in books of a later date than the Nicene Council, probably represent a state of things much earlier, when the Baptismal Creed was of the simplest possible form.

But the shorter forms are always found in the Churches of Northern Africa and Western Europe. Erroneous opinions, especially concerning the unity of the Godhead and the Incarnation of our Lord, were so prevalent in the East, even in the first and second centuries, that Eastern Creeds exhibit, almost from the first, traces of the attempts which were made to guard against such errors. So the Creeds of the East are more expanded, and differ from those of the Western Church in the following particulars. The former are invariably expressed in the plural number, '*We believe;*' they insert the word '*one*' before 'God the Father Almighty,' and add thereto the phrase '*Maker of heaven and earth,*' which was not at first in the Western Creeds; and they often expand this by the words '*and of all things visible and invisible.*' They dwell at greater length on the details of our Lord's Incarnation and sufferings than do the Western forms, yet they did not contain the words, '*He descended into hell,*' nor in the latter part of the Creed, '*the communion of Saints;*' while no Western Creed contains the phrase, '*whose kingdom shall have no end,*' nor any mention of '*one baptism*' in connexion with 'the remission of sins.'

We may conclude, then, that, before any Creed was put forward by Church authority, there existed from very primitive times some Baptismal Profession of Faith; that the foundation of these forms was those words of our Lord at the time when He appointed Baptism as the means of admission into His Church, that these words were expanded, by the necessities of the Church, somewhat more in the East than in the West, but the expansions were couched in Scripture language, and related to those matters on which the Apostles and their successors were to bear witness to what Christ had done or taught.

The Church now receives three Forms under the name of Creeds, (1) The Nicene Creed, (2) The Apostles' Creed, and (3) the *Quicunque Vult*, commonly called The Creed of St Athana-

sius; the history of each of which we will briefly examine, only remarking that in the first of these there is found, for the first time in a Creed, a departure from Scriptural language in the words '*of one substance with* the Father.' The necessity for new terms must be laid to the charge of those who developed the heretical teaching against which such terms were directed. But those teachers for a long time strove to raise an argument against the orthodox for the use of words which their own doctrine alone had rendered unavoidable.

I. *The Nicene Creed* in its earliest form was drawn up in opposition to the heretical teaching of Arius. This man was a presbyter of Alexandria, who put forward a doctrine denying the Eternal Divinity of the Second Person of the Trinity. The form in which he stated his position was this : 'The Son of God was produced from things non-existent, and there was a time when He was not, and He was of His own free will capable of virtue or vice, and He was a creature and a thing produced.' After many attempts on the part of the Bishop of Alexandria and others to convince him of his error, the Emperor Constantine the Great, in A.D. 325, summoned a council of the whole Christian Church, so that by general conference among the bishops and presbyters a remedy for this heretical teaching might be devised. This council, composed of 318 bishops, besides presbyters and deacons, assembled at Nicaea in Bithynia, whence comes the name of the confession which they put forth. The men among the members whose names are now best known were Hosius, bp. of Cordova, who presided, and whom Constantine had already sent to confer with Arius, and if possible to convince him of his erroneous opinions; Eusebius, bp. of Caesarea, who is well known as the earliest ecclesiastical historian and from whom we derive much knowledge of what was said and done in the council; and Athanasius, who at this time was a deacon of the Church of Alexandria.

Eusebius, who, before the council met, was thought to have sympathized with Arius, tells his flock in Caesarea that he himself laid before the council a Creed embodying the doctrines which he had always believed and preached. He also gives the Symbol or Creed on which the council in the end agreed. It may be that his own form had something to do with the shape into which the Nicene Creed was brought, but of this we cannot be sure, for there were many Creeds current of a similar type. The authorized form of the Nicene Council, which Eusebius styles 'The instruction,' is this:

"We believe in one God the Father Almighty, Maker of all things visible and invisible, and in one Lord Jesus Christ the Son of God, the only-begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father,

by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was incarnate, made man, suffered and rose the third day, ascended into heaven and will come to judge the quick and the dead. And we believe in the Holy Ghost."

Here ended the Creed proper, but it was followed by an anathema against the Arian heresy to this effect: "But those who say that there was a time when the Son of God was not, or that He had no existence before He was begotten, or that He was formed of things non-existent, or who assert that the Son of God is of a different substance or essence, or is created, mutable, or variable, these men the Catholic and Apostolic Church of God anathematizes."

To the ruling of the Nicene Council Arius and some of his supporters refused to submit, and so he was excommunicated and banished from Alexandria. He afterwards professed to have modified his opinions, and a statement of this change was accepted by a council of Jerusalem A.D. 335, but both he and his party still continued to oppose the Symbol put forth by the bishops at Nicaea. Councils were held by the Arians, who at one time were supported by the influence of the Emperor Constantius, and various substitutions were suggested to get rid of the phrase, '*of the same substance*,' which the Nicene Fathers had judged to be the best expression for opposing the subtleties of the heretical teaching. Beyond this special term there is nothing in the Creed of Nicaea which is not found in some of the Creeds which preceded it, nearly all its words occurring in the forms given by Irenaeus and Tertullian. The orthodox party therefore adhered faithfully to what had been set forth by the 318 bishops, and though Arianism made its influence widely felt, there was nothing which called for the summoning of another general council till the year A.D. 381. About that time Macedonius, who had been bishop of Constantinople, put forward a doctrine which denied the Divinity of the Holy Ghost. The Emperor Theodosius therefore called a general council at Constantinople, and it is usually said that the final clauses of the Nicene Creed, which among other things express distinctly the Divine nature of the third Person of the Trinity, were then added to the original form.

This statement, however, requires examination. For we find the expanded form, which we now use as the Nicene Creed, in a work written by Epiphanius seven years before the Council of Constantinople. So that if it were accepted by that council, the enlarged Creed was not prepared by the Fathers there assembled. But it is extremely doubtful whether any symbol at all was set forth at Constantinople. None of the three early ecclesiastical historians, Socrates, Sozomen, and Theodoret, make mention of one, but all speak of adherence to the evangelic faith

ratified at Nicaea, and, if the longer form of the Creed was at all employed, it seems likely that it was regarded as the veritable Nicene Symbol. But it is only on the authority of a canon (vii) in the proceedings of the council, which seems to be of doubtful authenticity, that the Creed is assigned to the Constantinopolitan Council at all; while in all the allusions which can be found between A.D. 381 and A.D. 431 (the date of the Third General Council held at Ephesus) we find only the Creed of Nicaea, simple and unextended, spoken of as the symbol which had the authority of the Church.

Beside this, just before the Council of Ephesus, Cyril, archbishop of Alexandria, who presided when the council was held, had cause to address a letter to Nestorius, on account of whose heresy (in teaching that in Christ were two persons, one the Son of God, the other the Son of man) the council met, and in it he gives the Creed still in the simple form set forth at Nicaea. When the council came together the same Creed was read, and throughout all the sessions no other document was put forward as authoritative. Nestorius refused to appear, but the Fathers assembled recited as their profession of faith the Creed "set forth by the 318 holy bishops who were gathered by Constantine of blessed memory in the metropolis of Nicaea." We may add to this that in all the versions of the proceedings of the Ephesian Council no translation appears of any Creed but the unenlarged Nicene. Nor is any other form of Creed quoted or alluded to in the succeeding twenty years, after which time we find the enlarged Creed brought forward at the Fourth General Council, held at Chalcedon A.D. 451. But it is important to notice that it was not without some murmuring that it was then accepted.

The Council of Chalcedon was assembled to combat the errors of Eutyches, the archimandrite of Constantinople. He, in opposing Nestorianism, fell into an opposite heresy, and refused to recognize in Christ the two natures, human and divine. At the opening of this council, the acts of the previous council at Ephesus were read, and among them the simple Nicene Creed. But some members hereupon called out that the simpler form had been extended by succeeding councils, and said that to the words which the holy Fathers of Nicaea used, "He was incarnate," the Fathers who came afterwards had added, "Of the Holy Ghost and Mary the Virgin."

This addition was not accepted, as having the authority of the Church, by a great number of those who were met together. It was therefore ordered by the president, Cyril, that the Fathers should each write down the form of faith which he had received and taught, and these were recited at the opening of the second session. First Eunomius, bishop of Nicomedia, recited the Nicene Symbol, which was at this time styled 'an exposition.' When it was ended, all the bishops exclaimed, "This is the

faith of the orthodox, in this we all believe, in this we were baptized, in this we baptize. Thus taught the blessed Cyril. This is the true faith, this is the eternal faith. We all thus believe."

Then a request was made that the exposition of the 150 Fathers of Constantinople might be read, and it was read by Aëtius, archdeacon of Constantinople. But it was received with none of the enthusiasm which greeted the older symbol, and no mention was made of its use as a baptismal Creed, the heading only stating that it was set forth *in harmony* with the holy and great Synod at Nicaea. As the council proceeded, in the fourth session, both the Nicene and Constantinopolitan Creeds were alluded to; and in the fifth session, when the Nicene Symbol was repeated, there were added to it in their proper places the four clauses, 'Of the Holy Ghost and the Virgin Mary,' 'He sitteth at the right hand of the Father,' 'Whose kingdom shall have no end,' and after the mention of the Holy Ghost, 'Lord and Giver of life.' Afterwards, and again by Aëtius, the full Constantinopolitan Creed was read; but in the sixth session, in the allocution of Marcianus the emperor, mention was only made of the Nicene Fathers and their Creed.

It appears, then, that at the time of the Council of Chalcedon the Niceno-Constantinopolitan Creed was far from attaining general acceptance. We know from Epiphanius that it was in existence before the date of the Council of Constantinople in A.D. 381, but we have no certainty that it was put forward as a Confession by that council. It certainly was entirely ignored by the Fathers assembled at the Council of Ephesus. It seems most likely, therefore, that it was a profession received among the Churches in the patriarchate of Constantinople, but at first not more widely circulated; and that it was only brought into prominence at the Council of Chalcedon by those who were from Constantinople, or from the Churches in immediate connexion therewith, whose desire, as we may gather from other proceedings in this Fourth Council, was to extol as much as possible the Holy Church of Constantinople. Afterwards the longer Creed was frequently brought forward in synods and councils, and by A.D. 540 it had become the generally-accepted form, as we may gather from a letter (xv) of Pope Vigilius of that date.

This extended Creed is very nearly the form which is found in our Communion Service, only one addition having been made by the Churches of the West, but that, in its results, of a very serious character. In the Western Churches the Creed was used in a Latin translation, and it was in this version that the addition now to be noted was made. In A.D. 589 there was summoned in Spain the Third Council of Toledo. It was convened by Reccared, king of the Goths, to give effect to the national renunciation of Arianism. The king, addressing the assembled bishops, recited a sort of Confession of Faith, in which occurs the follow-

ing sentence: "The Holy Ghost must also be confessed by us, and we must preach that He proceeds from the Father *and from the Son*, and is of one substance with the Father and the Son." He then went on to declare, in the name of himself and his people, their adherence to the doctrines which had been set forth by all the four councils; and quoted as embodiments of these doctrines, first, a Latin version of the simple Nicene Creed, with the anathemas, and then a similar version of the Creed of Constantinople, but with the words 'et Filio,' *and from the Son*, added then for the first time, so far as we know, to the article on the Procession of the Holy Ghost. It seems hardly likely that the members of this synod knew that they were adding anything to the earlier setting-forth of the Faith, for we have no notice of any discussion, nor is mention made of any dissentient voice. The Creed was accepted with the greatest joy by the whole assembly. It is therefore more reasonable to suppose that, though we have no record of any earlier meeting where this form of Creed was used, it was already current in the West before A.D. 589.

For in other Western councils it soon comes into notice, as at the Synod of Heathfield, A.D. 680, of which mention is made by Beda in his *Ecclesiastical History*. But before the end of another century this 'Filioque' clause (as it came to be called) began to produce its effect in a dissension between the Greek and Latin Churches; a breach which, alas! continues to this day. We first hear of it as a matter of division in the Council of Gentilly, A.D. 767, where some representatives of Constantine Copronymus reproached the Western Church concerning this addition to the primitive Creed. This was in the reign of Pepin, king of France, whose son, Charles, known afterwards as the Emperor Charles the Great, became the staunch upholder of this inserted clause concerning the double Procession. His zeal was roused into activity through the following circumstances:—Tarasius, patriarch of Constantinople, in a letter to his bishops and clergy, had given a form of Creed in which it was said, "The Holy Ghost proceedeth from the Father *by* the Son." Of this form it appears that in A.D. 787 Hadrian the pope had declared his acceptance, and thereupon Charles addressed a remonstrance to the pontiff against such erroneous doctrine as that which declares "that the Holy Ghost proceeds not from the Father *and* the Son, *according to the Faith of the Nicene Symbol*, but from the Father *by* the Son."

The pope defended what he had done by quotations from the writings of the Fathers, but, strange to say, he never points out that the words "and from the Son" are not in the original Nicene Creed, although Charles had appealed to that Creed as his authority. But we can hardly doubt, whatever may have been the knowledge or ignorance of Charles himself on this point, that the clergy who were about him were well aware that

the 'Filioque' formed no part of the primitive Creed. In spite, however, of the pope's authorities, the Western Churches in which the influence of Charles was most powerful, continued to use the same expression, and before the close of his reign the rupture had begun to make itself apparent.

In A.D. 809, Charles assembled a council at *Aquis-Grani* (afterwards *Aix-la-Chapelle*), to discuss this question of the Procession of the Holy Ghost. The circumstances which made it needful were the following. Some Latin monks in the convent on Mount Olivet used the Nicene Creed with the addition of the 'Filioque,' and for this they were attacked as heretics by one John, a monk of Jerusalem. They appealed to the pope, and desired also that Charles (now the emperor) should be informed of their trouble, because they had heard the Creed, in the form now objected to, sung in the Imperial Chapel, and because it was found in that form in some books which they had received from the emperor. In consequence of this, the pope, Leo III., communicated with the emperor, and the result was the gathering of the council at Aquis-Grani. The decision of the council was, as might have been expected, in favour of the addition; but when a deputation of the members came to the pope, he, though admitting the truth of the doctrine, yet advised that the clause should be expunged from the Creed; and that he might record publicly his testimony to the earliest form of the confession, he caused two silver shields, with the primitive Creed engraved thereon in Greek and in Latin, to be fixed up in the Basilica of St Peter. We may conclude, therefore, that up to the time of Leo III., though the 'Filioque' was accepted in the Churches of Spain, Gaul, and Germany, the Roman Church had not sanctioned the insertion. But before another fifty years passed by, in the pontificate of Nicolas I., we find that at Rome, too, the additional phrase was accepted; and it has since that time continued to be a cause of division between Eastern and Western Christendom.

With reference to the use of the Creed in the services of the Church, we find that in the East it was first ordered to be repeated at every service by Timothy, archbp. of Constantinople, in the reign of the Emperor Anastasius, A.D. 491—518, and that Peter Fullo, bishop of Antioch (A.D. 488), ordered its regular recital in the churches of that patriarchate. It does not appear to have been regularly introduced into the services of any of the Western Churches till the Third Council of Toledo, A.D. 589. From Spain, the custom of using it in the office of Mass extended into Gaul, and at a later date was adopted by the Church of Rome; for we find that the Emperor Henry II. of Germany prevailed on Pope Benedict VIII. to introduce the Creed into the service after the reading of the Gospel. And as the Creed of the Roman Church had already been augmented by the 'Filioque'

clause, we may feel sure that form was what was chanted in the public Mass when Pope Benedict consented to its use.

II. The investigation of the history of *The Apostles' Creed* differs greatly in character from all that concerns the Nicene Symbol. There we could trace each step in the enlargement and use of the Creed, but we have no such clear evidence to bring forward about the Apostles' Creed, and no sanction of any council either for its form or its employment. We meet it, first of all, in the exact form in which we now have it, in the writings of an ecclesiastic who lived about the middle of the eighth century, and though we can find much of it in combination several centuries before that date, yet it was for all this time in a state of modification, one portion being changed or enlarged in one Church, and others in another.

We have already mentioned that the basis of the primitive Creed must have been the words of our Lord at the institution of the Sacrament of Baptism. And in some of the Baptismal Creeds that have come down to us we have very little more. Thus, in the works of Vigilius, bishop of Thapsus in North Africa (A.D. 484), we are told that the Creed which the candidates for Baptism recited was: "I believe in God the Father Almighty, and in Jesus Christ His only-begotten Son, and in the Holy Spirit." And in the Church of Hermiane, in the same district, we find mention of an equally brief Baptismal Creed in use about the middle of the sixth century. But there were in existence, side by side with these shorter forms, other Creeds of a more expanded character, and which contained a great deal of the language of the Apostles' Creed. An interesting example of such a longer Creed, side by side with the short form, exists in the works of the same Bishop of Hermiane, who preserves the short Creed just alluded to. It ran thus, "We believe in one God the Father Almighty, and in one Lord Jesus Christ His Son, born of the Holy Ghost and the Virgin Mary: He was crucified under Pontius Pilate and buried, the third day He rose from the dead; He ascended into heaven, sitteth at the right hand of the Father, whence He shall come to judge the quick and the dead." After this the bishop adds, 'and so forth.' But it will be seen that such longer Creeds existed in much earlier times if we compare the Apostles' Creed with those portions of the Creed of Irenaeus and Tertullian which correspond thereto. The former of these, though put forth in Southern Gaul, was of Eastern origin, and therefore comes to us from a source where the Creeds were expanded at a very early date. Tertullian's is the Creed of the Churches of Northern Africa at the close of the second century, and when we consider the intimate communication which then existed between that country and Italy, we may feel sure that it is in form not much unlike the Roman Creeds of the same date, if we were able to produce them.

Apostles' Creed.	Creed as given by Irenaeus. A.D. 170.	Creed as given by Tertullian. A.D. 200.
1. I believe in God the Father Almighty, Maker of Heaven and Earth:	I believe in one God the Father Almighty, who made heaven and earth...	I believe in one God, the Creator of the world, who produced all out of nothing:
2. And in Jesus Christ His only Son our Lord,	And in one Jesus Christ the Son of God,	And in the Word, His Son,
3. Who was conceived by the Holy Ghost, born of the Virgin Mary,	Who was made flesh.	Who through the Spirit and power of God the Father, descended into the Virgin Mary, was made flesh in her womb and born of her:
4. Suffered under Pontius Pilate, was crucified, dead, and buried,	And [I believe] in His suffering,	Was fixed on the Cross; was dead and buried;
5. He descended into Hell; the third day He rose again from the dead,	and in His rising from the dead,	rose again the third day;
6. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty;	And in His Ascension in the flesh,	Was taken into Heaven and sat down at the right hand of God.
7. From thence He shall come to judge the quick and the dead.	And in His coming from Heaven that He may execute just judgement on all.	He will come to judge the wicked to eternal fire.
8. I believe in the Holy Ghost;	And in the Holy Ghost.	And [I believe] in the Holy Spirit sent by Christ.
9. The Holy Catholic Church; The Communion of Saints;		
10. The Forgiveness of sins;		
11. The Resurrection of the body,	And that Christ shall come from heaven to raise up all flesh...and to adjudge the impious and unjust...to	And that Christ will, after the revival of both body and soul with the restoration of the flesh, receive His
12. And the Life everlasting.	eternal fire and to give to the just and holy immortality and eternal life.	holy ones into the enjoyment of life eternal and the promises of heaven.

We can see at once from this comparison that a very large portion of the substance of the Apostles' Creed was comprised in forms of Creeds current before the close of the second century. To trace the manner in which this the Western Creed assumed its present form will carry us forward for more than 500 years beyond that date, and this inquiry makes it necessary to allude to a great number of Creeds which during so long a period were in use in different portions of Western Christendom. The simplest

of these forms to which it seems useful to revert is that of Cyprian, bishop of Carthage A.D. 250. From his writings we gather that a Creed then used embraced the following articles, which are numbered to indicate their place in the complete form of the Apostolic Creed:

(1) I believe in God the Father.
(2) In Christ the Son.
(8) In the Holy Ghost.
(10) The forgiveness of sins.
(12) The life everlasting.
(9) Through the Holy Church.

Advancing ten years we are able, in A.D. 260, to quote a Creed set forth at Rome by Novatian, who, though he caused a schism in the Church, yet did so, not through any errors of doctrine which he maintained, but by his advocacy of a stricter form of discipline. His confession of faith may therefore be taken as orthodox, and is valuable as the earliest link which connects the Creed with the Roman Church. It contains the following articles:

(1) I believe in God the Father Lord Almighty,
(2) In Jesus Christ the Son of God, our Lord God,
(3) And in the Holy Ghost.

We have then to pass over eighty years before we come upon a Western Creed to which we can attach much confidence. In A.D. 341 Marcellus, bishop of Ancyra in Galatia, was an exile at Rome, having been banished through the influence of the Arians. To testify to the purity of his faith he set forth a Creed in a letter to the Pope Julius I. Being a Greek, his form was probably written in that language, and it is in Greek we have received it. As after such a testimony the exiled bishop was admitted to communion by the pope, we may fairly conjecture that the Creed which he has given was in harmony with that of Rome; and it is most likely that Marcellus, who had lived already a year and a quarter in Rome when his letter was written, conformed his language as much as possible to that of the Western Church. When translated, the Creed of Marcellus is a very near approach to the Apostles' Creed in form. It runs thus:

(1) I believe in God Almighty,
(2) And in Jesus Christ, His only-begotten Son, our Lord,
(3) Born from the Holy Ghost and Mary the Virgin,
(4) Crucified under Pontius Pilate and buried.
(5) And on the third day He rose again from the dead,
(6) Ascended into heaven and sitteth on the right hand of the Father,
(7) From thence He shall come to judge the quick and the dead.

(8) And in the Holy Ghost.
(9) The holy Church,
(10) The forgiveness of sins,
(11) The resurrection of the body,
(12) The life everlasting.

We cannot say positively that this was the Roman Creed, but we have a strong confirmation that it was so in two forms which come before us fifty years afterwards. At that time (A.D. 390) lived Rufinus, a presbyter of Aquileia, in Italy, and in a commentary on the Creed which he has left us he gives two forms, one as the Creed of Aquileia, the other as that of Rome. In the former Church, he tells us that the Patripassian doctrine prevailed, which taught that God the Father suffered at the Crucifixion; to counteract which error the words 'invisible and impassible' were inserted in the first article. The Aquileian Creed also contains the words, 'He descended to hell,' and, because of some controversy concerning the nature of the resurrection, the eleventh article took the form, 'the resurrection of *this* body.' But in what Rufinus gives as the Roman Creed these additions and alterations do not appear, and in neither Roman nor Aquileian form is mention made of 'the life everlasting.' Yet it will be seen in the table which follows that in A.D. 390 the Creed of Rome was very like that given in Greek by Marcellus half a century earlier.

About this time lived and laboured in Northern Africa Augustine, bishop of Hippo. Among his writings there remain many sermons delivered to the catechumens previous to their baptism, and though he does not recite in them any complete form of Creed, yet it is not difficult to collect out of the sermons what were the words of the Creed which was then used; and in it we find the word 'suffered' introduced for the first time before 'under Pontius Pilate,' while the phrases 'And *in* (not *on*) the Holy Ghost' and 'the life everlasting' appear as they first stood in the African Creed of Cyprian.

We have next to turn again to Aquileia, where, in A.D. 450, Nicetas was bishop, and in a Creed which he has left us, amid some small variations from the Roman Creed of Rufinus, we come for the first time upon the word 'Catholic' added to the article on 'the Holy Church.' Then about a century later we find in a Creed preserved in the works of Eusebius Gallus (A.D. 550) the following additions: '*was conceived*' is added before 'by the Holy Ghost;' the word '*dead*' is inserted before 'and buried;' 'he ascended *into* heaven' becomes the permanent form of that article; while 'sitteth at the right hand of the Father' is expanded into 'sitteth at the right hand of *God* the Father *Almighty*'; and for the first time we have mention made of '*the Communion of Saints.*'

After the lapse of another century (in A.D. 650), we find in a Gallican Sacramentary two other changes, bringing the Western Creed still nearer to its present shape. In the Creed there given the first article is increased by the addition of the words '*Maker of heaven and earth*,' and 'He descended *into* hell' is the form of the first half of the fifth article. Each of the Creeds given above comes a little nearer than those which preceded it to the words which now are used in the whole Church of the West. But in each there is some slight variation. The exact words of the Apostles' Creed are first found in a work by Pirminius, a bishop who laboured in France and Germany about A.D. 750, and he states that it was then used in the Baptismal Service. But though the exact form of the present Creed was not reached till so late a date, it will be seen from the accompanying table that the additions after the time of Rufinus (A.D. 390) were not very important. The portions of the ultimate Creed are marked in the table with capitals where they appear for the first time, only in the Creed of Marcellus no capitals are used, because being written in Greek it cannot be exactly compared with the Latin forms, though it accords very closely with the Creed of Rufinus.

The way in which the Apostolic Creed was introduced into the daily services of the Church cannot be very clearly traced. In the Synod of *Aquis-Grani* (A.D. 816) provision is made for its use in the service of prime; and Amalarius, a deacon of Metz, who wrote about the same time, in treating of the office of prime, says, 'After the Lord's Prayer there follows our Belief which the holy Apostles drew up.' Of its more extended use we have no trustworthy record, but it is clear that for some time the form given in Pirminius was not universally used, and only remains to us now through the survival of the fittest. For in A.D. 960 Ratherius, bishop of Verona, had to direct his clergy to use the form of Creed given in 'the corrected psalters;' and English Creeds can be found, even down to the fourteenth century, in which the word 'Catholic' does not appear.

The following table is intended to make clear the various stages in the formation of the present text of the Apostles' Creed. In the uppermost line (numbered X.) it is given as first found in the *Scarapsus* of Pirminius, A.D. 750. Then follow, in lines numbered from I. to IX., the various forms which, between A.D. 250 and A.D. 650, record for the first time any portion of the now-accepted words. When any portion of the Creed appears for the first time, it is printed in Capitals: when a blank space is left in any column, it signifies that the words which are ultimately found in Pirminius did not occur in the Creed at that date. The sign (,,) implies that the words which appear next above in that column are to be read there also.

FORMATION OF THE APOSTLES' CREED.

I believe

		Articles 1.			2.		
X.	Apostles' Creed as first given by PIRMINIUS A.D. 750	In God the Father	Almighty	Maker of Heaven and Earth	and in Jesus Christ	His only Son	our Lord
I.	CYPRIAN A.D. 250	IN GOD THE FATHER			IN CHRIST	the SON	
II.	NOVATIAN A.D. 260	,,	Lord ALMIGHTY		In JESUS Christ	the Son of God	OUR LORD God
III.	MARCELLUS A.D. 341	In God	Almighty		and in Jesus Christ	His only-begotten Son	our Lord
IV.	RUFINUS A.D. 390 Aquileia	In God the Father	Almighty	invisible and impassible	AND in Jesus Christ	HIS ONLY Son	our Lord
V.	RUFINUS A.D. 390 Roman	,,	,,		,,	,,	,,
VI.	AUGUSTINE Bishop of Hippo A.D. 400	,,	,,		,,	,,	,,
VII.	NICETAS A.D. 450	,,	,,		,,	His Son	
VIII.	EUSEBIUS GALLUS A.D. 550 ?	,,	,,		,,	,,	,,
IX.	SACRAMENTARIUM GALLICANUM A.D. 650	,,	,,	MAKER OF HEAVEN AND EARTH	,,	His only-begotten eternal Son	,,

Art. 3.				4.				
who was conceived	by the Holy Ghost	Born	of the Virgin Mary	suffered	under Pontius Pilate	was crucified	dead	and buried
	from the Holy Ghost	born	and Mary the Virgin		under Pontius Pilate	crucified		and buried
WHO	BY THE HOLY GHOST	was BORN	OF THE VIRGIN MARY		UNDER PONTIUS PILATE	WAS CRUCIFIED		AND BURIED
,,	,,	,,	,,		,,	,,		,,
,,	,,	,,	,,	SUFFERED	,,	,,		,,
,,	from the Holy Ghost	,,	and of the Virgin Mary	,,	,,			
who WAS CONCEIVED	by the Holy Ghost	,,	of the Virgin Mary				DEAD	and buried
,,	,,	,,	,,	suffered	under Pontius Pilate	was crucified	,,	,,

	Art. 5.				6.				
X.	He descended into Hell	The third day	He rose again	from the dead	He ascended into Heaven	Sitteth at the right hand	of God	the Father	Almighty
I.									
II.									
III.		and on the third day	rose again	from the dead	ascended into heaven	and sitteth on the right hand		of the Father	
IV.	HE DESCENDED TO HELL	THE THIRD DAY	HE ROSE AGAIN	FROM THE DEAD	HE ASCENDED TO HEAVEN	SITTETH AT THE RIGHT HAND		OF THE FATHER	
V.		,,	,,	,,	,,	,,		,,	
VI.		,,	,,	,,	,,	,,		,,	
VII.		,,	,,	alive from the dead	,,	,,		,,	
VIII.		,,	,,	from the dead	He ascended INTO Heaven	,,	OF GOD	,,	ALMIGHTY
IX.	He descended INTO Hell	,,	,,	,,	,,	,,	,,	,,	,,

I believe

Art. 7.	8.	9.			10.	11.	12.
From thence He shall come to judge the quick and the dead	In the Holy Ghost	The Holy Church	Catholic	The Communion of Saints	The Forgiveness of sins	The Resurrection of the body	The Life everlasting
.	IN THE HOLY GHOST	through THE HOLY CHURCH			THE FORGIVENESS OF SINS		THE LIFE EVERLASTING
	,,						
From thence He shall come to judge the quick and the dead	and in the Holy Ghost	the Holy Church			the forgiveness of sins	the Resurrection of the body	the life everlasting
FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD	and on the Holy Ghost	the Holy Church			the forgiveness of sins	THE RESURRECTION OF this BODY	
,,	,,	,,			,,	The resurrection of THE body	
,,	in the Holy Ghost	,,			,,	,,	the life everlasting
,,	,,	,,	CATHOLIC		,,	The resurrection of thisbody	,,
,,	,,	,,	,,	THE COMMUNION OF SAINTS	,,	The resurrection of the body	,,
,,	,,	,,	,,	,,	,,	,,	,,

III. In examining the history of the *Quicunque Vult* we have neither the guidance of Synodical authority, as in the case of the Nicene Creed, nor can we trace a gradual growth, as is possible with the Apostolical Creed. When the 'Quicunque' first appears as a document of authority it is cited as if in its completeness, and coupled with the name of Athanasius, by which it has been mostly called. Now from the way in which Athanasius was actively mixed up in the proceedings of the Nicene Council it is not improbable that he put forth a Creed, and one of the Greek Fathers may be considered as stating this for a fact, but it is by no means certain that the 'Quicunque' is his work. Indeed, as he wrote in Greek, it is most likely that any Symbol which he put forth would be in that language. But an examination of the Greek versions of this Creed makes it clear that the original language was Latin and not Greek.

Those who have accepted the 'Quicunque' as the work of Athanasius have generally fixed on the time when he was at Rome as the date of its composition. Marcellus under like circumstances put forth a Creed, was not Athanasius likely to prove his orthodoxy in the same manner? But then is it not probable that there would have been a Greek copy of what Athanasius wrote? Now the Greek versions which have come down to us are clearly none of his.

In the early part of last century the history of the 'Quicunque' was carefully investigated by Dr Waterland. He commenced by examining the opinions of many learned modern writers on the subject, and found among them only five, out of thirty-two, who thought the Creed to have been the work of Athanasius, and not one of these five authorities is counted by Waterland as a writer of any considerable importance.

He then examined ancient testimonies to the existence of the Creed, and included in his list evidence covering the time between A.D. 670 and A.D. 1439. But a document under the name of the Creed of St Athanasius was mentioned, when the monks of Mount Olivet in A.D. 809 adduced a quotation from this source in favour of their doctrine of the double Procession, and there seems to be no doubt that these men had a portion, if not the whole, of the present 'Quicunque.' We therefore need not notice any except the earliest of the testimonies cited by Dr Waterland. The first which he brings forward is a canon of the Council of Autun, A.D. 670, but, as he admits, the evidence for it is of a very unsatisfactory character. Then, in A.D. 754, he finds a mention of 'Athanasius's Tract upon the Faith of the Trinity,' beginning with 'Whosoever will be saved,' &c. Also, in A.D. 794 he thinks that the 'Quicunque' is alluded to in the 33rd Canon of the Council of Frankfort where 'The Catholic faith of the Holy Trinity' is spoken of. And in A.D. 809 he points out two other quotations from the 'Quicunque,' in addition to that made by the monks of Mount Olivet.

The next kind of evidence which Dr Waterland examines is that of ancient commentators on the Creed. And he first brings forward Venantius Fortunatus, who was bishop of Poitiers about A.D. 570, and who certainly wrote a comment on the Apostles' Creed; but the proof that a Commentary on the Athanasian Creed, which has been ascribed to him, is his composition is not at all clear. Next, in the writings of Hincmar, archbishop of Rheims A.D. 852, there are found quotations from the 'Quicunque,' though, as will be noticed hereafter, they are but from a limited portion of the Creed as we now have it.

Proceeding to the MS. copies of the Creed, Dr Waterland had to trust for his information about the first of these to the report of Archbishop Usher, who had seen the volume containing it, and judged it to be about the date of Pope Gregory the Great (A.D. 600). This MS. was lost in Waterland's time, but has since been discovered, and is the now famous Utrecht Psalter.

Next comes a MS. which was at Treves, and for which Waterland claims a date of about A.D. 660; but it should be remarked that all which this contained was the latter part of the 'Quincunque' which relates to the Incarnation of Christ and begins at verse 29 according to the division in our Prayer-books. He mentions then other five MSS. or parts of MSS. ranging, according to him, between A.D. 700 and 850, and gives after that an account of some others which we need not notice.

After examining all this evidence carefully, he comes to the conclusion that the author of the Creed was Hilary, bishop of Arles, who died A.D. 449. But he gives this decision in no very confident terms, only saying, 'I persuade myself that none that have hitherto been named as authors of the Creed have any fairer or so fair a claim to it as the man I have mentioned.'

Since the time of Dr Waterland much more information on this subject has been brought to light, which makes it needless to dwell on what he said about the opinions of learned modern writers; while among his ancient testimonies the supposed Canon of Autun cannot be relied on as an authority. Besides this, the notice, supposed to be in A.D. 754, of the 'Tract upon the Faith of the Trinity' appears only on the report of a writer who died A.D. 915, so that there is no certainty at all about the earlier date; while the title seems to refer only to the first half of the Athanasian Creed, which is the part that treats of the Trinity. Again, the words quoted from the Council of Frankfort can only be taken to refer to that earlier portion of the 'Quicunque;' while the quotations brought forward in A.D. 809 begin with verse 21, 'The Father is made of none,' and end at verse 28, 'must thus think of the Trinity.' Thus, it will be seen that all which can with certainty be said to be alluded to before A.D. 809 is the first portion of our present Creed.

Similarly, the quotations made in the works of Hincmar of

Rheims are all from verses 3—6 and 22—27 of the Creed as we now have it. Thus, down to A.D. 852, the earlier part of our present 'Quicunque' is all of which we have any trace as a document known and quoted.

The discovery of the Utrecht Psalter has led to much discussion, and the book has been examined by many experts. The conclusion which from its evidence seems to be most generally accepted is, that the earliest possible time at which it could have been produced with its present contents is, in round numbers, A.D. 800, but more probably somewhat later.

The Treves MS., to which allusion has been made above, is valuable, because it gives, as if it were a perfect document in itself, that part of the 'Quicunque' which, beginning at verse 29, treats of the Incarnation of our Blessed Lord. We have thus come upon two facts: (1) that the later portion of the Creed was at one time looked upon as a distinct work, and (2) that quotations made from what was sometimes called 'Athanasius's Tract upon the Faith of the Trinity' did, in no case which we know, go beyond verse 28 of our Creed. It would seem then that formerly the Confession, which we now have, must have been in two parts. In the other MSS. which Dr Waterland examined there is nothing which is opposed to such an opinion. And it receives great confirmation from the fact that two documents are known in which some portions of the first half of the 'Quicunque' appear as independent compositions.

The first of these is from a MS. at Vienna, where verses 1—6 and 25, 26, 28 are given as a complete document, with the title 'Of the Catholic Faith.' The other is a Confession of Denebert, bishop of the Wiccii (*Worcester*) A.D. 798, in which we have again verses 1—6, 21—23, and 25—27, put together as a complete declaration of faith in the Trinity. The late Bishop Thirlwall observed that the verses of the 'Quicunque' from 7 to 19 are mere amplifications of what has gone before. So that we can almost see the process by which the first half of the composition was built up. The language is old enough; much of it may be found in St Augustine A.D. 400; but in its present combination it was not very early known, not before the close of the eighth century, and when we meet with a definite title of the first portion it is always called, 'The faith of the Holy Trinity,' or some similar name, and has nothing to indicate that it contained the latter portion concerning our Lord's Incarnation.

We can also see that at the end of the eighth century it was unknown to the two persons who were in Western Christendom the most conversant with all movements of the time, literary or ecclesiastic, Charles the Great and his favourite churchman, Paulinus, bp. of Aquileia. These two were the ruling spirits at the Council of Frankfort, and the bishop issued there what he called 'a Confession of the Catholic and Apostolic Church.'

This exposition is in some points very like the 'Quicunque,' though less precise in its language, and makes us quite certain as we read it that Paulinus would have welcomed our Athanasian Creed for his purpose had he known of it. But there is not the slightest mention of Athanasius in the whole proceedings of the council. The emperor wrote at the same time and on the same subject, and closes his Confession with the words, 'This is the Catholic Faith, and therefore ours;' but though there is much likeness in what he writes to the substance of the present Creed, we can see at once that Charles did not know of its existence, or he would gladly have employed its language rather than his own words.

And two years later, at the Council of Friuli, A.D. 796, we have a definite acknowledgment of the need for some such Confession. Paulinus was the president, and he declares that there is a necessity for some exposition of the matters given in brief in the shorter Creed. And he proceeds to give such an exposition, at considerable length, and using language which is very similar to our present Creed, because it was current in detached passages long before, but shewing in almost every clause that the precise form of the 'Quicunque' was unknown to him.

Once more, in A.D. 813, a council was assembled at Arles by order of Charles the Great, and there the same subjects of the Trinity and the Incarnation were discussed, and again in the first canon of the Council we have a Confession which seems to shew that men were aiming at something like our Creed, but had not yet found it. The 'Quicunque' would have been a great help to the composers of this first canon, and would almost certainly have taken its place had it been known to the bishops gathered at Arles.

But we do find our Creed with very few various readings in a Prayer-Book of Charles the Bald written about A.D. 870, by which time the form had become so far known as to be included in the service-books. The date at which it became so known must therefore be placed between A.D. 813 and A.D. 870.

The following points seem the most assured in the history of the 'Quicunque':—

(1) We find no trustworthy document of the nature of a Confession called by the name of Athanasius before A.D. 809.

(2) Before that date two separate compositions existed which form the basis of our present 'Quicunque.'

(3) That for a long time all quotations were made from a portion, and that very limited, of the first half of our Creed.

(4) That the whole 'Quicunque' as one document was not known, down to A.D. 813, among those who were most likely to have known of it had it been in existence.

(5) That it is found nearly as we use it in A.D. 870, but the MSS. shew that the text was not at first precisely settled.

From all this we may with most safety conclude that, though the greater part of the language of our Creed is very ancient, it was not brought together till the beginning of the ninth century; and that it gained general acceptance in the West about the middle of that century, where it supplied a want much felt in the controversies of the time.

Of the reception and use of the 'Quicunque' in the services of the Church there is not much to be said except in reference to the Church of England. We find a German translation of it A.D. 870, and that was probably about the time when it began to be well known in both Gaul, Germany and Northern Italy. We find mention made of it, as to be learnt by heart *by the clergy*, in a letter of Ratherius, bp. of Verona A.D. 928; and as Alcuin was the means of much communication between England and the court of Charles the Great, we may conclude that the Creed would find its way to our own country almost as soon as into Germany, and the same may be said of Spain, with which the intercourse from Germany and Gaul was at that time very great. In Rome the 'Quicunque' does not seem to have been regarded as one of the Creeds before the days of Pope Innocent III. (A.D. 1198—1216), and its acceptance in the Greek Church was probably somewhat later.

But it should be remembered that its reception at first was only as an exposition of the lesser Creed and for the use of the Clergy; and the language of Ratherius, above alluded to, speaks of it as a 'discourse' or 'sermon' on the faith, to be used as a help in teaching, but not as a profession for the whole congregation. Later on, many writers speak of it as 'a Psalm,' an expression quite warranted by its form, and which places it in the same list with such compositions as the 'Te Deum,' which is likewise a Creed in the form of a Psalm.

But in the Church of England we find from Bishop Hilsey's *Primer* (A.D. 1539) that the 'Quicunque' was *daily read in church*. The first step to its introduction had been that it should be read every Lord's Day at *prime*. The steps by which its daily use was reached cannot be traced. But in the First Prayer-Book of Edward VI. (A.D. 1549) this use was reduced to six times in the year, viz. at Christmas, Epiphany, Easter, Ascension-day, Pentecost and Trinity Sunday. In A.D. 1552 seven more days were appointed for its use, and in that form the rubric of our Prayer-Book now stands. It ought to be mentioned also that till A.D. 1662, the name of 'Athanasius' was not mentioned in the rubric.

ON THE COLLECTS.

By Rev. Canon BRIGHT, D.D.

What is a Collect? Speaking generally, it is a comparatively short prayer, more or less condensed in form, and aiming at a single point, or at two points closely connected with each other. Thus, the terser it is, and the more concentrated in purpose,—the more it is characterised by "unity of sentiment,"—the truer it will be to the type of its class: in as far as it is diffuse, it deviates from that standard. It is constructed on a plan including three necessary parts. (1) The invocation, addressed in by far the majority of cases to God the Father; there being in our Prayer-Book only three collects addressed to Our Lord, and one to the whole Trinity. This invocation often contains a reference to some Divine attribute, some manifestation of Divine mercy, some revelation of the Divine mind and will, or some fact in the economy of Divine grace; as if to remind us that a God who is really prayed to must be a God who is practically knowable and known. (2) The central element is the petition, which may occupy one or more clauses, and is often followed by a clause dwelling on the good that is expected from its success. (3) Lastly, a conclusion, ordinarily consisting of an act of faith in the mediation of Christ, but often followed by a recognition of His Divine union with the Father and the Holy Spirit. In two of the Collects addressed to Him, such a recognition supersedes the act of faith; but in the third (St Stephen's Day) a peculiar arrangement appears, and in some of the collects addressed to the Father the recognition is found alone (I. III. for Good Friday, Ascension Day, Sunday after Ascension).

We have next to ask, What is the derivation of the word? Various answers have been given; but we shall best get at the truth by observing that "collect," as we know the term, is the old Church-Latin "collecta" with its final letter cut off. What is "collecta"? An assembly of Christians for Divine worship, or the service itself performed at such an assembly. Thus it became natural to connect the word with prayers appointed for the occasion: and so in the Sacramentary, as it is called, of the great Pope Gregory, who sent Augustine and his companions to England, we see a rubric for the feast of the Purification, "Prayer at the Collecta at St Adrian." Then comes a brief prayer asking for

grace to enter into the full meaning of the solemnity. Then, "Mass at St Mary Major," with our present Purification "collect." This means that the people met at St Adrian's, and when they were thus "collected" together, a prayer was said, after which they went in procession to St Mary Major, which was the church appointed, in the language of that time, for the "station" of the day, *i.e.* where the Mass was celebrated. In two other passages of this Sacramentary, the first rubric drops "Prayer at," and reads, "Collecta at St — " or "St — ;" in each case, a prayer follows, and after it the first prayer of the Mass, celebrated at a different church. Ere long, the custom of saying a prayer "at the collecta" before proceeding to the station-church, appears to have died out, and it became usual to transfer the name "collecta" to the first prayer of the Mass itself, preceding the Epistle, as in the "Second Roman Order," which is post-Gregorian, "Then follows the first prayer, which they call collecta." Thus the term passed into the mediæval missals of England, where the characteristic prayer of the day's Mass, with other accompanying prayers, was called "collecta;" and hence comes our "Collect," applied most properly to "the Collect for the day."

It is remarkable, however, that in the ancient Gallican service-books, which are older than the Gregorian, another form of the Latin word,—"collectio,"—is used not only for the first or second prayer of the Liturgy, but in a more extended sense. We find indeed at the beginning of some of these services "Collectio," "also a Collectio," "also a Collectio," (repeated) but, moreover, "Collectio at the (kiss of) peace," "Collectio after the Sanctus," "Collectio before" and "after the Lord's Prayer," "Collectio after Communion." Elsewhere, too, these Masses exhibit a series of exhortations to prayer for a particular object, called "prefaces," and of prayers relating to that object, called "collectiones." Thus in the "Gothic" or South Gallican Missal, there are set down for Easter Even "twelve prefaces" with as many "collectiones," resembling those which are provided in two Roman Sacramentaries for Good Friday, where the prayers are called "orationes," one of them being our own second collect for that day. This Gallican use of "collectio" is illustrated by the language of Cassian, an ancient Gallican writer of the fifth century, who says that the monks of his time, when assembled for prayer, were wont to kneel for a while in silent devotion, and then to stand while the officiant "collected the prayer," *i.e.* put into words, in the name of all, what each individually had had in mind (*Institutes*, II. 7). And thus there grew up on the Continent an explanation of "collect" which suited the history of "collectio," rather than of "collecta," but which seemed to fit in well with the general character of the prayers in question, as compendious expressions of some felt religious need. Yet the

truer account of the matter, for us in England, is that which the Sacramentaries suggest, and which was substantially adopted by a mediæval writer cited in Maskell's *Monumenta Ritualia* (III. 39, ed. 2) "before this prayer ye ... gather you in onehead (unity) to pray in the person of holy Church." We may disregard, as merely imaginative, another etymology which has found favour in some quarters,—that the Collect for the day was so called as concentrating the teaching of the Epistle or Gospel.

The word is used somewhat broadly in the Prayer-Book. Beside the Collects for the day, the unvarying second and third Collects of the daily Offices which are attached to them, the "Collect for purity," the six prayers printed at the end of the Communion Office, the Communion Collect for the sick, and the Collects substituted in the Ordinal for those of the day, it is applied also to the "Prayer for all Conditions of men," to the prayer for the Sovereign preceding the Collect for the day in the Communion, to the prayer following the Lord's Prayer in Confirmation, to that which follows the Absolution in Visitation of the Sick, to the last prayer in the Burial Office (originally, indeed, designed for use at a Burial Communion), to the last prayers in the Ordinal, and to two thanksgivings for use at sea; and also, implicitly, to the prayers in the Litany, "O God, merciful Father," "We humbly beseech Thee" (rubric before the "six prayers"), and to four prayers in Public Baptism (rubric before Private Baptism). Evidently some of these so-called Collects do not really belong to the class; and they were only called so at the last revision of the Prayer-Book, when the sense of what a Collect should be had become far less distinct than in the time of Cranmer, and even learned ecclesiastical scholars like Cosin had ceased to appreciate the conciseness of the old models. At the same time, some prayers which are essentially Collects, such as "O God, whose nature," and the prayer following the versicles in the Commination, are not so named in the rubrics.

Our third question must be, What are the sources from which we derive our Collects? restricting the term, as far as possible, to prayers which can properly be thus described. The great majority of them are *substantially* prior to the Reformation; and of these all but the Churching Collect, taken from the mediæval Manual of Salisbury, and a very few others to be presently mentioned, have come down to us, in basis or in entirety, from one or another of the three ancient Sacramentaries of Rome. Some appear for the first time in the Gregorian Sacramentary; others can be traced beyond it to that which is called after Pope Gelasius, who preceded Gregory by about a century; a few can show a still higher ancestry, having a place in the fragmentary Sacramentary called the "Leonine," after Pope Leo the Great, who lived about half a century before Gelasius died, and who at any rate may reasonably be credited with a good deal of its

authorship. Let us begin at this fountain-head, and follow the stream downwards :

1. Five entire Collects are thus "Leonine," those for Sunday III. after Easter, and V. IX. XIII. XIV. after Trinity; with the first forms of those for X. and XII. It is interesting to observe that the first of these Collects has some verbal resemblance to passages in St Leo's 53d and 66th sermons.

2. The Gelasian Sacramentary hands on these Leonine Collects, and contributes the following: the second Morning Collect, a few words of the third Morning Collect, the second and third Evening Collects, the Collect, as we may well call it, "for Clergy and People," those for Sunday IV. in Advent, Innocents' Day, Palm Sunday, II. for Good Friday, the first half of that for Easter-Day, those for Sundays IV. V. after Easter, and Sundays I. II. VI. VII. VIII. XI. XV. XVI. XVIII. XIX. XX. XXI. after Trinity, with portions of X. and XII., the Collect "Assist us mercifully," and "O Lord, we beseech Thee" in the Commination.

3. We pass on to the times of Pope Gregory, and find him, as his biographer tells us, busied in revising and abridging the Gelasian collection. He retains, however, the Collects mentioned, and adds those for St Stephen, St John the Evangelist, the Epiphany, Sundays I. II. III. IV. V. after Epiphany, Septuagesima, Sexagesima, Sundays II. III. IV. V. in Lent, I. for Good Friday, the other half of the Easter-Day Collect, those for Ascension and Whitsunday, Sundays III. IV. XVII. XXII. XXIII. XXIV. XXV. after Trinity, Purification, Annunciation, St Michael, "O God, whose nature," and "Prevent us," with parts of "We humbly beseech Thee," and of that for St Paul's festival. Muratori, whose edition is the best, exhibits the Trinity Sunday Collect, and the "Collect for purity," as it is commonly called, in a sort of appendix to the Sacramentary, and does not give any place to the third Morning Collect, that for St Bartholomew, and "O Almighty Lord," which had appeared in Menard's text.

4. When the First Book of Common Prayer was compiled by Cranmer and others under Edward VI., a number of new Collects were inserted into it, together with renderings of many old ones, of which more presently. The Collects thus dating from 1549 are I. II. Advent, Christmas-Day, Circumcision, Quinquagesima, Ash-Wednesday, I. Lent, III. Good Friday (intended as a substitute for three old intercessory Collects, and containing a few words suggested by one of them), I. II. Easter, St Thomas, the first draft of that for SS. Philip and James, those for St Matthias, St Mark, St Barnabas, St John Baptist, St Peter, St James, St Matthew, St Luke, SS. Simon and Jude, All Saints, with part of those for St Paul and St Bartholomew. The great majority of the ancient Collects for those Saints' days which the new Prayer-Book retained were set aside, because

they referred to the merits or intercession of the Saints: for the same reason, when the compilers adopted and enlarged the old prayer, "We humbly beseech Thee" (which appears in the Gregorian book as a Collect for the feast of SS. Cyprian and Cornelius), "by the intercession of Thy Saints" was changed into "for the glory of Thy Name;" and "by the protection of the teacher of the Gentiles," in the Sexagesima Collect, into "by Thy power." To this Prayer-Book we also trace the third, fifth, and sixth of the Collects at the end of the Communion Office, I. and II. in Advent, the Communion Collect for the Sick, and some other prayers which are Collects merely in name.

5. The revision of this Prayer-Book in 1552 struck out three Collects which the First Book had prescribed for Christmas-Day at the "first Communion," for Easter-Day at Matins, and for St Mary Magdalene's Day, and substituted for the recently composed Collect of St Andrew another which did not refer to the legendary account of his behaviour at martyrdom.

6. The revision of 1604 added a prayer for the Royal Family, which might pass for a Collect.

7. Finally, the great revision of 1661, adopted by Convocation in December of that year, and sanctioned by Parliament in the May of 1662, produced two entirely new Collects, one for III. Advent in place of a comparatively inexpressive prayer, and one for VI. Epiphany, which previously had no special Collect. Both of these prayers, although far from being concise, are collect-like in structure, and have a melody and a dignity of their own. They stand towards the older specimens of their class somewhat as King's College Chapel towards the choir of Salisbury. The Collect for Easter Even was also inserted at this time, but is a development of, and a great improvement on, the Collect provided for that day in the Scottish Prayer-Book of 1636. (Holy Saturday had had no proper Collect in the earlier Prayer-Books.) The Gregorian Collect for St Stephen, originally addressed to the Father, was retained in 1549 as a prayer to the Son, and was greatly expanded in 1661, a clause as to "by faith beholding the glory," &c. being added, and persecution for the truth being referred to as among the ordinary conditions of Christian life.

We have now to consider the alterations made at various revisions, in the ancient Collects which were substantially retained.

A few of them are literally reproduced in English, as II. Epiphany, XIV. XVII. XXI. XXIII. Trinity, Annunciation, and the one in the Commination. Several others are rendered all but word for word. But in most cases there is, at least, some verbal amplification: and it must be remembered that not only is the Latin idiom largely different from the English, but the compact closeness and the antithetical balance which in the originals bring out the peculiar powers of Latin speech are much

less congenial to our tongue. Thus the compilers of the First Prayer-Book, and the revisers of 1661, dealt very freely with their materials, often paraphrasing, often rearranging,—smoothing down what English worshippers would probably think abrupt, elucidating by a word or two what they might not easily understand, and expanding by judicious and delicate touches what might seem too curt to be impressive. They were right, no doubt, in their main principle as to the difference between even good construing and translating, in the large sense, for such a purpose as they had in hand. But it can hardly be denied that in some instances they carried a sound method to excess, allowed too little for the intelligence of congregations, and admitted surplusage where nervous brevity would have been force. However, in many cases there has been a clear gain in the increase of "linked sweetness long drawn out," and in provision made for the unimaginative English temperament. Some instances may show where they succeeded, and where, comparatively, they failed.

The second Morning Collect would literally read, "whom to know is to live, whom to serve is to reign." This was paraphrased, perhaps with a reference to the sacred words of John xvii. 3, viii. 36. "In knowledge of whom standeth our eternal life" is clearly equivalent to "whom truly to know is everlasting life" in the Collect of SS. Philip and James. The phrase "loftiness," in the Epiphany Collect, was altered into "glorious Godhead;" and "mortify," in the Innocents' Collect, was elucidated by "and kill." The single word "enlighten," in that for St John the Evangelist, was beautifully represented by "cast Thy bright beams of light," &c. "Whose is the whole of what is best" (VII. Trinity) grew into "who art the author and giver of all good things." "Without stumbling" (XIII. Trinity) gave place to unmetaphoric words deprecating "final failure." In two Collects "Thy household" was explained to mean the Church (V. Epiphany, XXII. Trinity), although no such explanation was deemed necessary in I. Good Friday, while in V. Lent "people" was substituted for "family." The order of clauses was inverted in II. XIX. Trinity, in order to prevent the awkwardness, as it would seem to an English ear, of beginning the second half of a Collect with "because." In III. Easter, for "who are distinguished by the Christian profession," we read, "that are admitted into the fellowship of Christ's religion." The idea of defence, III. in Lent, was illustrated by "against all our enemies;" and "deliverance," in the Septuagesima Collect, was attributed to God's "goodness." The antithesis in V. Lent, "that by Thy bounty they may be governed in body, and by Thy keeping be preserved in soul," was probably thought too artificial. In II. Good Friday, for "all the orders," which had previously been elucidated by an enumeration of them in the prefatory

bidding of prayer, we have "all estates of men in Thy holy Church." The eight words of the petition in the Easter-day Collect were rendered by thirty-three in English,—not without some dilution of strength; *praeveniendo* being amplified into "by Thy special grace preventing us." The translators of this Collect, of XVII. Trinity, and of "Prevent us," did not foresee that "prevent" would come to mean "hinder." Adjectives were abundantly inserted, partly for the sake of rhythm, partly with a view to emphasis, and thus we find, repeatedly, "great, holy, mighty, merciful, evil," where the Latin has none of them: and the title "Almighty" was in several instances prefixed to the name of God. That fondness for synonymous or duplicate words, which is remarkably exhibited in the daily Exhortation, led the compilers to render single Latin words by such couples as "peace and concord," "rest and quietness," "perils and dangers," "tied and bound," "grace and power," "help and goodness," "pure and clean," "increase and multiply," "ordained and constituted," "succour and defend." So in IV. Easter the changes of this world must be called "sundry and manifold," and "fixed" becomes "surely fixed;" as in I. Good Friday "look upon" becomes "graciously behold;" and "in all things" is added to "a right judgment" as Whitsunday; and in Midlent the single Latin word which expressed the appropriate idea of a breathing time or refreshment is represented by "may mercifully be relieved." It is not clear why "right" was changed into "good" in the second Evening Collect and V. Easter; the same word (*recta*) was translated "rightful" in IX. Trinity. A literal rendering of one Gregorian Collect (II. Lent) will further illustrate this sort of expansion as the Prayer-Book version exhibits it:

"O God, who seest that we are bereft of all strength, guard us inwardly and outwardly; that we may be fortified in body against all adversities, and cleansed in mind from evil thoughts; through our Lord."

It must be owned that in one or two cases there has been contraction rather than expansion: *e.g.* in VI. Trinity the text had "affection of love."

So much as to mere superficial changes. Let us pass on to others which more or less touch the substance of the original.

To begin with, there are a few real mistakes, such as the rendering in V. Epiphany and XXII. Trinity "keep...in continual godliness," "keep...continually in Thy true religion," where it should be "preserve with continual loving-kindness," *pietas* having here the sense of fatherly affection or "pity," whereas in XXIII. Trinity it represents the filial attitude towards God, which is "piety," and "godliness" is there a true equivalent,—although the use of "devout" as a synonym in the next clause misses the point of "attend to the pious prayers," &c. In

VII. Trinity instead of "nourish us with all goodness," &c. it should be, "nourish or foster what is good in us, and by Thy loving care preserve it when thus fostered." In XXV. Trinity, as Dean Goulburn has remarked, not only are the comparatives "more readily" and "greater" effaced, but the petition is mistranslated; it should be "that they, more readily following after (seeking to secure) the effect of the Divine working (upon the soul), may obtain fuller assistance (or grants of mercy) from Thy loving-kindness." Some other changes are unfortunate: perhaps that of "temporal goods" into "things temporal," &c. in IV. Trinity may have been intended to associate the Collect with 2 Cor. iv. 18; but one does not see why "above all things" was in 1549 left out of VI. Trinity, nor why it was replaced at the sacrifice of "in all things" in 1661—the original having both phrases. The earlier or Gelasian form of IV. Advent had been a prayer to the Father: Gregory changed it into a prayer to the Son, after inserting "and come," with a clear reference to Advent: our Reformers kept "and come," yet made the prayer again address the Father. Similarly, when they took an Ascension antiphon which Venerable Bede had repeated in the last hours of his life, and turned it into a Collect for the Sunday after Ascension, they forgot that in the original the "King of glory" therein addressed was He who "ascended in triumph above the heavens." In the Epiphany Collect a beautiful antithesis has been lost, "that we who have now known Thee by faith may be led on even to behold the sight of Thy loftiness" or "majesty," alluding to 2 Cor. v. 7. "Fruition," or enjoyment, introduces a sublime idea, but not that of the "beatific vision" which will supersede faith. The Innocents' Collect has gained a reference to Ps. viii. 2, but lost (since 1661) the antithesis "not by speaking but by dying," and another of more value, "that as our tongues utter Thy faith, our lives may also confess it in conduct." Another change then made is matter of more serious regret. The Trinity Sunday Collect used to ask "that by stedfastness in this faith we may be defended against all adversities;" and mediæval versions, and that of 1549, were to the same purport. The idea was a profound and truly Christian one: a firm hold on the true faith is a real support under trouble. The revisers of 1661, apparently, did not see what was meant, and broke up the clause into two co-ordinate ones, unquestionably to the detriment of the prayer. One does not see, too, why they altered the words of IV. Easter, "who dost make the minds of all faithful men to be of one will," into "who alone canst order the unruly wills and affections of sinful men." In IV. Epiphany they struck out the old petition, "that those things which we suffer for sin by Thy help we may...overcome," and substituted a more general one, perhaps as thinking it more suitable to the commencement; and again in IV. Lent "we who

...are worthily punished" was softened into "worthily deserve to be punished." This was probably an improvement. So assuredly was the splendid expansion of the last clause of the Collect for St John's Day, "may attain to Thy everlasting gifts," into "may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life" (see above, on a previous improvement of this Collect). It is also a gain that since 1549 the Palm Sunday Collect has made mention of God's "tender love towards mankind," which St Paul calls His "philanthropy" (Titus iii. 4); that the idea of a moral or spiritual ascent has received fuller expression in the Ascension Collect, which had run, "we also may in mind dwell in heavenly places;" that XII. Trinity has come closer to the Leonine, "who givest more than we ask or deserve," and appeals to God as "more ready to hear than we to pray;" and that the Collect "Assist us," originally a prayer for persons about to take a journey, has been made applicable to all the requirements of "the way towards everlasting salvation." In II. Trinity a second mention of godly fear, and a request for protection, are improvements of 1661, when also III. Trinity was made to end, "and comforted in all dangers and adversities." The opening of VIII. Trinity up to 1661 was bald and obscure, "God, whose providence is never deceived." In IX. Trinity the reading had been "that we which cannot *be* without Thee;" and here, perhaps, the change has rather weakened the clause. In XI. Trinity, on the other hand, the present reading is far better than "that we, running to Thy promises, may be made partakers," &c. Similarly, in XIII. Trinity the reading once was, according to the Latin text, "that we may so run to Thy heavenly promises, that we fail not finally to attain the same." These Collects now enforce the truth, that faithful obedience is a condition of such attainment. In XV. Trinity, "from things hurtful" had somehow been dropped in 1549, and was replaced in 1661. In XVIII. Trinity "the infections of the devil" was then changed into a phrase more perspicuous and more comprehensive; in the same Collect "heart" had already been inserted, in allusion to Matt. v. 8. In XIX. Trinity "Thy Holy Spirit" was substituted in 1661 for "the working of Thy compassion." Previously, the Collect for SS. Philip and James contained a somewhat cold and commonplace reference to "St Philip and other the Apostles," following on "the way, the truth, and the life," and preceding the appeal to Christ's mediation. The Collect for St Paul's Day was also enriched in 1661.

It may here be observed that the revisers of 1661 took care not only to amend some faulty rhythms, and some tautological phrases or inexact constructions, which they found in the Collects of the existing Prayer-Book, but to remove almost entirely the obsolete forms. Thus "which," as a personal relative, was super-

seded by "who;"—"we be" was changed into "we are" (IV. Advent), "in the which" into "in which" (I. Advent), "Mathie" into "Matthias," "that we both follow" into "that we may both follow" (Palm Sunday), "it may please Thee" into "may it please Thee" (St Luke), "graff," "assoil," "knowledging," "inspeakable," into "graft," "absolve," "acknowledging," "unspeakable." The vocative form "O" was in several instances prefixed to "Lord," and to "God" in all but one, where those names were the initial words of the Collect. In nine Collects "Jesu" was corrected into "Jesus." "Congregation" was altered into "Church" in II. Good Friday, V. Trinity, SS. Simon and Jude: "penance" into "repentance" (St John Baptist), "where as" into "where" (IV. Easter), "love that he believed" into "love that word which he believed" (St Bartholomew). It is curious that "doubtful *in* Thy Son's Resurrection" was not corrected into "doubtful of" (St Thomas).

Not a few of the ancient Collects which have thus been preserved to us are rich in interest, historical or liturgical. The daily Collects for peace, and V. Trinity enable us to feel what Roman or Italian churchmen felt in the latter half of the fifth century, when sieges and barbaric invasions made men's hearts fail for fear,— when Rome but narrowly escaped the Huns, and did not escape the Vandals, and the Western Empire itself passed away before Odoacer, and Odoacer was overthrown by Theodoric. The Evening Collect for Peace was in the "memorial for peace" according to the "use of Sarum," and was very popular in an English form: the version given by Maskell enables us to appreciate the beauty of our own; "that in our hearts given to Thy commandments, and the dread of enemies put away, our times be peaceable through Thy defending." The prayer for Clergy and People, a true Collect in form and tone, appears in the Gelasian Sacramentary as for the use of a monastic community; "Send forth upon these thy servants," &c. and also as the post-communion Collect of a Mass for a household, "upon these Thy servants living in this house." The monastic use of it comes out more strongly in the Gregorian: "upon Thy servant *N.* abbot, and the congregation committed to him." In the Sarum rite, and in old English devotions, it became a prayer for bishops and all the congregations committed to them (Maskell, *Mon. Rit.* III. p. xxxix. 111). In the diocese of York it was a prayer for "our archbishop." When it was inserted into the Litany of 1544, the parochial clergy or "curates" were for the first time included in its scope. The second Collect for Good Friday, as we have already seen, was one of the solemn intercessory prayers offered on that day: three others, for heretics, Jews, and Heathens, are represented by the third Collect, which

exceeds them all in tender beauty. The old "Leonine" Collect for III. Easter may remind us of the ancient custom of baptizing converts at Easter. The Collect for purity used to be said privately by English priests vesting for Mass. The Collect "Assist us," as has been said, belonged to a service performed on behalf of persons about to travel abroad, in times when such an undertaking was full of serious risk. "Prevent us" was written for use on an Ember Saturday, and therefore had reference to Ordination. (Muratori, *Lit. Rom.* II. 34.)

But several of our best Collects, both ancient and modern, are yet more valuable as concentrating rich masses of theological truth. In this respect they illustrate the affinity between belief and devotion, the bearing of Christian doctrine on the motives of Christian conduct. Take that invocation in the Collect for Trinity Sunday, which impresses us like a strain of solemn music. What is its teaching? That we are to believe in the Eternal Three, yet adore Them as the "One Almighty;" that "the power of the Divine Majesty" can belong only to One God. The "Proper Preface" for the day takes these points in a different order: "Who art one God," yet "three Persons in one Substance." The Christmas-Day Collect, a masterpiece of the great workmen of 1549, sets forth two distinct and momentous truths: (1) that of the Incarnation in both its aspects, (*a*) that the Son of the Virgin is the same Person who had pre-existed as "the Only begotten Son in the bosom of the Father," (*b*) that when He "became flesh," He assumed a true human nature;—so that in one short "address" or invocation is summarized the teaching both of the Third and the Fourth General Councils: (2) the relation between "regeneration" as the basis, and "renewal" as the superstructure, of Christian life; the words, "being regenerate," &c. *i.e.* meaning, of course, "Since we *are* in the regenerate condition, and have a right to call Thee Father, carry on Thy work of grace by continually renewing our spiritual life" (compare the Easter-Even Collect). The sequence of ideas in II. Easter is precisely accurate: first comes that of Christ's atoning sacrifice, and then, in dependence on it, that of His example; neither of these without the other, but each in its own order, the second not put forward as if it were first. The efficacy of His death as a "satisfaction" for sin was brought into IV. Advent by the compilers of 1549. The Easter-Day Collect and two others have been already referred to as based on the doctrine of what is called "prevenient grace," *i.e.* that man cannot, as the Semi-Pelagians held, start himself, so to speak, in the course of obedience; there must be a movement of grace "coming before," stirring up his will, and enabling it to respond to the Divine appeal, and act on the Divine impulse. The general doctrine of the necessity of grace pervades many other Collects, *e.g.* the third Morning Collect,

that for clergy and people, I. IV. Advent, Innocents, I. V. Epiphany, Quinquagesima, Ash-Wednesday, I. II. Lent, II. IV. V. Easter, Trinity Sunday, I. VI. VII. IX. XI. XIII. XIV. XVIII. XXV. Trinity, St Andrew, Annunciation, St Barnabas, St Bartholomew, St Matthew, and All Saints, although from some of these the word "grace" is absent, as it was from the original of the Easter-Day Collect itself, which must be felt to be truly appropriate for a time of rekindled affections and renewed resolutions. The Whitsunday Collect lays stress on two gifts of the Holy Spirit, and, very instructively, gives prominence to that of "a right judgment," of that clear discernment between right and wrong which comes from "perceptions" morally "exercised" (Heb. v. 14), and without which spiritual "comfort" is unattainable.

As the Collects abound in doctrine, they are necessarily full of Scripture, insomuch that we can hardly be surprised if some have imagined them to be, etymologically, "gatherings" from the appointed Scripture-readings for each day's service. The Collects of 1661 are indeed little else than clusters of texts put into a devotional form; and the like may be said of some which date from 1549, as I. II. Advent, Circumcision, Quinquagesima, I. Easter, SS. Simon and Jude, All Saints. Beside these, there are many of the older Collects in which the Biblical element does not lie so much on the surface, but impresses itself, on examination, as characterising the whole. Most beautifully does the second Evening Collect embody our Lord's gracious words in John xiv. 27, and witness to the close relation between true peace and devout obedience (James iii. 18). The Epiphany Collect has been already noticed: even in its present altered form it reminds us of 1 Cor. xiii. 11, 12. I. Epiphany seems to say to us, "If ye know these things, happy are ye if ye do them." II. Good Friday points to 1 Cor. xii. 12 or Eph. iv. 4. IV. Easter not only (like "Assist us") recalls what is said in 1 Cor. vii. 31 and James iv. 14 on the transitoriness of things earthly, but echoes what Leighton calls "that happy word of David, worthy to be twice repeated, 'My heart is fixed.'" I. XIX. Trinity presuppose such texts as John xv. 5. II. Trinity gathers up the Scriptural teaching as to that holy fear which blends with love, and is thus distinguished from the fear that "hath torment." VI. Trinity refers to 1 Cor. ii. 9. X. Trinity affirms that truth as to the Divine prompting of all true prayers which is implied in Zech. xii. 10 and in Rom. viii. 26, 27. XII. Trinity must have been written by one who prized the gracious assurance in Isaiah lxv. 24, and responded to St Paul's experience in Eph. iii. 20. The possibility of final failure, which St Paul kept before his own mind in 1 Cor. ix. 27, is the evil deprecated in XIII. Trinity. XIV. Trinity unites 1 Cor. xiii. 13 with Luke xvii. 5; and by insisting, like IV. Easter, on the necessity of love for

God's commands on the part of those who aim at His promised blessedness, as if to say, "If you would set your heart on God's gifts, you must first set it on His will," it seems to remind us of 1 John v. 3, and withal of the affirmations of Hebrew piety in Psal. cxix. 113, 127. XVI. Trinity implies that even members of God's Church are in need of a compassion which is "new every morning," Lam. iii. 23. XVIII. Trinity not only speaks of temptation, but borrows from John xvii. 3, combining it apparently with Matt. v. 8. XX. Trinity recognises the relation of our bodies to Christian service according to Rom. xii. 1, 1 Cor. vi. 20. In XXI. Trinity the peace and quietness of mind that follow on pardon are set forth in harmony with Rom. v. 1, Heb. x. 19 ff. XXIII. Trinity takes us back to Ps. xlvi. 1. The combination of worship and helpful service, attributed to Angels in the Michaelmas Collect, is implied in Matt. xviii. 10. The Collect for purity recalls 1 Chron. xxviii. 9, Heb. iv. 13, and appears to use "perfectly" in the old Scriptural sense, in which "perfect" means "single-hearted." Three of the Collects refer to the book of Wisdom; Ash Wednesday and III. Good Friday to xi. 24, and XI. Trinity to xii. 16. Further illustration is unnecessary.

Lord Macaulay, in a well-known passage, has spoken of the ancient Collects in the Prayer-Book as having "soothed the griefs of forty generations of Christians." It would be easy to multiply testimonials to their helpfulness. No one, indeed, would say that the Collect-type of prayer could meet all the requirements of Christian devotion. There are deep needs and frequent occasions for which its restraint of expression would seem too cold, and its measured orderliness too elaborate; which crave a mode of utterance at once more free and more fervid, such as is supplied by confession or thanksgiving, litany or ejaculatory versicle, or by prolonged prayers which are as outpourings of the full heart. Yet, all this allowed for, the best specimens of the class are a goodly heritage of Western Christendom, which, for its purpose, may be set against the glowing poetry and the exuberant adoration with which, in the words of a great liturgical writer, the Eastern Church "soars" up to God[1]. Collects, very likely, would not suit the Eastern religious mind; but surely Leo the Great, or whoever it was that wrote the earliest Collect, did for Western piety a thing much greater than he knew. We can partly estimate the vast energy which he set in motion by turning over the columns of the Sacramentaries with their immense multitude of Collects, by the side of which the stores in our own Prayer-Book seem necessarily most scanty. Yet taking those stores alone, how profound and far-reaching has been their effect on English religion! A really good and characteristic Collect takes hold of the hearer or reader at many points. The careful

[1] Freeman, *Principles of Divine Service*, I. 274.

selection of words, the artistic adjustment of clauses, the melodies which haunt the ear and live in the heart, the force which comprehends so much in so little—yet more, the chastened sobriety of tone, and the tranquil solemnity which is the more pathetic for not being effusive,—these fulfil an important function in what may be called the education of the human spirit. They satisfy the sense of religious beauty; they stock the mind with holy memories; they witness for the duty of "not being hasty to utter anything" in devotion; they warn against dangerous "freedom," and check the luxuriance of devout sentiment; they hint at the vastness of Divine truth in comparison with man's attempts to speak of it; they make the soul's conscious approaches to God more steadily reverent, and therefore more healthily real. A great student of human nature, and a great master of English speech, was probably thinking of Collects when he said, "As a general rule, forms of prayer should not be written in strong and impassioned language, but should be calm, composed, and short[1]." And a thoughtful poet of our Church has put into touching words the desire to carry the Sunday Collect through the varied life of the week,

> "That so my steps may turn to practice clear,
> And 'scape those ways where feverish fancies burn,"

and described it as the constant renewal of a "tale of better things,—

> Like tune that pleased our childhood's pensive ear,"

which

> "Still as we older grow is doubly dear[2]."

For further information on the subject, and for detailed comments on the several Collects, the reader is referred to Dean Goulburn's excellent work, in two volumes, on *The Collects of the Day*.

[1] Newman's *Sermons*, I. 262.
[2] Williams, *The Cathedral*, p. 13 (the Collect for the Day).

HOLY COMMUNION.

By Rev. F. E. WARREN.

This Service differs from all other Services in the Prayer-Book, except the Baptismal Service, in having been ordained by Jesus Christ Himself. Its essential words and actions are those appointed at its Institution, when our Saviour "took bread and "blessed it," or "gave thanks, and brake it," and gave it to the disciples, and said, "Take, eat, this is My Body which is given "for you; this do in remembrance of Me." "Likewise also He "took the cup after supper, and when He had given thanks He "gave it to them, saying, Drink ye all of it, for this is My blood "of the New Testament, which is shed for you and for many, for "the remission of sins." Such, with unimportant variations, is the account given to us by the first three Evangelists (Matt. xxvi. 26—28; Mark xiv. 22—24; Luke xxii. 19—20). St John does not record the institution, but reports a remarkable anticipatory discourse having reference to its doctrine spoken by our Saviour at Capernaum (vi. 24—65). St Paul also records the Institution, at which he was not himself present, but which was of such importance that it formed the subject of a special revelation to him in later days, for he introduces his account with these words: "For I have received of the Lord that which "also I delivered unto you," &c. (1 Cor. xi. 23).

We gather from Holy Scripture that this Service was intended to have two aspects, a sacrificial aspect as the perpetual memorial of Christ's death, and a festal aspect as the banquet of Christ's Body and Blood, which are our "spiritual food and sus- "tenance in that holy Sacrament."

In its former aspect it has been thought to be foretold by the prophet Malachi. "For from the rising of the sun even "unto the going down of the same My name shall be great "among the Gentiles; and in every place incense shall be offered "unto My name, and a pure offering" (i. 11). It was ordered by our Lord in the words, "This do in remembrance of Me" (Luke xxii. 19), and it was further explained by St Paul when he said, "For as often as ye eat this bread, and drink this cup, ye "do shew the Lord's death till He come" (1 Cor. xi. 26).

In its latter aspect it seems to be foreshadowed in the Old Testament: "Come, eat of My bread, and drink of the wine "which I have mingled" (Prov. ix. 5). It was ordered by our Lord when He said "Take, eat, this is My Body," "drink ye all of it;" and further insisted on in the solemn assurance, "Except ye eat "the flesh of the Son of Man, and drink His blood, ye have no "life in you," "for My flesh is meat indeed, and My blood is "drink indeed" (John vi. 53, 55).

This Service naturally ranked as the principal service of the Christian Church, and became exclusively entitled 'The Liturgy.' A variety of beautiful prayers and ceremonial gradually clustered round it. Five distinct families, or forms of liturgy, existed in the Early Church, the West Syrian, the East Syrian, the Alexandrian, the Hispano-Gallican, and the Roman. We must not attempt to describe the numerous points of interest in the origin, growth, and characteristics of these different Liturgies. The prevailing type of Liturgy in Western Europe in primitive times was the Hispano-Gallican, but it gradually retired before the Roman Liturgy, which was in use in England for many centuries before the Reformation, although in a much modified form, intermingled with Gallican features and peculiarities, which is known as the 'Sarum Use.'

The Communion Service in the Prayer-Book is based upon and translated from the Sarum Use, with considerable modifications and adaptations. The change was undoubtedly a great one, but it was quite within the competence of a National Church to effect it, and at least an equally great change once took place at Rome itself, when the original Liturgy, which must have been Greek, and which is probably represented in the 'Clementine Liturgy' appended to the *Apostolic Constitutions*, was exchanged for the Latin Mass[1].

The chief gains in the change in England have been:

(*a*) The substitution of the vernacular for a dead language.

(*b*) The restoration of Communion in both kinds, the administration of the cup to others than the officiating Priest having been forbidden by the Council of Constance in 1415.

(*c*) Prominence of the aspect of the Eucharist as a Communion feast; an aspect which had nearly died out, solitary Masses having become the rule, and communion of the people the exception, the very language of the Latin Service having been altered to accommodate itself to the change (Maskell, *Anc. Lit. of the Church of England*, 3rd ed., p. 194).

(*d*) The excision of many mediæval and objectionable ad-

[1] Dr Doyle, Roman Catholic Bishop of Kildare (1819—34), speaking of the English Church said, "We prize her Liturgy as only less perfect than "that from which it has been principally extracted" (*Vindication*, p. 30). Archbishop Cranmer offered to prove that the first English Prayer-Book was the same (*i. e.* substantially) that had been used in the Church for 1500 years. Freeman, *Principles of Divine Service*, I. 9.

ditions to the Service, as, for example, the sentences in honour of the Blessed Virgin Mary inserted into the Gloria in Excelsis (Sarum Missal, Burntisland edit., p. 586), and the fabulous sequences for St Roche (*Ib.* p. 902*) and St Armagillus (*Ib.* p. 924*). Sometimes the text of Holy Scripture was tampered with as in the Epistle for the Festival of St Dionysius (*Ib.* p. 930); sometimes it was misapplied, as in the Gospel for the Assumption of the Blessed Virgin Mary (*Ib.* 870).

Without further preface we pass on to the consideration and explanation of the Service itself.

Title. Two out of the many titles borne by this Service at various times have been retained here, the first, 'The Lord's 'Supper,' being based on 1 Cor. xi. 20, the second, 'Holy Com-'munion,' being drawn from 1 Cor. x. 16.

Rubric 1. The object of this Rubric may have been partly to enable the Curate, that is, the Parish Priest, to know how much Bread and Wine he was to prepare, but it was certainly to enable him to exercise disciplinary power in the cases indicated in the next two Rubrics.

Rubrics 2, 3. The exclusion from Communion of notorious evil-doers, and of persons being in open enmity, is based on such passages of Holy Scripture as 1 Cor. xi. 27. The Ordinary to whom the case must be reported is in most cases the Bishop of the Diocese. The Canon referred to is the 109th, which explains what constitutes notorious evil living, and the course which is to be pursued by the Ordinary when persons are presented in the Ecclesiastical Courts for indulging in it.

Rubric 4. The word 'Table,' or 'the Lord's Table,' or the 'holy Table,' is borrowed from 1 Cor. x. 21, and is a recognized Liturgical term of great antiquity in both Eastern and Western Liturgies[1]. The term 'Altar' does not occur in any of the authorized formularies of the Church of England except the Coronation Service, but it is used in the formularies of the Sister Churches in America and Scotland. It was left out in the sixteenth century in order to disabuse the minds of the common people of some grossly carnal notions as to the Eucharistic Sacrifice being a literal repetition of the Sacrifice on Calvary, and to bring back to people's minds the great truth that the Eucharistic Service is a Feast as well as a Sacrifice, which the withdrawal of the cup from the laity and the solitary communion of the Priest had tended to obscure. The fair white linen cloth is symbolical of the linen clothes in which our Lord's Body was wound in the grave (St John xix. 40, xx. 5—7), and of the shining raiment, white as snow, in which His transfigured Body appeared to His disciples (St Mark ix. 2—3).

1 = ἡ ἁγία τράπεζα. Hammond, C. E., *Lit. E. and W.*, pp. 52, 390; or "mensa," *Leonian Sacram.* p. 373, *Gelasian Sacram.* edit. Murator. pp. 503, 521, 662; *Celtic Liturgy*, p. 176.

Since the revision of 1662 the provision for placing the Holy Table in the body of the Church has become obsolete.

The attitude of standing, which the Priest is directed to assume throughout, except during the Confession and the Prayer of Humble Access, symbolizes his authoritative position as the official mouthpiece of the congregation in making a joint offering to Almighty God.

The Rubric directs that the Lord's Prayer and Collect following (except the Amen which is printed in italics) are to be said by the Priest only.

Lord's Prayer. This position of this Prayer early in the Service was common to all the old English uses, but is unknown in the Roman rite. Maskell, *Anc. Lit.* p. 11.

Collect. The same remark applies to the next Collect, known as the 'Collect for Purity,' except that it did not occur in the Uses of York and Hereford.

Rubric. The expression 'turning to the people' implies that the Priest has been 'turning from them' before, the former being his proper attitude when he is speaking to the people in the name of God, the latter, when he is speaking to God in the name of the people.

Decalogue. In the ancient Liturgies of Gaul and Spain, and occasionally in the Sarum rite, a third Lection from the Old Testament preceded the Epistle and Gospel, and the Commandments taken from the twentieth chapter of Exodus may be regarded as the invariable Old Testament Lection of the English rite.

There is a special appropriateness in their introduction. The two great requisites for the worthy reception of a Sacrament are repentance and faith, and both these are publicly testified to by the position of the Commandments, followed by petitions for mercy, and of the Nicene Creed at the commencement of the Service.

In the Scottish Prayer-Book the following form may be substituted for, in the American Prayer-Book added to, the Decalogue.

"And Jesus answered and said unto him: Hear O Israel, "the Lord our God is one God, and thou shalt love the Lord "thy God, with all thy heart, with all thy mind, with all thy "soul, and with all thy strength; this is the first and great "commandment. And the second is like unto it, namely this; "Thou shalt love thy neighbour as thyself. There is none "other commandment greater than these. On these two com- "mandments hang all the Law and the prophets.

"*People.* Lord, have mercy upon us, and write these thy "laws in our hearts, we beseech thee."

Collects. The wording of the next two Collects for the Queen is derived from ancient Latin sources. A prayer for grace to

keep God's commandments is an optional substitute for them in the Scottish, and a compulsory substitute in the American Liturgy.

Rubric. The Collect or Collects for the day may be followed by one of the six Collects printed at the end of the Communion Service. The permission to interpolate one of them is possibly due to a desire to perpetuate the ancient rule by which an uneven number of Collects, not exceeding seven, was directed to be used at this point in the Service.

It is a very ancient custom to sit during the reading of the Epistle, and to stand, out of reverence, during the reading of the Gospel. The ascription of praise 'Glory be to thee, O 'Lord,' followed the announcement of the Gospel, but it was not formerly the custom in the English Church to say, 'Thanks 'be to thee, O Lord,' at its close, nor has it ever been the custom to announce the conclusion, 'Here endeth the Gospel,' partly because the Gospel dispensation has no end, partly because the Gospel truths are continued in the Creed which follows.

Creed. The Nicene Creed is so called from having been drawn up at the First General Council of Nice, A.D. 325, in opposition to the heresy of Arius, who denied the divinity of the Second Person of the Blessed Trinity. It ended with the words "And [I believe] in the Holy Ghost," omitting the clause, "Whose kingdom shall have no end." The remainder was added at the Second General Council of Constantinople held in A.D. 381, to condemn the heresy of Macedonius, who denied the divinity of the third Person of the Blessed Trinity.

Among the more important textual MS. variations may be mentioned the omission of the words 'God of God' as in the earliest extant copy of the Creed in the Church of Ireland [1]; and of the word 'holy' before 'Catholic and Apostolic Church,' as in the present form of Creed used in the Church of England. It is important to call attention to the latter point, as Roman controversialists sometimes base on it a charge of tampering with the Creed. The omission is entirely due to textual grounds which cannot be discussed at length here[2]. The faith of the Church of England is not affected by the absence of the word, which occurs as an epithet of the Church in the Apostles' Creed.

This Creed first began to be used in the Liturgy, in the Church of Antioch in the fifth, in the Churches of Constantinople and of Spain in the sixth, and in the Church of Rome, probably, in the eleventh century.

The important addition of the words "and the Son" (Filioque) to the third part of the Creed was not made till the time of Leo III., at the close of the eighth century, under pressure from

[1] *Liturgy of the Celtic Church*, p. 232.
[2] They are described in the *Ch. Quart. Review*, Vol. VIII. No. 16, p. 372.

the emperor Charlemagne, and without the authority of a General Council. It has never been accepted by the whole Church, and however true the doctrine which it sets forth, its introduction into the Creed, without sufficient authority, has been the cause of the schism of the Church of Christ into Eastern and Western Christendom, the most extensive division, and the most lamentable occurrence in ecclesiastical history.

Rubric 1. Banns of Marriage were ordered to be published here in the Prayer-Book of 1662. The restriction to notices ordered by royal or ecclesiastical authority, was made in order to prevent public notice being given about merely *secular* matters.

Rubric 2. The word 'Homily' means 'a plain sermon.' Two Books of Homilies have been put forth by authority, the first in the beginning of the reign of Edward VI. (c. 1547), largely composed by Archbp. Cranmer, and Bishops Ridley and Latimer; the second in the reign of Queen Elizabeth, 1562, largely due to Bishop Jewel. Their antiquated language makes them hardly suited now for public use.

The old-fashioned custom of exchanging the surplice for the black gown before preaching receives no sanction from this Rubric; nor is there any allusion to any Prayer before the Sermon, but the use of some form of Salutation, Invocation, or Prayer seems to be appropriate, and has been very widespread, and the fifty-fifth Canon provides a lengthy form of Bidding Prayer to be used by all Preachers before their Sermons. It is now seldom heard except in cathedrals and college chapels.

Rubric 3. The proclamation of our faith in the Creed is followed by its practical exhibition in works of mercy in the Offertory, as St James says, "Faith without works is dead," ii. 20. The idea of some offering on the part of the people has always been closely connected with the Altar Service, and found expression in the words of our Lord, "Therefore if thou bring "thy gift to the altar, and there rememberest that thy brother "hath ought against thee; leave there thy gift before the altar, "and go thy way; first be reconciled to thy brother, and then "come and offer thy gift" (St Matt. v. 23—4).

The various verses of Scripture sung at this point in the old Latin Service were called the 'Offertorium,' a name perpetuated in the English word 'Offertory.' The different motives and objects for which alms are given for the aid of the poor, the support of the Ministry, &c., are illustrated by the different sentences.

Offertory. While these sentences are being read the alms of the congregation are collected by certain persons deputed for that purpose, Deacons being especially named in connection with this duty, in accordance with the original purpose of the institution of that office as recorded in Acts vi.

Rubric. The direction that the Priest is here to place the elements on the Table, implies the existence in the Chancel of some convenient ledge or table, usually called the Credence Table. A variety of Ceremonial is found in the older Liturgies accompanying the offering of the elements, and various separate forms of prayer of oblation, of which the following, occurring in our own Coronation Service, may be taken as a specimen :

"Bless, O Lord, we beseech thee, these thy gifts, and sanc-"tify them unto this holy use, that by them we may be made "partakers of the Body and Blood of thine only-begotten Son "Jesus Christ, and fed unto everlasting life of soul and body."

A direction as to the character of the bread to be employed will be found at the end of the Service. There is no direction as to the character of the wine. The custom of mixing water with the wine, though not mentioned in the Rubric, and not essential to the validity of the Sacrament, has been common in the Christian Church from the earliest period. It is attested by the Rubrics of all the early Liturgies, as well as by the writings of all the early Fathers, and it may have been practised by our Lord Himself at the institution of the Eucharist after the Last Supper.

Prayer. The next Prayer, usually known as 'The Prayer for 'the Church Militant,' is equivalent to the 'Great Intercession' which has formed a conspicuous feature in every known Liturgy. But its position has varied. In the best known Eastern Liturgies it occurs after the Prayer of Consecration. In the Roman Liturgy it occurs partly before, partly after the Words of Institution. In the ancient Gallican and Mozarabic Liturgies it occurred in the same position which it now occupies in the Anglican Liturgy. This is one of many indications that the Reformers did not wantonly change for change's sake, but deliberately followed ancient precedent in their readjustment of certain portions of the Service which they had to translate. And as the Liturgy of the ancient British Church was either identical with or closely akin to the Gallican, in the use of our English Services we are often closer to primitive usage than we should be had our Communion Service remained unchanged.

This Prayer is divided into three main parts. (1) The oblation. (2) Commemoration of the living. (3) Commemoration of the faithful departed.

(1) The oblation is twofold, firstly, of the alms which have been collected while the offertory sentences were being read; secondly, of the bread and wine for the sacred purpose for which they are to be used. The word 'oblations' has been interpreted to refer exclusively to the latter, but it is grammatically capable of a wider sense so as to include any special offerings, other than alms, which may appropriately be made at this point in the service.

(2) The Commemoration of the living contains five subdivisions: (1) for the Universal Church, (2) for the secular rulers, from the throne downwards, (3) for the clergy, (4) for the congregation, (5) for persons in sickness, or in any form of distress.

(3) The Commemoration of the departed includes the prayer that we, together with the departed, may ultimately obtain the consummation of our bliss in God's heavenly kingdom. Some such prayer is contained in every ancient Liturgy, the present form being accurately worded so as to avoid giving any countenance to the mediæval doctrine that the faithful departed are in any place of penal or purgatorial fire or unrest.

Exhortations. The Exhortations which follow were composed in the sixteenth century, and are not drawn from any ancient source. They were necessary expositions of doctrine and exhortations to worthy reception at a time when people were for the most part very ignorant of the true nature of the Eucharistic Service, and had been accustomed to the use of a Latin Service, of which they understood not a single word. In these days of widespread religious instruction, and frequent vernacular celebrations of the Eucharist, the need of them has much decreased. Accordingly, the Rubric requiring the repetition of the whole address whenever notice is given of a celebration of Holy Communion has been allowed by general consent to fall into partial or total disuse. It is to be noted that when used, the Exhortation is to be read not along with other notices after the Creed, but "after the Sermon or Homily "ended."

1. The first Exhortation is taken largely from a book drawn up by Melancthon and Bucer in 1543, at the invitation of Hermann, archbishop of Cologne, which was again founded on a form of Service drawn up by Luther in 1533.

The last paragraph is important, as indicating the circumstances under which confession to a priest is advised. In the First English Prayer-Book (1549) it ran as follows:

"And if there be any of you whose conscience is troubled "and grieved in anything, lacking comfort or counsel, let him "come to me, or to some other discreet and learned priest, taught "in the law of God, and confess and open his sin and grief "secretly, that he may receive such ghostly counsel, advice, and "comfort, that his conscience may be relieved, and that of us (as "of the Ministers of God and of the Church) he may receive "comfort and absolution, to the satisfaction of his mind, and "avoiding of all scruple and doubtfulness, requiring such as shall "be satisfied with a general confession not to be offended with "them that do use, to their further satisfying, the auricular and "secret confession to the priest; nor those also which think "needful or convenient, for the quietness of their own con-

"sciences, particularly to open their sins to the priest, to be "offended with them that are satisfied with their humble confes- "sion to God, and the general confession to the Church. But in "all things to follow and keep the rule of charity, and every "man to be satisfied with his own conscience, not judging other "men's minds or consciences, whereas he hath no warrant of "God's Word to the same."

2. The second and alternative Exhortation, to be used in cases of negligence of the people to communicate, was the composition of Peter Martyr, and first introduced into the Prayer-Book in 1552. As it stood till the last revision in 1662, it contained the following remonstrance against non-communicating attendance:

"And whereas ye offend God so sore in refusing this holy "Banquet, I admonish, exhort, and beseech you, that unto this "unkindness ye will not add any more. Which thing ye shall "do, if ye stand by as gazers and lookers on them that do com- "municate, and be no partakers of the same yourselves. For "what thing can this be accounted else than a further contempt "and unkindness unto God? Truly it is a great unthankfulness "to say nay when ye be called; but the fault is much greater "when men stand by, and yet will neither eat nor drink this holy "Communion with other. I pray you what can this be else, but "even to have the mysteries of Christ in derision? It is said "unto all, 'Take ye and eat. Take and drink ye all of this: do "this in remembrance of me.' With what face, then, or with "what countenance shall ye hear these words? What will this "be else but a neglecting, a despising and mocking of the Testa- "ment of Christ? Wherefore rather than you should so do, "depart you hence, and give place to them that be godly "disposed. But when you depart, I beseech you, ponder with "yourselves from whom you depart; ye depart from the Lord's "Table, ye depart from your brethren, and from the banquet of "most heavenly food."

This passage was omitted when it was thought that there was no danger of the old error of supposing that being present at Holy Communion was as beneficial as its reception.

3. The third Exhortation, to be used at the time of Communion, was introduced into the Liturgy in 1549. A similar vernacular address of much earlier date is printed in J. H. Blunt's *Annotated Prayer-Book*, p. 178.

The Rubric with which it is introduced refers to the now generally antiquated custom of intending Communicants being located in the chancel or in the fore-front of the nave. The Rubric after the offertory in the Prayer-Book of 1549 ordered

"Then so many as shall be partakers of the Holy Communion "shall tarry still in the quire, or in some convenient place nigh "the quire, the men on the one side, and the women on the other

"side. All other (that mind not to receive the Holy Com-"munion) shall depart out of the quire, except the ministers and "clerks."

4. The Invitation, Confession, Absolution, and Comfortable Words, are a beautiful characteristic and distinguishing feature of the present Anglican Liturgy. They form a public and corporate preparation for communion on the part of the people which was unrepresented in the old Latin Service, except by the mutual and private confession and absolution of the celebrant and the assistant Ministers, or Servers, said at the commencement of the Service on the altar steps. The abolition of the mediæval rule of compulsory private confession made it desirable to give a more congregational character to this act of penitence.

Invitation. This short address or invitation is modelled after and resembles many a similar address or 'Praefatio' found as a common feature in the ancient Gallican, but unknown in the Roman Liturgy. The "love and charity" here enjoined, were symbolised by the 'kiss of peace,' which occurred here in the Gallican, but after the Prayer of Consecration in the Roman Service. The expression "new life" does not involve an absolutely fresh point of departure at each Communion, but is the life of every earnest and baptized Christian, in which separate Communions are so many successive stages or milestones. This 'new' or regenerate life is frequently referred to in Holy Scripture (1 Cor. v. 7; 2 Cor. iii. 6, v. 17; Gal. vi. 15; Eph. ii. 15, iv. 24; Col. iii. 10). "Steadfastly purposing to lead a new life" is mentioned in the Catechism as a necessary feature in the frame of mind of a devout communicant. Most of the phrases here and in the following prayers are either directly borrowed from or can be illustrated by Holy Scripture and the primitive Liturgies, but to present this comparison throughout in detail would involve more space than is compatible with the scope and intention of these notes. The subject can be pursued further in Palmer's *Origines Liturgicae*, vol. II.

Rubric. This Rubric is ambiguous. The first half of it orders that it is to be said by one of the Ministers [alone] in the name of the communicants, a practice observed in some churches; the second half implies that the congregation are to join with him in the repetition, the more usual and the more edifying, because the more congregational, arrangement.

Rubric. The direction that the Bishop, if present, was to pronounce the Absolution was borrowed from the Scottish Office of 1637, and was first inserted in the Prayer-Book of 1662. It should only be acted upon if the Bishop in his robes is present.

Absolution. The Absolution itself is a translation of the form used privately before the Service in the Latin rite.

Comfortable Words. The comfortable words, adopted from

Hermann's Consultation, contain those Scriptural promises on which the Absolution, as just spoken, rests.

Sursum Corda. The following Versicles, commencing in Latin with the words 'Sursum corda,' have formed part of every known Liturgy from the very earliest times. The mutual salutation, "The Lord be with you, And with thy spirit," was frequently prefixed to it, as in the Gregorian, but not in the Gelasian rite. It is absent from the earliest Irish Missal (*Celtic Liturgy*, p. 233).

Preface. The Preface or Thanksgiving, commencing in Latin with the words 'Vere dignum,' is an integral feature in the 'Eucharist' or 'Sacrifice of Praise and Thanksgiving,' and has been found, nearly word for word, in every known Liturgy. The words 'Holy Father,' are directed to be omitted on the one Festival of the year when the Blessed Trinity, rather than any one Person of the Godhead, is the object of the Church's adoration.

Holy, &c. The Hymn commencing 'Holy, holy, holy,' is properly entitled 'the Triumphal Hymn.' It is frequently but improperly called the 'Trisagion' or 'Tersanctus,' which is the name of another anthem peculiar to and occurring at an earlier point in the Eastern Liturgies (Hammond's edit. pp. 28, 40). The Hymn in most Liturgies concluded with the words, "Blessed be he that cometh in the name of the Lord: Hosanna in the Highest." But the Anglican Church has the ancient precedent of the Clementine and Ethiopic Liturgies for their omission (Hammond's edit. pp. 16, 254).

Proper Prefaces. The Eastern Liturgies have one unvarying Preface. The number of Proper Prefaces in the earliest extant forms of the Roman Liturgy (Leonian and Gelasian), as well as in the Gallican and Mozarabic Liturgies, was enormous, every Sunday and Festival, and nearly every mass for special occasions, being furnished with one, but in the Roman Church from a very early date, and in the English Church in Norman, though not in Saxon times, the number was reduced to ten, for use on the following occasions; Christmas, Epiphany, Lent, Passion-tide, Easter, Ascension, Pentecost, Trinity, Festivals of the Blessed Virgin Mary, and of the Apostles. The number in our Prayer-Book has been reduced from ten to five, for the five chief festivals of the Christian year. The absence of any Proper Preface for Good Friday may be noted as an indication of the Church's intention to comply with the unanimous tradition of Christendom in not having a consecration of the Eucharist on that day. The omission of a celebration is based on two grounds, firstly, the inappropriateness of a 'sacrifice of praise 'and thanksgiving' to so mournful an occasion, secondly, the feeling that on the one day in which the Church on earth stands face to face with, and commemorates, the Sacrifice on

Calvary, the Eucharistic commemoration of it should be suspended.

The Proper Preface is usually directed to be said on the festival itself, and on seven days afterwards, the whole forming 'the Octave,' an arrangement probably borrowed from the Jewish custom of extending the chief festivals over a period of seven or eight days, as in the case of the Feast of Tabernacles (Levit. xxiii. 36), and of Dedication (1 Macc. iv. 56). The direction that the Preface should be used on the following week-days, taken together with the Rubric following the Gospel for the 'Circumcision of Christ,' seems to point to a daily celebration as the Church's rule, whatever difficulties may be sometimes found in carrying it out in practice.

The Christmas-Day Preface is based on the Collect for Christmas Eve in the Gelasian Sacramentary.

The Easter-Day Preface is taken from the Gelasian Sacramentary.

The Ascension Day Preface is taken from the Gregorian Sacramentary.

The Whitsunday Preface has been compared to a Preface for Pentecost in the Gallican Liturgy (Palmer, *Orig. Lit.* II. 124), but is not directly drawn from any known ancient source. The last day of the Octave is cut off by the coincidence of Trinity Sunday.

The Preface for Trinity Sunday is taken from the Gelasian Sacramentary. This festival possesses no Octave, having been itself originally only the Octave of the Feast of Pentecost. Its dignity is marked by the naming and numbering the following Sundays after it (instead of after Pentecost), in accordance with the ancient usage of the Church of England.

We do not, &c. This beautiful prayer known as the 'Prayer 'of Humble Access' is peculiar to the Anglican Liturgy, but it has been modelled on, and its sentences and words have been carefully selected from, ancient Eastern and Gallican Liturgical sources.

Consecration. The Consecration Prayer, which is the central and essential Prayer in the Service, to which everything which has gone before leads up, as it were to a climax, is divided into three parts.

(*a*) The Introduction from "Almighty God"—"until His "coming again," containing a recital of the work of the Redemption by Christ's oblation of Himself on Calvary, and of His command for its perpetual commemoration.

(*b*) The Invocation from "Hear us"—"Body and Blood." This, both as to its position and form, is borrowed from the Roman Canon. But the Invocation in the Eastern Liturgies known as 'the Epiklesis' expressly invokes the agency of the Holy Ghost, and is placed after instead of before the words

of Institution; and is regarded by Eastern Divines as effecting the Consecration of the elements. It has been retained in the Scottish and American Liturgies, in the former in these words:

"And we most humbly beseech thee, O merciful Father, "to hear us, and of thy Almighty goodness vouchsafe to bless "and sanctify with thy word and Holy Spirit these Thy gifts "and creatures of bread and wine, that they may become the "Body and Blood of Thy most dearly-beloved Son."

(*c*) The recital of the words and actions of the Institution accompanied by the prescribed manual actions on the part of the Priest. This is an essential feature in every Liturgy, there never having existed any without it, or in which there are not grounds for believing that it once did form a part. The words "which is "given for you" after "this is My Body," are not in the Roman Canon, but were added by our Translators in accordance with the precedents of the Mozarabic and Oriental Liturgies. So in accordance with Eastern (Hammond, *Lit. E. and W.*, p. 41) and ancient Gallican precedent (Mabillon, *Sacram. Gallic.* I. 278) in the consecration of the Chalice, our Translators have adopted the present tense, "which is shed," instead of the future tense, "which shall be shed" of the Roman Liturgy.

The solemn breaking of Bread, not for the purpose of distribution to communicants, but as symbolical of our Lord's Death and Passion, is also a feature of universal occurrence. But its position varies. Its most usual place is between the Prayer of Consecration and the Act of Communion. In our English Service it is ordered to take place concurrently with the repetition of the words of Consecration, in close imitation of the action of our Blessed Lord Himself.

Rubric. This Rubric only means that Clergy officially present and vested should receive before the rest of the people.

It had been customary for the Consecrated Bread or Wafer to be placed in the communicant's mouth, and this was still ordered in the Prayer-Book of 1549; but the direction that it should be received in the hands is a recurrence to more primitive usage.

Reception. The form of words to be used at reception has varied. Originally the only words used were, "The Body of our "Lord Jesus Christ," "The Blood of our Lord Jesus Christ." Of the English form, the first clause only was ordered in the Prayer-Book of 1549, the second clause only in that of 1552; and both were combined in that of 1559.

The Rubric directs that the Cup should be received into the hands of the Communicant. There is a real danger of irreverence in the custom which from reverential motives has grown up in some churches, of placing the Cup to the Communicant's lips instead of into the hands.

Rubric. The Rubric providing for further consecration in case of necessity was added in 1661-2. It would be unnecessary

if the opening Rubric of the Communion Office was complied with. It affords clear proof that the Church of England agrees with the rest of Western Christendom in ascribing the power of Consecration to the use of the words of Institution.

Lord's Prayer. The Eucharistic intention of this position of the Lord's Prayer is evidenced by the presence of the Doxology, which was omitted from it when used in the preparatory portion of the Service. It occupied this post-Communion position in the Ethiopic Liturgy (Hammond, *Lit. E. and W.* p. 262), but the more common position, preserved in the Prayer-Book of 1549, was at the close of the Consecration Prayer, where it was said (except the last clause, "But deliver us from evil") by the Priest only. The altered intention of its present position is shown not only by the addition of the Doxology, but by the direction that it should be said by the people as well as the Priest, as was the custom in the ancient Gallican Church.

Oblation. No feature in our present Liturgy has been more criticized than the altered position assigned to this Prayer of Oblation, which in the old Latin Liturgy, in the English Liturgy of 1549, and in the present Scottish and American Liturgies, comes after the Consecration and before Communion. But there are evidences that the change was neither accidental nor a mere concession to Puritanical pressure, but adopted with a deliberate intention of emphasizing a beautiful feature and a too little thought-of element of Eucharistic truth. The chief bond of union, which makes all the members of Christ's Church one, whether they are members of the Church militant or the Church at rest, is the Eucharist. It is after reception rather than before reception that this prayer can be most appropriately offered and assumes its fullest meaning, "that we and *all thy whole Church* "may obtain remission of our sins and all other benefits of His "passion."

Thanksgiving. A prayer of thanksgiving formed a conspicuous feature in Eastern Liturgies as well as in the ancient Gallican and Mozarabic rites. For specimens observed in the Early Church of these islands see *Celtic Liturgy*, p. 165. This revival of a feature which had nearly dropped out of the mediæval Latin Service is a gain for which we may well be thankful.

Gloria in Excelsis. This anthem, also known as the 'Angelic 'Hymn,' or the 'Great Doxology,' is of great antiquity, and its composer's name cannot be ascertained with certainty. It was not used in the Eastern Liturgies, but very early made its appearance in those of the West, where it occurred in the opening part of the Service. Its transposition to its present place and its use as a post-Communion Anthem of Praise and Thanksgiving dates from 1552, at which time the clause, "Thou that "takest away the sins of the world, have mercy upon us" was added. The reason of this insertion has not been authoritatively

stated, but it was possibly in order to make it correspond to the threefold petitions in the 'Agnus Dei,' which used to be sung during the Communion.

Blessing. The first part of the concluding Benediction, based on Phil. iv. 7, takes the place of the ancient 'Kiss of 'Peace' or 'Pax,' which was bestowed at an earlier point in the ancient and mediæval Latin Services. The latter part or 'Bless-'ing proper' was not contained in the Sarum Use, and is a comparatively modern addition to the Roman rite.

Collects. These six Collects were placed at the end of the Service in 1549, in accordance with a common usage in old Sacramentaries. The first is taken from the Gelasian Sacramentary, the second and fourth from the Gregorian Sacramentary, the third, fifth and sixth were composed in 1549.

Rubric 1. In the First Prayer-Book of Edw. VI. this direction extended to Wednesdays and Fridays.

2, 3, 4. The second, third and fourth Rubrics were aimed against the practice which had gradually grown up, till it had become nearly universal, of solitary masses.

5. The object of this Rubric appears to be not to forbid the use of wafer-bread, but to legalize the use of ordinary bread. Archbishop Parker in 1559 interpreted the Rubric thus:

"'It shall suffice' I expound where either there wanteth "such fine bread, or superstition be feared in the wafer-bread, "they may have the Communion in usual bread, which is rather "a toleration in these two necessities, than a plain ordering as in "the injunction" [*i. e.* of Queen Elizabeth, which he was defending].

The Rubric in the Scottish Liturgy expresses more clearly what is the original meaning of our own Prayer-Book:

"Though it be lawful to have wafer-bread, it shall suffice "that the bread be such as is usual."

6. The next Rubric exhibits the Church's careful and reverent treatment of the remains of the consecrated elements; but its main object was to forbid the reservation of the Blessed Sacrament. Reservation was always allowed in the Primitive Church for the purpose of administering the Communion to the absent and the sick, and is permitted for this purpose by the present Rubrics of the Scottish Church. But it had come to be practised for, and was connected with, such various and superstitious purposes, that its total prohibition seemed to be a temporary, if not a permanent, necessity.

7. In primitive times, when gifts in kind were presented by the faithful at the Offertory, a limited portion was always reserved for Eucharistic Consecration; but as the old custom died out, and offerings of money took the place of offerings in kind, the charge for defraying the cost of the Eucharistic elements became thrown on the Offertory, or on whatever other

machinery or mode might exist for raising money for parochial purposes.

8. One of the objects of importance contended for in the sixteenth century was an increase of lay communions. The minimum had been fixed at once a year (Eastertide) by the fourth Lateran Council in 1215, but by this Rubric the Church of England has reverted to the older law of a minimum of thrice a year.

9. The last Rubric lays down the law for the distribution of the money collected in the Eucharistic Service only, the arbiter in the case of dispute being the Ordinary, which, except in rare cases, means the Bishop.

The declaration on kneeling, which appeared in nearly its present form in many of the Prayer-Books of 1552, was omitted in all intermediate editions till 1662, when it was attached to the Communion Service with the words 'real and 'essential' changed to 'corporal.' It was intended as a protest against certain low and gross notions of a carnal Presence then prevalent.

PUBLIC BAPTISM OF INFANTS.

By Rev. F. E. WARREN.

Holy Baptism, like the Holy Eucharist, was directly instituted by our Blessed Lord Himself.

The general necessity of Baptism may be inferred from such texts as these:

"Go ye therefore, and teach [*marginal reading*, 'make disciples or Christians of'] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." St Matt. xxviii. 19.

"Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." St John iii. 5.

Both these texts imply infant baptism. Infants form a considerable portion of every nation, and the command to baptize "all nations" is not fulfilled by those who would exclude infants from being baptized, any more than the command to destroy all the Canaanites would have been obeyed (Deut. vii. 2, 16), if instead of taking the command literally the Israelites had argued, on independent grounds, that God must have meant the infants to be left out. In the second text the expression "a man" has no reference to adults, but may be illustrated by another passage in which it occurs, and in which it must mean an infant:

"A woman when she is in travail hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." St John xvi. 21.

Compare also Acts ii. 38—39. Shortly afterwards we read of whole families being baptized, without any reference to the exclusion of children; as in the case of Lydia, "And when she was baptized, and her household" (*ib.* xvi. 15), and of the jailor at Philippi who "was baptized, he and all his, straightway" (*ib.* xvi. 33), and of Stephanas, "and I baptized also the household of Stephanas" (1 Cor. i. 16).

The gifts conveyed in Baptism are "remission of sins" and "regeneration by the Holy Ghost."

"Then Peter said unto them, Arise, and be baptized every

one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

"Arise, and be baptized, and wash away thy sins."

ib. xxii. 16.

"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 5.

The essential conditions of a validly performed Baptism are (i) the use of water; and (ii) the use of the words "in the name of the Father, and of the Son, and of the Holy Ghost." In the early Baptisms recorded to have taken place in the above-quoted passages of Scripture there is no evidence of any further service, or form, or ceremony, having been employed. But at a very early date in the history of the Church an elaborate form of service and an elaborate ceremonial grew up in connection with the administration of this Sacrament.

Among the more obvious types of Baptism, in many cases recognised as such in the New Testament, are the following; Noah's Ark (1 Pet. iii. 2); various Levitical washings (Ex. xxx. 18—21; Num. xix. 9); the rite of circumcision (Col. ii. 11); the passage through the Red Sea (1 Cor. x. 1—2); the cleansing of Naaman (2 Kings v. 14); the water flowing from the pierced side of our Lord (St John xix. 34).

The qualifications for the worthy reception of Baptism are faith (St Mark xvi. 16; Acts viii. 36—7; Gal. iii. 26—7; Heb. xi. 6;) and repentance (Acts ii. 38, iii. 19; 2 Pet. iii. 9).

The mediæval Baptismal Service consisted of at least two distinctly marked parts; the order for making a Catechumen, which took place at the church door, and the Baptism itself, which took place at the font. There seem to be four divisions of the present Baptismal Office, though there is no formal line of division between them.

1. The Introduction, extending from the beginning to the prayer which follows the exhortation after the Gospel, inclusive.
2. The Preparation, including the address to the sponsors, the renunciations and the professions, and the four Collects which follow them.
3. The Baptism, and words of reception into the Church.
4. The Thanksgiving, commencing with the short address to the congregation, and ending with the short address to the sponsors.

NOTES.

Rubric 1. Easter- and Whitsun-Tides, and, in all Churches other than the Roman, Epiphany-Tide, were the seasons when Baptism was principally administered in the Primitive Church, but as infant Baptism became the rule and adult converts to

Christianity, with the necessary probation in their case, became the exception, and as the age at which our Lord was circumcised (8 days) or at which He was presented in the Temple came to be regarded as the appropriate age for the baptism of infants, the restriction to two or three festivals in the year became obsolete.

The order that Baptism should be ministered in the vulgar tongue is due to the fact that the service had hitherto been performed in Latin.

Rubric 2. Although the custom of employing sponsors or sureties is sometimes taken exception to, there is very early evidence of its existence in the Church. Tertullian speaks of them in the second century, and allusions are found to them in such early documents as the writings of St Augustine, and the Canons of the 4th Council of Carthage A.D. 398. The principle on which they are to be justified is one which is made use of in other cases than Baptism. In the case of a Roman magistrate incapacitated from swearing, a brother was allowed to take the oath in his stead [Livy XXXI. 50]. When kings are crowned in their infancy some of the nobility are deputed, as proxies, to take the usual oaths. On the same principle ambassadors act for sovereigns, and guardians for minors.

The number of sponsors required has varied. In primitive times one was enough. In the mediæval Church two sponsors, one godfather and one godmother, were required. The present Rubric was inserted in 1662. By the 29th Canon of the Church of England (A.D. 1603) a father might not act as sponsor to his own child. This restriction was found to be very inconvenient, and was abolished by Convocation in 1865.

Rubric 3. The Rubric contemplates an ewer or pitcher of water by the side of the font, the contents of which are to be poured into it '*then*,' that is to say, at the commencement of the service.

Hath this? This question is translated directly from the Sarum Manual. It is to remind us of the important truth that Baptism is an act which can never be repeated.

Dearly beloved. This address is adapted from Hermann's *Consultation*.

1 Pet. iii. 20—21.

1 Cor. x. 1—2.

St Matt. iii. 13—17.

Almighty, &c. The first Collect is adapted from Hermann's *Consultation*, the second from the Sarum Manual.

The Gospel. This Gospel (St Mark x. 13—16) is taken from Hermann's *Consultation*. The Gospel in the Sarum Manual comprised St Matthew's account of the same event (St Matt. xix. 13—15).

Beloved, ye hear. Adapted from Hermann's *Consultation*.

Almighty, &c. *Ditto.*

I demand, &c. Questions as to the faith of the candidate,

and as to his renunciation of Satan and all evil, have formed an element of the Baptismal Service from the earliest times. In the Sarum Manual, as in all variations of the Roman Office, the questions were threefold. In the Milanese Church the renunciation was double, in the Gallican Church it was single as here, though the single question with reference to renouncing as put here rolls into one the three questions of the Sarum Manual on that point.

Dost thou believe. This question represents the three shorter questions in the Sarum Manual as to the Candidate's belief in the three Persons of the Trinity severally.

Wilt...baptized. From the Sarum Manual, where the question and answer were still shorter. "Wilt thou be baptized? Ans. I will."

Wilt...commandments. Added in 1662, from an early Eastern source.

Short Prayers. The next four short prayers are adapted from an early Gallican Baptismal Office. Mabillon, *Miss. Gallican.* p. 363.

Almighty, everliving God. This prayer of Consecration of the water is adapted from the forms in the Sarum Manual, where however instead of being consecrated for each baptism, the water was only to be changed as it became unfit for use. The usage of the Eastern Church accords with our own.

Name this Child. The custom of giving a new name seems to be closely associated with the reception into God's family. Jewish children were named at the time of their circumcision (Gen. xxi. 3, 4; Luke i. 59, 60, ii. 21). The redeemed as they become members of the Church triumphant in heaven will receive a new name (Rev. ii. 17, iii. 12). So children on their reception into the Church militant here on earth have a new or Christian name assigned to them.

Rubric, Baptism. Immersion, or dipping, which except in the case of clinical baptism or "Baptism of the Sick" was the universal custom of the Primitive Church, is still the rule of the English Church. The person was usually (but not by universal custom) dipped thrice. Such trine immersion was interpreted as symbolical of the number of persons in the Blessed Trinity, or of the three days in which the Body of our Lord was reposing in the grave. St Paul's language on the subject is only intelligible if he refer to immersion, and the practice of 'affusion' or sprinkling obscures his argument; the submergence of the whole body beneath the water, corresponding to the submergence of the Saviour's Body in the tomb below the surface of the earth (Rom. vi. 3, 4).

Form of Baptism. For the explanation of N. see p. 120, n. 1. The invocation of the Three Persons of the Trinity is necessary to the validity of Baptism in consequence of the direction given

by our Lord, St Matt. xxviii. 19. In the Eastern Church the formula runs in the third instead of the first person, "The servant of God is baptized in the name, &c."

We receive, &c. Admission to the Church has been effected by the previous act of Baptism, of which these words must be considered as an explanation and expansion. The signing of the forehead with the cross, with which it is accompanied, is one of the few ceremonial acts, not ordered in Holy Scripture, which have been explicitly retained in the Services of the Prayer-Book. But the sign of the Cross was in constant use by the early Christians not only in this and other Church Services, but in many of the actions of every-day life. Its baptismal use may be connected with such passages in the Book of Revelation as the following: "Hurt not the earth, &c., till we have sealed the servants of our God in their foreheads" (vii. 3), and those who follow the Lamb are described as "Having His Father's name written in their foreheads" (xiv. 1). A full defence of the use of the Cross in Baptism will be found in the thirtieth Canon.

Seeing now. This address is modelled on an ancient formula in the Gallican Sacramentary (Muratori, *Lit. Vet.* II. 852).

Lord's Prayer. The Lord's Prayer, anciently called 'the Prayer of the Faithful,' is most appropriately placed here as the first prayer to be said over and with the new-made member of Christ's Church.

We yield thee. This thanksgiving is modelled on a prayer in the previously quoted Gallican Sacramentary (*Ib.*).

Address. A vernacular address to the Godparents, comprising the substance of the two following addresses, with variations, formed part of the mediæval Office for Baptism (Sarum Manual in Surtees Soc. Vol. LXIII. p. 11*).

It is certain by God's Word. The following are among the passages in God's Word here referred to: St Matt. xviii. 14, xix. 14; Rev. xiv. 1—5.

PRIVATE BAPTISM OF CHILDREN.

By Rev. F. E. WARREN.

THE great importance and necessity of Baptism have necessitated the permission that, in the case of dangerous sickness, it may be administered in any private house. The rubric directs that the formula of Baptism is to be preceded by the use of the Lord's Prayer, and of as many of the Collects found in the previous Office as the exigencies of the occasion will permit, and to be followed by the Prayer of Thanksgiving.

The Sacrament should be thus administered, if possible, by the minister of the parish himself, or "in his absence by any other lawful minister that can be procured." The very widest possible latitude of interpretation is allowed to this phrase, which may be taken to include a layman, or even the midwife, or any other woman present at the birth of the child. Lay Baptism has been considered valid in the Church of England from the remotest times, and it is only discouraged, not forbidden, by our present vernacular rubrics (Maskell, *Mon. Rit.* 2nd Ed. I. cclii.).

The latter part of this Office consists of a somewhat abbreviated service to be used when the child which has been privately baptized is brought to church. The object of bringing it afterwards to church is twofold: firstly, that there may be a public recognition and certification of the validity of the child's baptism; secondly, that the sponsors may undertake obligations on its behalf, which were omitted as unnecessary when it was thought that the child would not grow up to perform them.

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

By Rev. F. E. WARREN.

This Office was first compiled and added to the Prayer-Book at the last revision in 1661. Two reasons for its introduction are mentioned by Bishop Sanderson in the Preface to the Prayer-Book. The spread of Anabaptism during the preceding fifteen years, in which the use of the Prayer-Book had been proscribed by law, was the cause of many persons growing up to mature years unbaptized; and abroad in the colonies such an office was needed for the Baptism of converted natives. The Office is also needed for the reception into the Church of members of the Society of Friends, who have no sacraments, and of Unitarians, whose formula of Baptism is invalid.

The following are the three chief points of difference between this Service and that for the Baptism of Infants. (1) The Gospel is taken from St John iii. 1—8 instead of St Mark x. 13—16. (2) Addresses are made to the Candidate, instead of to the Sponsors. (3) The Priest is directed to take the Candidate by the right hand, and to place him conveniently by the font.

NOTES.

Rubric 1. The direction that "timely notice is to be given to the Bishop" of the Baptism of an adult person is a relic of the primitive discipline of the Western Church, by which the solemn Baptisms at Easter and Pentecost were presided over by the Bishop, although his presence was never considered essential to the validity of any Baptism.

'Fasting' which is named here along with Prayer, as a fitting preparation for Baptism, was in primitive times a general mode of preparation for the reception of either sacrament.

Rubric 2. The term 'Godfathers and Godmothers' is retained here, but the persons so designated occupy a different position from the 'Godparents' of infants, being witnesses rather than sponsors.

Gospel. St John, who alone of the Evangelists records our Lord's exposition of Baptismal doctrine to Nicodemus, omits the mention of His parting charge to baptize, as recorded by St Matthew (xxviii. 19), and St Mark (xvi. 16).

Rubric. In the earliest extant Baptismal Offices the Confirmation immediately follows, and almost forms part of the Baptismal Service.

A CATECHISM.

By Rev. F. E. WARREN.

The word 'Catechism' means "oral instruction," or "instruction by word of mouth." In the case of adults such instruction would precede Baptism; in the case of infants it would follow Baptism, in accordance with the order laid down in the words of our Lord, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (St Matt. xxviii. 19—20).

The catechetical nature of such instruction is indicated by the incident of our Lord being found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions (St Luke ii. 46), and causing astonishment by his understanding and answers.

Yet a formal and authoritative exposition of the Church's teaching formed no part of the early or mediæval service-books,

and the present Catechism is one of the new features and distinct gains which we owe to the period of the Reformation.

Up till 1661 it extended only as far as the explanation of the Lord's Prayer (inclusive), and was prefixed to and formed part of the Confirmation Service, under the general title of "Confirmation, wherein is contained a catechism for children." The authorship of the first part of the Catechism is uncertain. It has been attributed to Alexander Nowell, second master of Westminster School in 1549, and dean of St Paul's from 1560 to 1602; to Poynet, bishop of Rochester (1550—1); and to Goodrich, bishop of Ely (1534—54). The latter part was added after the Hampton Court Conference in 1604. It was composed by Overall, then dean of St Paul's, afterwards bishop of Norwich (1618—19).

NOTES.

1st Question. "N. or M." has been supposed to stand for "Nicholas or Mary," typical male and female names. It stands more probably for "Nomen or Nomina," "Name or Names."

My Godfathers, &c. See p. 115. The description of the baptized child as a member of Christ is based on 1 Cor. xii. 27, "Now ye are the body of Christ, and members in particular;" as "a child of God," on Gal. iii. 26, "For ye are all the children of God by faith in Christ Jesus;" and on 1 John iii. 2, "Beloved, now are we the sons of God;" as "an inheritor of the kingdom of heaven," on Rom. viii. 17, "If children, then heirs, heirs of God, and joint heirs with Christ."

They did promise. There is nothing extra or unusual in these undertakings. They are simply what every Christian child would be bound to, in virtue of his Christian position, whether sponsors have stood for him or not.

Yes verily. Our position in the Christian Church is here called "a state of salvation," that is, a state in which salvation may be reached. The ultimate possession of salvation depends on the grace of final perseverance, by which we are enabled to continue in the same state unto our life's end.

Ten Commandments. Exod. xx. 1—17. The translation of the Commandments both here and in the Communion Service is taken from "the Great Bible" of 1540, instead of from the Authorized Version of 1611.

The 'Duty towards God' is a summary of the first four commandments, which are believed to have been written on the first of the two tables of stone given to Moses on Mount Sinai (Ex. xxxi. 18).

The 'Duty towards my Neighbour' is a summary of the last six commandments, which are believed to have been written on the second of the above tables.

I desire, &c. This is an exposition of the seven petitions of the Lord's Prayer, the doxology being omitted, as in St Luke xi. 2—4.

Two only, &c. The word 'generally' means universally, as in 2 Sam. xvii. 11; Jer. xlviii. 38. The word general is used in this sense in the expression "as for this kingdom in general" in the Prayer for the High Court of Parliament, and in the title "A General Thanksgiving." It is by their universal necessity, where they may be had, as well as by their having been appointed by our Lord Himself, that the Sacraments of "Baptism" and "the Supper of the Lord" differ from those to which the name of Sacraments has been sometimes given, viz. Confirmation, Penance, Orders, Matrimony, and Extreme Unction.

Because they promise. The coming of age mentioned in this answer is not used in the ordinary sense, but signifies coming to years of discretion, and refers to Confirmation.

For the continual. Comp. 1 Cor. xi. 26, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Holy Communion is a continual memorial of the central Sacrifice on Calvary, just as the Sacrifices in the Jewish Temple were a continual foreshadowing of it.

Bread and Wine. The Bread used by our Lord at the Institution of this Sacrament was unleavened, and the wine mixed with water, in accordance with the Jewish custom (Smith, W., *Dict. of the Bible*, II. 716). St Matt. xxvi. 26, 28; St John vi. 53—57.

Our Lord calls himself the Bread of Life, as distinguished from the bread which perisheth, and was foreshadowed in this aspect by the manna from heaven which fed the Israelites in the wilderness (St John vi. 30—58).

The strengthening. Compare 1 Cor. xi. 28; St Matt. v. 23, 24.

Rubric 1. The First Prayer-Book of Edward VI. (1549) ordered public catechizing once in six weeks for half an hour before Evensong on some Sunday or Holyday. The 59th Canon (1603) orders the same on every Sunday and Holyday. The present Rubric supersedes both these rules. It is frequently complied with in spirit, rather than in letter, by a separate children's service.

Rubric 3. For the age indicated here for Confirmation, see notes to that Service. The rule requiring a Godfather or Godmother to be present at a person's Confirmation is not now observed as it ought to be. No doubt there are many practical difficulties in the way of carrying it out.

Rubric 4. The use of the word children here implies persons of a tender age.

THE ORDER OF CONFIRMATION.

By Rev. F. E. WARREN.

The rite of Confirmation or "Laying on of hands" on those who have been baptized is coeval with the foundation of the Christian Church. Its institution may have been included among "the things pertaining to the kingdom of God" which were spoken of by our Blessed Lord during the forty days in which He shewed himself alive to His Apostles between His Resurrection and Ascension. (Acts i. 3.) For we find the Apostles employing it almost immediately afterwards. After the preaching of Philip the deacon in Samaria, we read how "when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." (Acts viii. 14—17.) A little later we read that "when they (at Ephesus) heard this, "they were baptized in the name of the Lord Jesus, and when "Paul had laid his hands upon them, the Holy Ghost came on "them, and they spake with tongues and prophesied." (Acts xix. 5, 6.) The author of the Epistle to the Hebrews mentions the doctrine of laying on of hands, in close juxtaposition to the doctrine of baptisms, as among the principles of the doctrine of Christ. (Hebr. vi. 1, 2.)

The only outward sign which has distinct Scriptural warrant, and which seems to be essential to the validity of this Sacramental rite, is the "laying on" or "imposition" of hands. It is a strange fact that although this ceremony formed part of the earliest extant Orders of Confirmation, it has for many centuries dropped out of the present Latin Confirmation Service. Other points of ritual, omitted in our Prayer-Book, but of great, and in the first two instances, of primitive antiquity, are the use of unction, and of the sign of the cross, and of the slight blow on the right cheek, which is interpreted to remind the candidate that he must be ready to undergo affront for the name of Jesus.

In the primitive Church, Confirmation, as the preliminary to Holy Communion, followed closely upon Baptism, both in the case of infants and adults, and the Confirmation of Infants is still the practice of the Eastern Church. In the Western Church, while the Baptism of Infants has been retained, their Confirmation has been postponed for many years. The exact age is nowhere specified, but the only condition laid down, that the candidate should be acquainted with the Catechism, seems to

point to a much more tender age than that which has become customary in recent years in the English Church. The usual age in the beginning of the eighteenth century was eleven, twelve, or thirteen (Wall, *Infant Baptism*, II. 389), an age supported by the analogy of the Jewish custom with which our Lord complied, and by which every Jewish boy at the age of twelve was presented in the Temple, and thenceforward attended the Passover, and fulfilled all other obligations of the Mosaic law. Such an age is also indicated by the rubric which existed in all editions of the Prayer-Book up to the last review, and which laid down that "Forasmuch as Confirmation is ministered "to them that be baptized, that by imposition of hands and "prayer they may receive strength and defence against all "temptations to sin, and the assaults of the world and the "devil, it is most meet to be ministered when children come to "that age, that partly by the frailty of their own flesh, partly by "the assaults of the world and the devil, they begin to be in "danger to fall into sundry kinds of sin."

The power once existed, and perhaps exists still, of changing the Baptismal name at Confirmation. The latest recorded instance occurred at a Confirmation held by the Bishop of Lincoln in 1707. Maskell, *Mon. Rit.* 2nd Edit. I. cclxiii.

NOTES.

Rubric. The reservation to the Bishop of the right to confirm is based on the Scriptural precedent previously quoted (Acts viii. 14—17).

Preface. This Preface existed in the form of two opening Rubrics to the Prayer-Book of 1549, the word "confess" being used instead of "confirm," which was a great advantage, preventing the use of the same word in two entirely different senses in the same Service.

Do ye here, &c. This confirmation and ratification of the Baptismal vows is preliminary to, and quite a distinct thing from, the Confirmation of the candidate by the Bishop.

Our help, &c. These Versicles are taken from the Sarum Manual.

Collect. This Prayer for the seven-fold gifts of the Holy Spirit has formed part of the Confirmation Service both in the East and West from the most primitive times. It is based on Is. xi. 1—3.

Defend, &c. The Apostolic ceremony of laying on of hands was restored at the Reformation. The mediæval practice of giving a slight blow on the cheek, which forms part of the present Roman Catholic Service, was not part of the Service of the English Church either before or after the Reformation.

Almighty and, &c. This Collect is adapted from the Sarum Manual.

O Almighty, &c. This Collect is taken from the ancient service-books, and is appropriately placed here, as expressive of the belief that the grace received in Confirmation, unless wasted or misused, is preservative of both body and soul.

Benediction. From the Sarum Manual.

Rubric. This Rubric embodies the rule of both the primitive and mediæval Church. The latter part of it contemplates the possible difficulty of access to a Bishop, through illness, distance, &c.

MATRIMONY.

By Rev. F. E. WARREN.

This Service is substantially the old Latin Marriage Service subjected to a certain amount of rearrangement and alteration. The following are among the more marked points of change of Ritual. By the directions of the Sarum Manual, the first part of the Service was said at the door, instead of in the body, of the church. Gold and silver were deposited with the ring on the book, as "the accustomed duty to the Priest and Clerk."

Marriage has always been regarded in the Christian Church, not only as a civil contract, but also as a religious ceremony. Its religious character is based on such texts as St Matt. xix. 5—6; 1 Cor. vii. 14; Eph. v. 22—33. But as the use of a religious ceremony and of sacred words would be worse than unmeaning in the case of persons who are not Christians, the State wisely ordered in 1836 that a civil marriage might be contracted without any Church ceremony, at a Registrar's Office (6 and 7 Will. IV. ch. 85).

NOTES.

Rubric 1. Banns, a word meaning public proclamation, of an intended marriage, must be published on three separate Sundays, and are valid for three months from the date of publication. In the Prayer-Book of 1662 they were ordered to be published "three several Sundays or Holy Days in the time of Divine Service, immediately before the sentences for the Offertory," but the Rubric was altered early in this century by the Oxford printers, to make it agree with the wording of certain Acts of Parliament (26 Geo. II. c. 33. s. 1. A.D. 1753; 4 Geo. IV. c. 76. A.D. 1823), and Banns are now published on Sundays only, and generally after the Second Lesson, in accordance with the *prima facie*, but not absolutely necessary meaning of the Rubric in its present shape. There are two substitutes

for Banns; a License to be obtained from the Bishop of the Diocese, or certain persons empowered by him to grant them and styled "Surrogates," and a Special License, which exempts from all conditions of time and place, and which can be granted only by the Archbishop of Canterbury.

I publish, &c. The "just impediments" alluded to in the form of notice are (*a*) Existing marriage, (*b*) Bodily or mental impotence, (*c*) Tender age, below fourteen years in the case of a boy, below twelve years in the case of a girl, (*d*) Dissent of parents or guardians if either party is under twenty-one years of age, (*e*) Being within certain forbidden degrees of consanguinity (*f*) or of affinity.

Rubrics 2, 3. Marriages may be solemnized on any day of the year, as far as the Common Law of the land is concerned, but the old ecclesiastical law prohibited marriages during the following seasons: from Advent Sunday till the octave of the Epiphany; from Septuagesima till the Octave of Easter; from Rogation Sunday to the Octave of Pentecost.

The time appointed, except where a Special License has been obtained, must be between 8 A.M. and 12 noon. This restriction originated partly in the desire to secure publicity, partly because certain ancient Canons prescribed the observance of Holy Communion, and it was an ancient rule of the Church to receive that Sacrament fasting. "The friends and neighbours" are primarily the groomsmen and bridesmaids. The expression "on the right side" is intended to perpetuate the ancient rule by which the man stood at the right-hand side of the woman.

The words "Priest," "Curate," "Minister," which are used indiscriminately in the Rubrics of this Service, imply that the Service must be performed by a person who has taken Priest's Orders. According to the old Canon Law a Deacon could not marry, being not empowered to pronounce the benedictions contained in the Service of Holy Matrimony, and Chief Justice Tindal gave it as his own opinion and that of his brother judges before the House of Lords in 1843, that the Rules of the Church of England required the Service to be performed by a Priest.

Dearly beloved. The sixty-second Canon, now generally disregarded, orders the Marriage Service to be performed in the course of Divine Service. Hence the expression here "in the face of this congregation."

I require. A similar solemn charge for the disclosure of any possible impediments is made in the various Offices of Ordination. It is equivalent here to a fourth calling of Banns.

Wilt thou have. The essential part of matrimony is the mutual consent and intention to become man and wife, which though implied by the whole proceeding, are here openly declared in the face of the Church.

These questions and replies constitute the espousals, which were once in the Western, as still in the Eastern, Church, a distinct Service, sanctifying an engagement to be married, but separated from the Marriage Service itself by weeks, or months, or years.

Who giveth. The parental or other human authority which has hitherto existed over the woman is here delegated to the Church, to be almost immediately transferred by the Church to the future husband.

Troth. Troth is not another form of truth, but an old word equivalent to fidelity. "I plight thee my troth" means I pledge thee my word or my honour.

I M. take. These formulæ are somewhat modernized from the pre-Reformation words, which were also in the vernacular, and sometimes included the further alternatives "for fairer, for fouler."

The ring. The use of the ring dates from pre-Christian times. Being circular, having neither beginning nor end, the ring is a symbol of the eternity, constancy, and integrity of love.

The reason given in the Sarum Manual for placing it on the fourth finger of the woman's left hand was because a vein directly communicated between that finger and the heart. The reason is exploded, but the ritual remains.

Worship. The word 'worship' in the sense of honour is now nearly obsolete, but it survives in the title "your worship" applied to mayors, and in the epithet worshipful applied to certain commercial guilds.

Rubric. The direction "to *leave* the ring on the fourth finger" may point to the old Sarum direction to the bridegroom to place the ring on the first finger at the words "In the name of the Father," on the second finger at the words "and of the Son," on the third finger at the words "and of the Holy Ghost," on the fourth finger at the word "Amen," where it was to be left.

All persons present should kneel except the Priest.

Those whom God. St Matt. xix. 5, 6.

Forasmuch. This is a solemn and public proclamation of an already completed union, just as the public reception into the Church in the Baptismal Office is a formal declaration of what has been already effected in the act of Baptism.

Blessing. Psalm. This Blessing completes the Marriage Service. The rest of the Service is to be performed within the chancel, and is to be regarded as preparatory to Holy Communion, for which the Psalm following forms an Introit.

Rubric. The Rubric after the Psalms implies that the newly-married couple will have moved into the chancel, as well as the choir, and custom sanctions the rest of the bridal circle accompanying them.

O God of. The reference to Abraham and Sarah has been substituted for the reference of the old Latin Prayer, retained in the Prayer-Book of 1549, to the mission of the angel Raphael to Tobias and Sarah the daughter of Raguel (Tob. iii. 17).

Address. This address, or the sermon in lieu of it, would naturally come after the Nicene Creed if there is a Communion.

Rubric. "Convenient" is used here in its nearly obsolete sense of "fitting." The old Latin rule perpetuated till 1661 was more stringent. "The new married persons (the same day of their marriage) must receive the Holy Communion." Occasional desecration must have been the result of such a rule, and we may be glad of its relaxed wording, though sorry to see how very frequently the relaxed rule is taken advantage of.

VISITATION OF THE SICK.

By Rev. F. E. WARREN.

The duty of the Minister of the Parish to visit the sick is based on our Lord's words to the Seventy Disciples as He sent them forth on their mission, "Into whatsoever city ye enter... heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (St Luke x. 8—9); and the duty of sick persons to invite such ministration is expressed by St James, "Is any sick among you? let him call for the elders of the Church," &c. (v. 14). It is mentioned among ministerial duties in the fifth question in the Ordering of Deacons, and by implication in the Ordering of Priests, and it is enjoined, with special directions as to carrying it out, by the sixty-seventh Canon.

The Office for the Visitation of the Sick is of a set and formal character, and is not intended for general or promiscuous use.

The pre-Reformation custom of anointing with oil is based on the recorded practice of the twelve Apostles, who cast out many devils, and anointed with oil many that were sick, and healed them (St Mark vi. 13); and on the injunction of St James, "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord." St James v. 14. The superstitious regard for this ordinance, and popular erroneous notions as to its effect, seem to account for its omission from our present Prayer-Book.

NOTES.

Rubric. The opening Rubric is in accordance with our Lord's directions to the Seventy Disciples. St Luke x. 5.

Remember not. This was the opening Antiphon of the Sarum Office.

Lord, have mercy, &c. The lesser Litany forms with special appropriateness the introduction in this Service to the Lord's Prayer, as it consists of the words of those who came to our Lord while on earth to be healed of their sickness and infirmities, as in the case of the two blind men who cried, "Thou Son of David, have mercy on us" (St Matt. ix. 27, xx. 31); in the case of the father praying for his lunatic son (*Ib.* xvii. 15); and of the Syro-Phenician woman pleading for her sick daughter (*Ib.* xv. 22).

O Lord, save. Ps. lxxxvi. 2.

Send him help. Ps. xx. 1, 2.

Let the enemy. Ps. lxxxix. 22, 23.

Be unto him. Ps. lxi. 3. Prov. xviii. 10.

O Lord, hear. Ps. cii. 1.

Prayers. These prayers are translations and adaptations of devotions in the Sarum Manual.

Dearly beloved. The Addresses have always formed part of the Visitation Office. Those in the Sarum Manual were in Latin, and must have been quite unintelligible to many to whom they were addressed.

Dost thou believe. The two requisites for pardon and peace, and for fitness to enter into God's presence, are faith and repentance, which are tested by this and the following questions, which the Rubric directs to be put to the sick person.

The duty of forgiveness of our enemies is illustrated by the prayer of our Lord on the Cross. "Father, forgive them, for they know not what they do" (St Luke xxiv. 34), and by the last words of St Stephen, "Lord, lay not this sin to their charge" (Acts vii. 60). The duty of restitution is illustrated by the words of Zaccheus, "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore fourfold" (St Luke xix. 5). The further directions as to will making and donations to the poor obviously demand to be carried out with delicacy and discretion. Wills were originally (till 1857) registered in ecclesiastical courts, and in yet older days lay people were forbidden to make their wills except in the presence of the parish priest (Johnson's *Eccles. Laws*, A. D. 1236. 29).

Our Lord Jesus. The Indicative form of Absolution employed here is distinguished from the declaratory form in Matins, and from the precatory form in the Communion Service by

corresponding literally and grammatically to the words of our Lord's commission to His Apostles, on which the claim to pronounce absolution largely rests. "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained" (St John xx. 23). The outward form accompanying absolution was the imposition of hands, to which St Paul has been interpreted to allude in his Second Epistle to Timothy (v. 22), but this interpretation is not certain. Bingham states that the Indicative form of Absolution was not used in the Church till the 12th or 13th century (*Christ. Antiq.* 1878, p. 1094). This is not the case. An Indicative Absolution is found in Egbert's *Pontifical*, a 10th century MS. copy of an 8th century *English Service-Book* (*Surt. Soc.* XXVII. p. 124). The suggestion that this present Absolution is a remission of formal ecclesiastical censures only, is inconsistent with a common sense view of the preceding Rubric, and would hardly deserve mention but for the fact that it has the support of such an eminent commentator as Wheatley. It is to be noted that although the words "I absolve thee" sound absolute, they are surrounded by phrases which indicate the delegated character of the Absolution, and that the real power of absolution rests with Jesus Christ. It is He who has left power to His Church to absolve. His mercy is invoked for the forgiveness of offences. It is by His authority that absolution is pronounced, and it is conveyed in the name of the Father, and of the Son, and of the Holy Ghost.

O most merciful. A similar Prayer for forgiveness follows the Absolution in the mediæval Office Books. It in no way suggests any imperfection in the preceding Absolution, but is the expression of prayer suitable at all times to men in their present fallen condition.

Psalm lxxi. The last five verses of this Psalm are omitted, as speaking of a completed recovery.

O Saviour. This is the only Antiphon retained in the Book of Common Prayer in its original position after a Psalm.

The Almighty Lord. Adapted from a form in the old Roman Sacramentaries.

Unto God's gracious. This is not a Roman but a Gallican Benediction. It also occurs at the end of the ancient Visitation Offices of the Celtic Church.

Collects. These four Collects were added in 1661. Their authorship is not known. They are a substitute for the lengthy and objectionable Litany to the Saints which closed the Visitation Office in the Sarum Manual.

The Sixty-seventh Canon orders the ringing of a passing bell at the time of the sick person's expected departure from life.

COMMUNION OF THE SICK.

By Rev. F. E. WARREN.

It was the almost universal custom in the primitive Church to communicate sick people with portions of the consecrated Eucharist, reserved at the public celebration in church for that purpose. But celebrations in private houses were not forbidden or unknown, and Mr Palmer has collected several instances of them in his *Antiq. of Eng. Rit.*, 3rd edit. I. 229. Reservation was provided for in the Prayer-Book of 1549 by this Rubric:

"And if the same day there be a celebration of the Holy "Communion in the church, then shall the Priest reserve (at the "open Communion) so much of the Sacrament of the Body and "Blood, as shall serve the sick person, and so many as shall "communicate with him (if there be any); and so soon as he "conveniently may, after the open Communion ended in the "church, shall go and minister the same, first to those that are "appointed to communicate with the sick, if there be any, and "last of all to the sick person himself. But before the Curate "distribute the Holy Communion, the appointed general con-"fession must be made in the name of the Communicants, the "Curate adding the absolution with the comfortable sentences "of Scripture following in the open Communion, and after the "Communion ended the Collect, Almighty and everliving God, "we heartily thank thee."

It is still provided for in the Scottish Church by this Rubric,

"According to the universal custom of the Church of Scot-"land, the Priest may reserve so much of the Consecrated Gifts, "as may be required for the Communion of the Sick, and others "who could not be present at the celebration in church."

NOTES.

Collect, &c. This Service for the Communion of the Sick only differs from that used in church by the provision of a special Collect, Epistle, and Gospel, and by the directed omission of that part of the Service which precedes the short address, "Ye that do truly," &c.

For their selection of an Epistle and Gospel the compilers of the Prayer-Book had no known ancient precedent to fall back upon; but the recently-discovered Visitation Offices of the early Irish Church provide 1 Cor. xv. 19—22 (Book of Dimma) or Matt. xxiv. 29—31 (Stowe Missal) for the Epistle, and Matt. xxii. 23—33 (Book of Dimma) or Matt. xxiv. 29—31 (Stowe Missal) for the Gospel.

At the time, &c. The object of this Rubric is to save all present from any risk of contagion in communicating after the sick man.

But if a man, &c. There was a Rubric to the same effect as this in all the mediæval service-books. In the Sarum Manual it ran thus:

"Then let the sick person be communicated, unless he have communicated previously, or unless there be a reasonable fear of irreverence from sickness or from any other cause, in which case let the Priest say to the sick person;

"'Brother, in this case true faith and good will are sufficient for thee; only believe and thou hast eaten'."

The last six words are borrowed from the writings of St Augustine of Hippo (395—430), and represent the unbroken teaching of the Catholic Church. The controversial use to which the words of the Prayer-Book are sometimes put, as if they enunciated any new view of the Reformers about the nature of Christ's Presence in the Sacrament itself is wholly baseless. For further discussion of this point see Maskell, *Mon. Rit.* 2nd edit. I. 112.

In the time of plague. This direction implies that the faithful parish Priest will not be deterred by risk to himself, or by any other motive of secondary importance, from visiting cases of dangerous and infectious illness.

THE BURIAL OF THE DEAD.

By Rev. F. E. WARREN.

The Burial of the Dead has been performed with prayer and ceremony among all people at all times. We cannot attempt here to give a description of such rites, nor of the variations of religious ceremonial which have existed at different periods in both Eastern and Western Christendom. The elaborate Service of the mediæval Church has been reduced here to a form which has lost nothing of its grandeur and beauty, while it has gained much in simplicity.

NOTES.

Rubric 1. The three classes of persons over whom the words of the Burial Service may not be spoken are the unbaptized who have never become members of Christ's Church on earth; the excommunicate, who although they have been formally admitted into Christ's Church, have been as formally removed from it by the greater sentence of excommunication solemnly pronounced in the Church's Court (Matt. xviii. 17, Canon 68); suicides, who by the common consent of Catholic Christendom, testified to in numerous ancient Canons, have forfeited the right to Christian sepulture. This last clause does not include those who have laid violent hands upon themselves in temporary or permanent mental derangement, but those who have destroyed themselves with a full knowledge of what they were doing, and in whose case the jury at the coroner's inquest has returned a verdict of *felo de se*.

Rubric 2. This Rubric contemplates the alternative of a choral service. It also provides that in cases of infectious diseases, &c., the funeral procession should at once advance to the grave instead of going, as usual, into the church.

I am the resurrection. The old Antiphon to the Benedictus in Laudo for the dead.

I know that my. This was the Response after the first lection in the First Nocturn for the Dead.

We brought nothing. A very appropriate addition of the Compilers, without apparently being derived from the old Services.

The Psalms. Psalm xxxix., which, in consequence of verse

6, is more appropriate at the burial of a young person, was composed by David, on Joab's reproaching him for his public manifestation of grief after the death of Absalom.

Psalm xc. which, in consequence of verse 10, is more appropriate at the burial of an aged person, was composed by Moses in the Wilderness, while the people were dying around him, who as a punishment for their disobedience and murmuring were not allowed to enter the Promised Land.

The Lesson. Part of this Lesson was an alternative Epistle in the ancient Eucharist for the dead.

When they come, &c. The Christian's corpse is always laid with its feet eastward and its face upward, so that he may be ready to meet Christ, whose second Advent is expected to be from the East.

Man that is, &c. From the fourth Lection at Matins for the Dead in the Ambrosian Rite.

In the midst. The last three paragraphs of this anthem are taken from the Lenten Antiphon to the Nunc Dimittis in the Sarum Breviary.

Rubric. This casting of earth upon the corpse is a custom of pre-Christian antiquity. It is symbolical of the words of committal to earth, and also of the fact that the burial of the dead is a work of mercy. In the Prayer-Book of 1549 it is directed to be done by the Priest; in the old Latin Service earth was to be cast in the form of a cross.

Forasmuch as. Somewhat extended from the Sarum formula of committal.

I heard. This was the Antiphon to the Magnificat in Vespers for the Dead.

Lord, have mercy. The Lesser Litany, the Lord's Prayer, and the Prayer following it, in a modified form, are taken from the Sarum Manual.

O merciful God. This Prayer is called the Collect, indicating that if there is a special celebration of Holy Communion it is to be used as the Collect in that Service. It was so employed in the Prayer-Book of 1549, where the Epistle was taken from 1 Thess. iv. 13—18, and the Gospel from St John vi. 37—40.

THE CHURCHING OF WOMEN.

By Rev. F. E. WARREN.

THE universal use in the Church of Christ of an Office for the "Thanksgiving of Women after Childbirth" arises out perhaps of an instinctive feeling of the piety and appropriateness of such a public recognition of God's care and providence, partly out of the ancient custom of the Jewish Church. The Jewish mother was to present herself in the Temple forty days after the birth of a male, eighty days after the birth of a female child, with an offering of a lamb and a young pigeon, the substitution of a second young pigeon for a lamb being allowed in case of poverty. (Levit. xii.; Luke ii. 22—24.) The title in the Prayer-Book of 1549 was "The Order of the Purification of Women."

NOTES.

Rubric. The "usual time" mentioned in the opening Rubric is a purposely indefinite expression. There was no strict limit laid down in the ancient Latin Office, and none was introduced when it was translated. In the Eastern Church the Office is to be said on the fortieth day after childbirth.

No special apparel is named or can be enforced, but a special Churching veil was in common use till the end of the sixteenth century.

The customary place before the Reformation was at the church porch. The Prayer-Book of 1549 specified a place "nigh unto the quire door." The customary place now is the altar step.

Psalms. Pss. cxxi. cxxviii. were appointed in the Sarum Manual. The former was alone retained in the Prayer-Book of 1549. Of the two Psalms now appointed, the first is the more appropriate after the death of the child, and before the reception of Holy Communion. Verses 13—15 have been omitted as only applicable to the other sex. Psalm cxxvii. is more appropriate under other circumstances, and is useful in these days as proving that however a large family may be regarded in the eyes of the political economist, all children are to be to Christian parents a blessing and a gift from God.

Lord's Prayer. The doxology was added to the Lord's Prayer in 1661, to show that it is used here as an act of thanksgiving.

Collect. From the Sarum Manual.

Rubric. No fee for this Office can be exacted. Whatever is offered becomes, like Easter Offerings, the private property of the Priest. The Prayer-Book of 1549 enjoined the offering of the Chrisom, and other accustomed offerings, the chrisom being the white dress in which the infant had been clad at its Baptism.

The Rubric makes it evident that although no time is specified for the saying of this Office, the most appropriate time of all would be before the commencement of Holy Communion.

A COMMINATION.

By Rev. F. E. WARREN.

THIS solemn Service of Commination, or Denunciation of God's anger against sinners, is a modern substitute for the complete and elaborate penitential discipline of the Primitive Church. It would occupy too much space to describe it here, and the reader desirous of fuller information is referred to Bingham's *Antiq.* Bks. XVII., XVIII., XIX. That portion of it connected with Ash Wednesday consisted of the following ceremonial. Penitents presented themselves before the Bishop, clad in sackcloth with naked feet, and eyes turned down to the ground. They were thus introduced into the church by the Clergy, who were to judge of the sincerity of their repentance, and the Seven Penitential Psalms were sung or said over them. Then ashes were cast upon the penitents, and their heads were covered with sackcloth, and it was declared to them that as Adam was ejected from Paradise, so they must be ejected from the church. Then they left the church followed by the Clergy, who repeated the curse passed upon Adam, "In the sweat of "thy face shalt thou eat bread." There was an equally solemn and formal office for the reconciliation of Penitents and their restoration to Communion on Maundy Thursday. But by the sixteenth century the essential usefulness of this discipline had passed away. It had degenerated into an Office to be used by all the congregation on Ash Wednesday whether Penitents or not, consisting of the repetition of the Seven Penitential Psalms, and certain Prayers, and of the blessing of ashes with holy water, which were then placed on the heads of all persons present in the form of a cross. The Commination Service is an intelligible substitute for the latter ceremony (which had become very unmeaning), until the wholesome and ancient disci-

pline of the Primitive Church can be restored again; which we may agree with the Prayer-Book in saying "is much to be wished," although the difficulties in the way are, for the present, insuperable.

NOTES.

Rubric. The reading pew named here is not the modern isolated reading desk, but that particular choir stall which the reader occupies. The pulpit is probably not the pulpit in the modern acceptation of the term, but the lectern or "jube" from which the Gospel was anciently read.

The Maledictions. The popular objection to these sentences of cursing is to be met by the fact that they are taken directly from God's Word, and that the moral law of the Old Testament is still binding upon us all. The 'Amen' at the end of each of them is declaratory not precatory, and like the 'Amen' at the end of Creeds expresses the assent of the people to the truth of the preceding statement. It means 'So it is' not 'So be it.' This part of the service resembles in character the Greater Excommunication, which used to be proclaimed in the vulgar tongue three or four times a year in the unreformed Church (*Surtees Soc.* vol. LXIII. p. 86*).

Now seeing. The Judaic severity of this address is in keeping with the selection of the denunciations of the Old Testament, but is pitched in a different keynote from most of the penitential Offices of the Prayer-Book, and of the Office Books of other parts of the Christian Church.

Rubric. This Rubric implies a special place or "faldstool" where the Litany was accustomed to be said.

Psalm. This Penitential Psalm and the various Collects and Suffrages which follow it are either translations or adaptations of parts of the ancient Ash Wednesday ceremonial.

Turn thou us. Note that this "supplication" is to be said, clause by clause, after, not with, the Minister. It is a collection of ancient Antiphons, and the Rubric in 1549 was, "Then shall this anthem be said or sung."

Benediction. The final blessing was added in 1662. It is taken from Numb. vi. 24, 26. It can surely only be by a printer's error that verse 25 was left out.

FORMS OF PRAYER TO BE USED AT SEA.

By Rev. F. E. WARREN.

These forms of prayer were added to the Prayer-Book at the last revision in 1661. They are believed to have been written or compiled by Robert Sanderson, Bishop of Lincoln (*ob.* 1663). They are supplemental to, and not intended for use in lieu of, the Prayer-Book Service, and are designed to meet the emergencies which beset the seafaring life. There was ancient precedent for such prayers in the "Missa pro Navigantibus," with its special collects found in the "Sarum" and other Missals (Burntisland edit. p. 820*); in the curious "Missa Nautica," consisting of the Eucharistic Service with the "Consecration" and "Communion" left out (Bingham's *Antiq.* edit. 1878, p. 795; Durandus *Rationale*, lib. IV. cap. 1); and there was modern precedent in a Form of Prayer, issued for use in the Navy under Presbyterian influence during the Long Parliament (1640-53), with the view of supplanting the use of the Prayer-Book on board ship, and bringing the public worship throughout the Navy into accordance with the principles of the Directory.

NOTES.

After a Storm. This "Hymn of Praise" after a Tempest consists of a cento of the following passages from the Psalms: xcv. 1, cvii. 1, xlviii. 1, cvii. 2, cxlv. 8, ciii. 10, 11, cvi. 3, cvii. 18, cxxiv. 43, xcviii. 7, cvii. 25, 26, 28, lxvi. 19, 20, cxlv. 19, cvii. 29, cxlvii. 15, cvii. 13, lxviii. 19, 20, xcii. 4, lxxii. 18, 19, cvi. 48.

After Victory. This "Hymn of Praise" after a Victory is a cento of the following passages of Scripture: Ps. cxxiv. 1, 2, 3, 4, 5; 1 Sam. xix. 3; Pss. xliv. 3, cxl. 7; Isa. lxvi. 5; Exod. xv. 6, 7; 2 Sam. xxii. 40; Pss. cxv. 1, cxxvi. 3, 4, cxxiv. 7, cxiii. 2, xli. 13.

We therefore commit. In the form of Committal of the Dead Body to the Sea these words

"looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come"

have been substituted for

"in sure and certain hope of the Resurrection to eternal life."

Very nearly the same substitution occurs in the "Order for the Burial of the Dead" in the American Prayer-Book.

FORM OF PRAYER FOR THE TWENTIETH OF JUNE.

By Rev. F. E. WARREN.

This Service, in commemoration of the commencement of Queen Victoria's reign, differs from the rest of the Prayer-Book in resting upon royal authority only, unsupported by that of either Parliament or Convocation. The form was first issued by authority in 1578 for use on Nov. 17th, the anniversary of the accession of Queen Elizabeth, and with some intermissions and certain variations, which need not be here set forth at length, such a Service has formed part of the Book of Common Prayer from that time onward.

The present authority for its use is a royal proclamation dated June 21, 1837, printed at the conclusion of the Service.

The principle of such a Service is a good one, and therefore it is to be regretted that there is not more constitutional authority for its use. The Service itself is also open to these grave objections. The twentieth of June may be Trinity Sunday, and the second Rubric would compel the substitution of a service in honour of an earthly monarch, for the special services of one of the greatest of the Church's Festivals.

The alteration or adaptation of certain verses of the Psalms, so as to make them applicable to Queen Victoria, in the Hymn substituted for the Venite, is a very questionable liberty to take with Holy Scripture, and borders on the profane.

NOTES ON THE PSALTER OR PSALMS OF DAVID

Pointed as they are to be sung or said in Churches.

By Rev. E. J. BOYCE.

The Hebrew title is Tehillim (plural of Tehillah, i.e. praise or hymn), Praises or Songs of Praise, or Sepher Tehillim, Book of Praise, expressive of the character and object of the book, viz. "to declare the Glory of God."

The title given in the New Test. (St Luke xx. 42; Acts i. 20) is "Book of Psalms," and in all Christian versions it is the same, or collectively *the Psalter* (Psalterion), a name derived from a musical stringed instrument (1 Kgs. x. 12) made of wood, in the style of a harp and in shape like a Greek delta.

A hymn, though applicable to a psalm (St Matt. xxvi. 30, Acts xvi. 25), is not identical with it. See Eph. v. 19; Col. iii. 16; where the "spiritual songs" are such as those dictated by the Holy Ghost to spiritual persons (e.g. Elizabeth, Blessed Virgin Mary, Zacharias, St Luke i.). With reference to the term *Book* of Psalms it is to be noted that the word book is used, both in Hebrew and Greek, in a collective and a disjunctive sense. See Ps. xl. 10; Heb. x. 7; Gal. iii. 10; Rev. xxii. 10, 18. So "Book of Moses" (St Mark xii. 26) = Pentateuch: "Book of the Prophets" (Acts vii. 42) = twelve minor prophets.

In the Jewish division of the Old Testament the third part was called the Ketubim or Hagiographa or Holy Writings.

In our Lord's words, St Luke xxiv. 44, He meant by "the Psalms" this Hagiographa, for beginning as it does with the Psalms the whole was then commonly called by that name.

The Psalms are cited as "the Law" in St John x. 34, xii. 34; and according to the customary language of the Hebrews in our Lord's time the Psalms are quoted as if all were the composition of David, whereas according to a generally received opinion we may ascribe the authorship of 73 to David: 2 to Solomon: 12 to Asaph: 12 to sons of Korah: 1 to Moses: 49 to anonymous Psalmists; while some have been assigned to Hezekiah, Josiah, Jeremiah (cii.), Daniel (cxix.) and Zerubbabel.

The Psalter has been called "an epitome of the Bible adapted to the purposes of devotion."

No portion of the Hebrew Scriptures has transfused its spirit into the Christian Church more completely than the Book of Psalms. Out of 283 direct quotations from the Old Test. in the New Test., 116 are from the Psalms.

Therein is a true preparation for the special work of Christ. It is the peculiarity of the Psalter that every one can use its words as if they were peculiarly and individually his own.

Hence it is said that "the Psalms remain after some thousand years perhaps the most perfect form in which the religious sentiment of man has been embodied."

David's *prayers* "combine these three conditions—permanence, capability of being really prayed, and universality."

The end of all the Psalms is "*ut anima conjungatur Deo*, that the soul may be joined to God," hence the Psalter so much formed the chief manual of devotion of Christians in former days that it was called "the Prayer-Book of the Saints"—for Psalm after Psalm is a dialogue between the soul and God.

"The poetry of the Psalms is a poetry of friendship between the spirit of man and the spirit of God; a poetry apparently ordained to leaven the poetry of the whole world, as the history of the Old Test. to be the 'sun of all other histories.'" (Keble).

In Syria Christian education began with the Psalms; was continued with the New Test., and after with the Old Test. The Psalter was regarded by SS. Athanasius and Ambrose as especially adapted to the use of youth.

In the early Christian Church the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields.

During the first twelve centuries the committal of the Psalter to memory was so enjoined on Ecclesiastics, that St Gennadius, Patriarch of Constantinople (A.D. 494), refused to ordain any Clerk who could not repeat "David" by heart. The Eighth Council of Toledo (A.D. 653) orders that none shall be promoted to any ecclesiastical dignity who do not perfectly know the whole Psalter, in addition to the usual Canticles and Hymns, and the formula of Baptism. The Council of Oviedo (A.D. 1050) decrees that the Archdeacon shall present only such Clerks for ordination at the Ember Seasons as know perfectly the Psalter, &c.

Division of the Psalms.

The Division into five Books is marked by the Doxology at the close of each, the fifth Book having the last four Psalms as its doxology. But although we know these divisions, yet there is as much difference of opinion respecting the person who grouped the various Psalms into each book, and consequently the exact date at which these collections were made, as there is respecting the date and authorship of many of the Psalms themselves.

The following is an account sufficiently reliable :—

First Book contains Pss. I—XLI, "emphatically the Davidic Book"—arranged by David, substantially in its present form, soon after the accession of Solomon.

The name *Jehovah*, or Adonai : in the Greek *Kurios*, in the English LORD, occurs 272 times in this Book, while *Elohim*, which in the Hebrew Scriptures stands for *God*, only 15 times.

Jehovah was "the incommunicable Name" uttered only in the Sanctuary by the Priest pronouncing the Blessing, and by the High Priest within the Holy of Holies on the Day of Atonement. For it Adonai was substituted by the Jews (for fear of Exod. xx. 7) as Kurios was by the Greek translators, and in consequence still generally appears in our English Bibles as LORD, distinguished by capital letters. Elohim, a noun plural, is the Name which in the Hebrew Scriptures stands for God. It is the abstract Name expressive of Godhead, whether the god thus spoken of be the true God or a false god. Jehovah is the personal Name of the covenant God of Israel. When it is used, His special revelation of Himself and covenanted relationship with the chosen race are always implied.

The prevalence of the Name Jehovah (LORD) in Book I. (David's Sanctuary Hymnal), may be accounted for by the fact that this book was the Hymnal expressly intended for the Temple use, and that Jehovah was the Name by which the Israelites usually addressed God.

Second Book contains Pss. XLII—LXXII. Psalms of the Temple-Singers—arranged with a special view to recitation in the Temple under the guidance of Solomon or of the leader of the Levitical Chorus. Uniformly National Psalms.

As Book I. of Christ, so this is prophetical of the Christian Church. In these thirty-one Psalms the name Jehovah occurs 30 times and Elohim 164 times. The Doxology of this Book combines the two names.

Third Book contains Pss. LXXIII—LXXXIX. The Liturgical character of this book is marked in Auth. Vers. by Musical Terms in the Inscriptions.

The Divine names Jehovah and Elohim are used with nearly equal frequency, i.e. 44 and 43 times. This book was collected probably in the reign of Jehoshaphat, 2 Chron. xx. 21.

Fourth Book contains Pss. XC—CVI. Collected and arranged before the close of Hezekiah's reign (see 2 Chron. xxix. 30; Prov. xxv. 1), or, according to some, not till the days of Nehemiah. They were all written (excepting Ps. xc.) after the doom of the destruction upon Jerusalem for the wickedness of Manasseh had been pronounced. 2 Kgs. xxi. 10—16.

In this book the name Jehovah is used throughout.

Fifth Book contains Pss. CVII—CL. Its collection belongs to the period of the return from Babylon and consequently contains many thanksgivings for the restoration : probably composed by Ezra or Nehemiah.

The last four Psalms begin each with *Hallelujah*, and form a complete doxology.

The name Jehovah occurs 236 times, whilst that of Elohim only 7.

It is necessary to remember that the Psalms are not arranged in chronological order. The principles of arrangement seem to have been :

1st. To put together those which were composed for the same or similar occasions or of the same epoch, and so were mutually related, e.g. Pss. xxvi. xxvii.

2nd. To associate together those which were connected by the similarity either of the general train of thought or of particular expressions, e.g. Pss. iv. v.

Inscriptions.

As these are not—any more than the titles—prefixed to the Psalms in the Prayer-Book, it will be sufficient to state that they are of three kinds, those

(*a*) which mark their Liturgical (e.g. Ps. iv.) and Musical (e.g. lxxiv.) character.

(*b*) which assign them to particular authors, e.g. Pss. iii. lxxxiii.

(*c*) which connect them with certain historical events, e.g. Ps. xxxiv.

Though the inscriptions are omitted, yet there is a heading to each Psalm in the Prayer-Book consisting of the first words of the Psalm in the *Latin* language: reminding us that before A.D. 1549 when the first Book of Common Prayer *complete in the vulgar* (or *English*) *tongue* was published, the Psalter and the rest of the Offices used in public worship were in Latin. The English Version of the Psalms in the Prayer-Book was made in a great measure from that Latin version called the Gallican: corrections from the Hebrew being introduced by Coverdale A.D. 1535 and 1539, and by Tonstal and Heath in 1541.

N.B. There are four kinds of Latin Psalters :

1. The *Italic*, in common use in Italy before the time of St Jerome (A.D. 378).

2. The *Roman*, an edition of the Italic, corrected by St Jerome in the time of Pope Damasus (A.D. 383), used in the Roman Office, and still in the Vatican Church.

3. The *Gallican*, introduced by Gregory of Tours (A.D. 573). It is St Jerome's more correct translation, made A.D. 389, from Origen's Hexapla, or the most correct edition of the Septuagint with corrections from the Hebrew. Used first in Gaul between A.D. 580—595. It passed into England before A.D. 597.

4. The *Hebraic* was St Jerome's own translation direct from the Hebrew, made A.D. 391. This was never used in the public Church Offices.

David appointed for the service of the Tabernacle or Temple a descendant from each of the three immediate sons of Levi to

preside over Psalmody and Music: Asaph the lineal representative of Gershom, Levi's eldest son: Heman of Kohath, his second son: and Ethan of Merari his third son (1 Chron. vi. 31—49).

That branch of the family of Kohath descended from Korah, of which Heman was one, was celebrated for their metrical and musical talents; 14 sons and 3 daughters "were under the hands of their father for song in the House of the Lord" (1 Chron. xxv. 5, 6).

To show how psalmody and music were attended to, and what an all-important part they took in the Temple-worship, we read that in David's reign the whole choir of male and female voices amounted to 4000, divided into 24 wards or courses (1 Chron. xxiii. 5, xxv. 9—31), which together formed three distinct choirs. Of these the sons of Asaph constituted four, the sons of Korah fourteen, the sons of Ethan six courses. These were under 288 leaders (1 Chron. xxv. 7; see 2 Chron. xxiii. 13). And even on the return from captivity (when the choir of Asaph alone returned), the singing men and women at the beginning amounted to 200 (Ezra ii. 65), and so increased after arriving at Jerusalem as to people several suburban villages (Neh. xii. 29).

It is significant that Asaph, Heman, and Ethan, together with the whole choral body, wore fine linen robes (1 Chron. xv. 27).

Psalmody in the Apostolical Churches (Eph. v. 19, 20; Col. iii. 16) led to the appointment of singers even as it did in the Jewish Church. The office of Psaltes (ψάλτης) was reckoned among the earlier ecclesiastical appointments. This dates from the middle of the fourth century. Each was admitted to office, not as the rest of the Ordines Minores (i.e. by the Bishop), but by the Priest alone, and in this form: Vide ut quod ore cantas corde credas: et quod corde credis operibus comprobes, "See that what thou singest with the mouth thou believest in thy heart, and what thou believest in thy heart thou approvest by thy works." The choir schools attached to our Cathedrals date from the sixth century. The first singing school at Rome was established by Gregory the Great (A.D. 590); its influence extended to England and other parts of the West. The first choir in England was established by St Augustine on the foundation of the See of Canterbury (A.D. 597). The examples of Christ Himself and of His Apostles (St Matt. xxvi. 30; Acts xvi. 25), and also their precepts (St James v. 13; Eph. v. 19; Col. iii. 16, see 1 Cor. xiv. 26; Rev. xiv. 2, 3). prove that the custom of singing hymns or psalms in the Christian Church is very ancient. With regard to the Music of the Church, according to St Jerome (A.D. 378), and St Chrysostom (A.D. 398), it had in the East degenerated into a theatrical style. The former, in order to counteract this in the West, introduced the *monotone* or planus cantus, i.e. plain song or tune, as practised by the monks. [In the Rubric, respecting the Lessons in both the Books of Edward VI. A.D. 1549 and 1552, it was ordered that (to the end that the people may the better hear), in such places where they do sing, then shall the Lessons be sung in a *plain tune*, after the manner of distinct reading, and likewise the Epistle and Gospel.]

Hilary of Poictiers (A.D. 354), and after him St Ambrose of Milan (A.D. 374), introduced the method of chanting called from him Ambrosian; it was antiphonal and abounding in variation. In place of this Gregory the Great (A.D. 590) substituted the *Cantus firmus*, an unvarying melody of eight tones to be sung in unison by the whole Choir. This Chant has been retained in use ever since.

The Metrical System of the Psalms.

"It is obvious from the structure of the Hebrew Psalms that they were intended not for singing but for chanting" (Keble). Hebrew poetry has no metres regulated by the number or quantities of syllables. It is a poetry not of words but of ideas. The connection is not of sound with sound, but by a grouping of thought with thought and of idea with idea.

This is the law of parallelism which in its simplest form is the distich in which each verse consists of two equally balanced clauses, (*a*) either expressing the same or a cognate thought under different forms (e.g. Ps. i. 2); or (*b*) the second clause is antithetical, marking a distinction between truth and falsehood, good and evil (e.g. Ps. i. 7; (*c*) or the second states the results of the first (e.g. Ps. xxv. 7).

The only Psalms in which the thoughts of the poet occur without any progressive movement and with little if any internal connection are those eight called

Alphabetical Psalms,

namely IX, X (sometimes as in the Greek and Latin versions made one Psalm), XXV. XXXIV. XXXVII. CXI. CXII. CXIX. CXLV. These are generally of a didactic character. In these each verse, sometimes each clause, begins with a letter of the Hebrew Alphabet in regular order.

The Antiphonal Singing or Saying of the Psalms.

That alternate chorus or responsive singing was customary amongst the Israelites and in the Temple-worship is evident from reference to Exod. xv. 20, 21; 1 Sam. xviii. 7. Psalms such as XXIV. CXV. CXXXVI.; 1 Chron. vi. 39. 44; Ezra iii. 11. See Nehemiah xii. 24 "and the chief of the Levites...with their brethren over against them according to the commandment of David the man of God, ward over against ward." See also vv. 31, 38 and Is. vi. 3.

When and how this custom of singing by course came up in the Church is not certainly known. Pliny, in a letter to Trajan, says that the Christians used to sing responsively a hymn to Christ as to a God. That it was an institution of the Eastern Church, introduced at Antioch by monks about A.D. 350 is a generally received opinion, and as the Western Church universally derived all its known forms of ritual from the Eastern, so this form amongst others. It is of interest to note that there are four methods in which the Psalms have been ecclesiastically sung.

1. When the whole Psalm is sung by the whole choir without any response or variation. This is called Cantus directus or Directaneus.

2. When, as in our Cathedrals and other Churches, the choir is divided into two parts or sides, each singing alternately, one on the north side (called Cantoris, or the side of the Precentor), and the other on the south side (called Decani, or Dean's side).

3. When the Psalm is sung alternately between the Precentor and the Choir. Hence the term *Psalmi pronunciatores* or *succentores* (leaders or *precentors*).

4. When the whole Psalm or Anthem is sung by a single voice it is called the *Tract*.

N.B. To assist and regulate this mode of singing, each verse is divided into two parts by a colon, and so the Psalms in the Prayer-Book are so "pointed as they are to be sung or said in churches." This is done often independently of the sense, see Ps. xlv. 2.

Songs of Degrees or Graduals.

These are the 15 Psalms CXX.—CXXXIV. probably in part an adaptation of ancient hymns and forming originally a Psalter within a Psalter.

There is considerable difference of opinion upon the use for which these songs were written.

The following are the chief interpretations given of this:—

1. Chanted by pilgrims returning from exile at Babylon.
2. For pilgrims journeying with song and music (Is. xxx. 29; cf. Gen. xxxi. 27) to Jerusalem according to the Law (Deut. xvi. 16); hence called "songs for or at the goings up"—but though Pss. CXXI. CXXII. and others fall in with this interpretation, yet Pss. CXXIV.—CXXVI. scarcely do.
3. For chanting, says early tradition, upon the fifteen steps which led from the court of the women in the temple to the court of the men of Israel: so in the Vulgate they are called *canticum graduum*. But the steps are not mentioned in Scripture.
4. For the encouragement of the workmen engaged in rebuilding the temple under Nehemiah, but it is doubtful whether the title would signify song of ascents *to the walls*.
5. That these Psalms were specially intended for public worship in Zion; the term *degrees* signifying ascent to the House of God. Through all of them there is the common feature of trust in God's sanctuary. Possibly the portions of the ascent might be marked by steps.
6. An ancient Rabbinical commentary says, "songs on the steps on which God sends the righteous up into the other world."

The characteristics of these Psalms are—"sweetness, tenderness, sympathy and brevity."

In the Greek Church, the only period of the year in which any long portion of the Psalms is repeated evening after evening, is the fifteen weeks before Christmas: and the Psalms so distinguished are these "Pilgrim songs." "No one of them bears an individual character, all refer to the whole Church of God. The fundamental thought in all is the Providence of God watching over the Church."

The Hallel.

This is the name given to the six Psalms CXIII.—CXVIII. which were sung at the three Great Feasts of the Jews, Passover, Pentecost, and Tabernacles (Lev. xxiii.; Deut. xvi. 16) and at the Feast of Dedication (1 Mac. iv. 59; St John x. 22) and at the New Moons (1 Chron. xxiii. 31). The first two were sung before the Paschal Supper, i.e. before the second cup was passed round; and the last four were sung after it: i.e. when the fourth cup had been filled. These last probably formed the Hymn which our Lord and His Apostles sang after the last Passover (St Matt. xxvi. 30; St Mark xiv. 26).

Psalm CXXXVI. with its 26 responses is called in the Jewish Liturgy the "Great Hallel" by way of distinction from the above six Psalms.

In the Temple service the following seven Psalms were respectively allotted to each of the seven days of the week: XXIV. XLVIII. LXXXII. XCIV. LXXXI. XCIII. XCII.

Messianic Interpretation by the Jewish Church.

The Messianic interpretation of each and every Psalm was received by the Hebrews long before our Lord's coming without any misgiving, and in His time neither the scribes nor leaders of the people ever attempted to deny or controvert the truth of the prophecies quoted from the Psalms or their application to the Christ. They entertained without doubt the traditional interpretation. A belief in Messiah founded upon the prophecies and specially upon typical and direct prediction in the Psalms was one of the fundamentals of Faith with the chief Rabbis.

"The Jews must have understood David their Prince to "have been a figure of Messiah. They would not otherwise "have made his Psalms part of their daily worship. Was the "Messias not concerned in the Psalms it were absurd to cele- "brate twice a day in their public devotions the events of one "man's life who was deceased so long ago as to have no relation "now to the Jews and the circumstances of their affairs, or to "transcribe whole passages from them into their prayers for the "Coming of the Messiah" (Bp. Chandler).

The Use of the Psalms in the Holy Catholic Church.

Prior to an investigation into "the witness of the Psalms to Christ and to Christianity" and into the rationale of the "proper" and other special Psalms in the Prayer-Book, it is of importance to record in this place the use of the Psalms in the Ancient Church's ritual and in that of our own Reformed Church. The following facts deserve special notice. The great and guiding principles of Divine Service and Worship to be gathered from primitive Forms were first, that to lose ourselves in the praise of God is the peculiar joy and glory of the Christian estate. In a word, *Praise* is the ruling aspect. Meditation on the law of God and on the great Christian verities, together with Prayer and Confession of Sin as the basis of all, from the commencement accompanied the service of Psalms and Hymns: but in the ancient Divine Offices three-fourths at least consisted not of Prayers at all, but of Psalms and Holy Scripture—and even now the Psalms occupy one-fifth part of our English Prayer-Book.

According to St Basil (A.D. 370), in his day the services of the Primitive Church consisted of Psalmody with prayer intermingled; the whole ushered in with penitential confession. He

speaks of no other service than Psalms and Prayers, and this is the present aspect of the existing daily offices of the Greek Church; the Pss. are sung as of old, for the most part continuously, certain fixed ones being added (e.g. as the LI^st concluded the night service[1] or nocturns, otherwise Matins, the LXXIII^rd followed shortly after at Lauds) and as the Pss. were used for Meditation[2] as well as Praise there is an entire absence in these ordinary offices of Lessons, that is, of the reading of Holy Scripture for purposes of instruction and meditation as distinguished from the singing of Psalms.

These Eastern offices are the lineal progenitors of the earliest and later ritual of the Western Church, and therefore of our own; all its known forms being universally derived from the Eastern. From the 6th to the 16th century the offices of the Western Church were in their general cast monastic, as is evident from the sevenfold scheme of service called "the Canonical Hours" or "the Divine Office," which was not the *Church's* originally but urged on her by *monastic* zeal. At the earliest of these seven services (viz. Nocturns or at midnight) the particular number of 12 Psalms was read in course, that number prevailing in the Egyptian monasteries and being imported from thence into Europe. At each of the remaining six services certain fixed Psalms besides some few in course, and Canticles were used, and in fact the *ideal* of all the ancient services was the *public devotional use of the Book of Psalms at large:* but in *practice* few of the Psalms were said, owing to the substitution for the daily portion of some few, mostly unvarying ones, on the plea of a festival, of 3 or 9 lections, so that in *reality*, owing to the frequent occur-

[1] For a full account of the daily offices of the Eastern Church, see general introd. to the *History of the Eastern Church*, vol. II. pp. 830—941 (Neale), and for the division and arrangement of the Psalms according to various Uses (i. e. the Eastern Church, Benedictine, Ambrosian, Roman), and the appointment in them of particular Pss. for various days, seasons, and offices, see *Prayer-Book Interleaved*, pp. 227—241, fifth edit.

[2] Psalm CXIX. (read in three portions) was chosen for the earlier portion of the nocturno-matutinal office, because it alone, in the whole Psalter, speaks of the *midnight* hour as proper for devotion (v. 62), and refers to *night*, and 'night watches' (vv. 55, 148). It was used in the Eastern daily Offices as a *meditation* no less than as *praise*. It stood in the ancient Church, in some sort, in the stead of Lessons in their ordinary night service. It is called in the Prymer (1545) "the Commendations." It is "the lyric of the Law," "a meditation upon the Oracles:" for every verse (with two exceptions, vv. 122, 132) rings the changes upon "the Law of the Lord." The Preface to it in the Prymer of Hen. VIII. (1545) describes it as "the ABC of "Godly love: the paradise of learning: the shop of the Holy Ghost: the school "of truth. In which appeareth how the saints of God esteem the holy Laws: "how fervently they be given unto them: how it grieveth them that they "should be despised: how fervently they desire to learn them, to walk "in them, and to fulfil them: finally, how the transgressors and adversaries "of them shall be punished and destroyed." In the German version of the Bible the Psalm is described as "The Christian and golden ABC of the "praise, love, power, and use of the word of God."

rence of festivals, less than half of the Psalms were sung through weekly.

The Prymer which for at least 150 years preceding the Reformation was the book authorized by the English Church for the *private* devotion of the people, contained in that of A.D. 1535 no less than 69 Psalms, and that of Hen. VIII. A.D. 1545, upwards of 50. In the Book of Common Prayer the entire number of Psalms (reckoning each of the 22 portions of the CXIXth. as one Psalm) is 171, sung or said at Matins and Evensong daily; 91 being allotted to the former and 88 to the latter. This is exclusive of the four Psalms used as Canticles, and in seven occasional Services in the Prayer-Book there are 13 special Psalms, besides three composite Hymns of Praise formed out of the Psalter.

There were from immemorial ages daily in the Christian Church *three* chief offices of ordinary worship resolving themselves in practice into *two*, viz. the midnight and following without interval the early morning service (corresponding with Matins and Lauds, which really formed one service) and the evening office or vespers. The leading characteristic of these two services was that they were great offices of Psalmody and Hymns—"Orbs of divine song, the greater and the less ruling over the day and over the night."

Thus the early Christians fulfilled in the order in which St Paul gives them to the Ephesian Church those two great precepts of Divine service, "be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 18—20); "praying always with all prayer and supplication, and *watching* thereunto with all perseverance and supplication for all saints" (vi. 18); see St Mark xiii. 35, and Acts xvi. 25; xx. 7.

Both of these offices contained certain *fixed* Psalms, while others, according as time allowed, were sung in order.

Thus the ruling idea of ordinary worship, from the very beginning, has been Praise—reflecting the most general conception of the Eucharist[1]: Praise by means of Psalms and Hymns, but Psalms more especially, to so great an extent were the *dominant*, as well as the unfailing element of this worship, that the office-book of the Western Church was entitled the *Psalterium*.

WITH SPECIAL REFERENCE TO THE RITUAL OF THE ENGLISH CHURCH, "the greatest part of our daily service consisteth in much variety of Psalms and Hymns."

Observe in the Exhortation the purposes for which we assemble and meet together, "to render thanks...to set forth His most worthy praise," &c.

With the Doxology, set on high to proclaim the object of our entire act of worship, the Praise of the office begins: and then

[1] A weekly celebration of the Eucharist was universal in the ancient Church. When a celebration follows the ordinary service, the Psalms start forth into Eucharistic life and become instinct with sacrificial meanings and mysteries.

from the Venite to the end of the office is a continued act of Praise broken only by the introduction of the *topics* of praise by means of the Lessons: carried on by Anthem and Hymn: by the Invocation and the Adoration with which every prayer commences and many conclude—crowned by the general act of thanksgiving (subjoined to our daily office A.D. 1662) which holds a parallel position to that of the "Gloria in excelsis" in our Communion Office. In the *amount* of Psalmody the English Office falls short of those of the West or East, but considering the brevity of our office the proportion of praise in it is equal.

It is by no means unnecessary to remember that praise is confessedly that which approximates our worship to that of Angels. Of this worship we know but two things—the heavenly ritual has for its substance praise (Rev. iv. 9, 11, v. 13, vii. 12, xix. 1, 2) and for its manner joint action and mutual exhortation, "Thou art worthy" &c. (iv. 11) and "Alleluia, and again they said Alleluia" (xix. 1, 3, 6).

Does not this remind us of the prominence which the doxological element assumes in the highest worship of the Church? To give glory to God, to thank God for His great glory, is better than to make known our request unto God, for it is *adoration;* and "the altered life, the pure heart, the sensitive conscience, the firm faith, the enduring love, these *flow out* of the *worship* of God, and make up the comeliness and beauty of a Christian."

The Order how the Psalter is appointed to be read.

See this before the Calendar.

In the 16th century the English Church in re-adjusting the whole scheme of her services rejected the then-existing scheme of Psalms "notwithstanding that the ancient Fathers have divided the Psalms into seven portions whereof every one was called a Nocturn" (*Pref. concerning the service of the Church*). The fixed Psalms were omitted and the continuous Psalmody was rearranged, and owing to the whole cycle of Psalms being made to revolve not with the week but with the month, the Sundays, when there were naturally most worshippers, come in for all parts of the Book of Psalms in turn, whereas according to the old arrangement the same Psalms were read at Matins and Vespers on all the Sundays of the year. The English revision brought the whole Psalter into general use, and besides brought back the ancient Western usage of saying the Doxology at the end of every Psalm instead of as in the Eastern ritual at certain intervals only in the Psalmody. These intervals were after the 3rd subdivision into which each section of the Psalter is divided.

The order about the reading of the Psalter in the first and second Prayer-Books of Edw. VI. ran thus: "to every month shall be appointed just 30 days, and because January and March hath one day above the said months, and February which is placed between them both only 28 days, February shall

borrow of either of the months of January and March one day, and so the Psalter which shall be read in February must be begun the last day of January and ended the first day of March."

Doxology.

This is really a Creed contained in a hymn, and may be used as an act of *faith* or an act of *praise*. The use of it turns Jewish Psalms into Christian hymns, and is a testimony that the same God is worshipped by Christians as by Jews; the God of the Psalms having been from the beginning Father, Son and Holy Ghost, although this "Catholic Faith" is more clearly revealed in the New Testament than in the Old Testament. In the American Church it *may* be sung after each Psalm, and at the end of the Psalms for the Day it *shall* be sung.

"The Psalter followeth the Division of the Hebrew."

This means that owing to the putting together of two Psalms, the 9th and 10th in the Greek and Latin versions, and then dividing Psalm CXLVII. into two, although the whole number of Psalms in each is 150, yet the numbers of the Psalms in the Greek and Latin translations do not exactly agree with those of the Hebrew version which our Psalter follows. The Psalms in the Prayer-Book are taken from the "Great English Bible" (or Cranmer's Bible) set forth and used in the time of Hen. VIII. and Edw. VI., and consequently are not the same translation as that of the "authorised version" made in the reign of James I. A.D. 1611. This old version was retained for two reasons—because the choirs were accustomed to it and its language was considered to be more smooth and fit for song: and because at the time of the Reformation few of the common people could read, but many were found before the last revision of the Prayer-Book to have been so accustomed to the use of the Psalms as to be able to sing them from memory.

It is necessary to remember that a Concordance to the Authorized Version of the Psalms, will, in many instances, fail to verify the verses of a reference which is made to the Prayer-Book Version, the division of a Psalm into verses differing as to their number in the two versions, e.g. xix. 14 in A. V. is xix. 14, 15 in Prayer-Book, and on the contrary, xviii. 1, 2 in A.V. is xviii. 1 in Prayer-Book. The reference to the Psalms in this dissertation is always to the Prayer-Book version.

The Witness of the Psalms to Christ and to Christianity.

The applicability of so many passages in the Psalms to Christ is some proof that the application was intended to be made. The universal Church of Christ from the very beginning would never have adopted the Psalms for her use had she not felt that it was in the devotions of Christ not of David that she

was inviting her children to join—"Are we concerned with the affairs of David and Israel: with the ark and Temple: with going up to Jerusalem and to Sion: with victory over Moab and Edom and Philistia: with deliverance from Babylon? When taking such expressions into our mouths we must mean a spiritual Jerusalem, Sion, ark, temple, law, sacrifice—and victory over spiritual enemies. By substituting Messiah for David: the Gospel for the Law: the Church Christian for that of Israel: the enemies of the one for those of the other—the Psalms are made our own, and though composed for the use of Israel and Israel's monarch, they admit of an application to us who are now the Israel of God, and to our Redeemer who is the King of this Israel" (Horne).

Such Psalms as LXXVIII. CV. CVI. CXXXVI. must be read in the light of New Test. exposition, of which we have a specimen in 1 Cor. x.: for all these things are an allegory (Gal. iv. 24, &c.), e. g. "the Sacraments of the Jews are types of ours" (vv. 1—6), and God's dealings with them are examples for us, and were written for our admonition (vv. 7—11), and so we are taught (and to teach) that there is a spiritual Israel of God: other children of Abraham and heirs of promise, another circumcision (Col. ii. 11), another Egypt, another wilderness, other bread from heaven, another rock, another Canaan, another Jerusalem, than those spoken of in these Psalms.

The Psalter emptied of Christ would have to the Christian no voice, no meaning; Psalmorum Clavis Christi fides (the key of the Psalms is the faith of Christ). The golden key of the Psalter lies in a Pierced Hand.

While it is usual to call such Psalms as II. VIII. XVI. XXII. XL. XLV. LXXII. LXXIX. CX. CXXXII. Messianic, because in these there is evidently direct (and in some exclusive) reference to Christ, yet it must not be understood that the prophetical witness to Christ is confined to these: for scattered notices and expressions occur in a great number of the Psalms which have more or less of a Messianic significance and find in such reference the most satisfactory elucidation. A large proportion of the Psalms has visible and determinate Christian associations in virtue of references made to them by our Lord Himself and by His Apostles.

E.g. compare Ps. II. with Acts iv. 25; Heb. v. 5; VIII. with Heb. ii. 6; XVI. with Acts ii. 25—27; XVIII. 49 with Rom. xv. 9; XIX. with Rom. x. 8; XXII. 1, 8, 18 with St Matt. xxvii. 35, 43, 46; XL. 8—10 with Heb. x. 5—7; XLI. 9 with St John xiii. 18; XLIV. 22 with Rom. viii. 36; XLV. 6 with Heb. i. 8; LXVIII. 18 with Eph. iv. 8; LXIX. 25 with St Luke xiii. 35; Acts i. 20; LXXVIII. 2 with St Matt. xiii. 34; XCI. 11 with St Matt. iv. 6; XCV. with Heb. iii. iv.; CX. 1 with St Matt. xxii. 44; CXVII. with Rom. xv. 11, CXVIII. 22 quoted six times as spoken of Christ, see marg. ref.; CXXXII. 12, with Acts ii. 30. Now this collection of New Test. citations from the Book of Psalms proves that the Psalms are written upon a Divine preconcerted prophetical plan.

"One thing is certain from the recorded words of our Lord, that He used the Psalms in devotion: in temptation in the wilderness: in parables: in argumentative discourse: in prophetic application: at the Passover: in the High-Priestly Prayer: from the

Cross: on the Resurrection Morn: and to the Virgin Mother the *Magnificat* proves that the Psalter was Bible, Prayer-Book and Hymn-book all in one" (Bp of Derry).

The Psalms witness to Christ.

Those which belong to Christ may be considered as referable to *three classes*, (*a*) the subjectively, (*b*) the objectively, (*c*) the ideally Messianic.

(*a*) Subjectively Messianic. In these the suffering and glorified Saviour is *Himself* the speaker, e.g. XVI: XXII: XXIII: XXVIII: XXX: XXXV: LXIX: LXXI: CIX: CXX: CXLII. The only explanation of these is this: Christ's humanity found herein appropriate Devotions, Prayer-Book, Liturgy, Hymnbook fitted and preharmonised for a Divine Sufferer.

In those expressions (e.g. XL. 15) indicating the bearing a load of sin: Christ is either speaking for His own Body the Church: or taking the punishment of those sins upon Himself as part of the mystery of the suffering of Himself the Sinless One.

With regard to the *imprecatory* portions of the Psalms (e.g. LXIX. CIX) it will be sufficient to say that the change of the imperative into the future is by modern exegesis considered indefensible as grammatically invalid. These imprecations in the Old Test. have their parallel in the New. See S. Matt vii. 23: xxi. 41, xxii. 13, xxiii. (the eight woes), St Luke xix. 27: Rev. vi. 16. 17.

The explanation is this: the final extirpation of sin should be the prayer of God's saints; we pray for the punishment of the finally impenitent, such prayer is virtually involved in the petition "Thy kingdom come." All that can be meant, whether uttered by the Prophet or by Messiah or by ourselves, must be a ratification of the just judgments of the Almighty against His impenitent enemies, like what we find ascribed to the blessed spirits in heaven when such judgments are executed. See Rev. xi. 17, 18, xvi. 5—7.

(*b*) Objectively Messianic. II. XLV. CX. are the direct representatives of these.

Ps. II. Herein Messiah is described as the *object* according to St Peter, Acts iv. 25, 26: St Paul, Acts xiii. 33; Heb. i. 5: St John, Rev. ii. 27, xii. 5, xix. 15. The promised one is spoken of as Anointed: King: Son. The two chief titles of the Saviour, Christ and Son of God, are found in it.

Ps. XLV. This Psalm cannot be accommodated to David, for he could not be called God, nor his throne for ever and ever (v. 7); nor to Solomon, for neither could he be called God (vv. 7, 8), nor his throne more lasting than David's, and he carried on no wars mentioned (vv. 4—6), nor were his sons to be made princes in all lands (v. 17). The conclusion is that the spiritual conquests and Kingdom of Messiah are the subjects of this Ps., and Christ's love for the Church is shadowed forth under the image of the Bridegroom's union to the Bride.

Ps. CX. By far the greater part of the elder Rabbis interpreted this Ps. of Messiah. Here Royalty and Priesthood are united, as Messiah alone was to be Priest-King before God and Man. See Zech. iii. 8, vi. 9—15. See further under Proper Psalms.

(*c*) The Ideally Messianic. All that is bright and glorious in Man as he came from God's hand finds its centre in the second Adam. All that is noble in Royalty and conquest—sweetest and deepest in sorrow—all gentleness, goodness, purity, truth, justice, are shadows of His.

The ideal manhood, Ps. VIII. Royalty and Conquest XVIII. XX. XXI.: Sainthood I. XV. XXXIV. Suffering XXII. LXIX. He is Priest CX. CXXXIII. Ark XXIV.

The Witness of the Psalms to the Worship of Christ.

The Worship of Christ in the Psalter is unequivocally recognized by the New Test. Conf. Heb. i. 8 and Ps. xlv. 7; Heb. i. 10 and Ps. cii. 25—27. The Church is thus taught the principle of referring to Christ certain Psalms which are yet addressed to God. And we are also led to the worship of Jesus by a special provision which occurs in the Psalter: for the so-called Adonaic style in the Psalms (see p. 141) is the special sign of the worship of Christ. The Hebrews called Adonai (substituted for Jehovah) the *key* by which access is opened to Jehovah. They teach that He is the Great Steward—that none can approach Jehovah but by Adonai. This name, which when we read with a believing Jew we pronounce instead of the Tetragrammaton[1], exactly fulfils the deep saying of St John (i. 18), "The only-begotten Son, which is in the bosom of the Father, He and none else (ἐκεῖνος) hath declared (ἐξηγήσατο, explicavit, interpreted and expressed) Him." This conception answers to the Church's prayers addressed to the Father through Jesus Christ our Lord.

The Witness of the Psalms to Christian Character.

The Psalms are full of a sense of sin—the blessedness of reconciliation—rejoicing in God—seeking for inward purity—gentleness—tenderness—childlike humility. "Every single Christian man who thoroughly perceives and learns the affections of his own soul in the Psalter, finds in himself a separate witness of the Psalms to Christianity" (Athanasius). This character is one which as regards *God*, finds its joy in Him (e.g. Ps. XXXVI.); as regards the *Church*, uses and prizes forms and ordinances without resting in them (e.g. Pss. XXVI., LXIII., XXVII., XLII., CXXII.); as regards *self*, combines the characteristics first de-

[1] The name of the Deity consisting of four letters, Heb. יהוה, Gk. θεὸς; Lat. Deus; Pers. Syre; Assyrian, Abud; Egyptian, Amon.

scribed—exhibiting all the graces of the Beatitudes—which may be found in the Psalter.

The Witness of the Psalms to the Christian Church.

The Psalms are a prophecy of a *Community*—whose members enter by a new birth (see notes under Ps. LXXXVII.)

(*a*) Related to its Lord as a *Bride*, Ps. XLV.: hence the Church's *unity*. Here the idea of God's spousal love is poetically expressed—see Is. liv. 5, lxii. 4, 5; Jer. iii. 1—20; Ezek. vi., xvi., xxiii.—also allusions by the Baptist, St John, St Paul and Christ Himself to the Marriage Feast, Bridegroom, Bride: St. Matt. ix. 15, xxii. 1, 2; St John iii. 29; 2 Cor. xi. 2; Eph. v. 22—32; Rev. xix. 7, xxi. 2, xxii. 17.

(*b*) It is a *City*, Ps. LXXXVII.: hence the Church's *visibility*. Pss. XLVI. to XLVIII. bound together by the royal clasp of Ps. XLV. are the Great Hymns of the *City of God*. They speak of its security, victory, stability. It is the "grand church" (great congregation) Ps. XXXV. 18; "the people of strength" (much people) ibid.; the city that is "compacted together" CXXII. 3; "the city of strength" XXXI. 23; "the city of the Lord of Hosts, the city of our God" XLVIII. 1. 8.

(*c*) It is a *Kingdom*, Ps. LXXII.: hence her *organization*. The Psalms of the Kingdom are the Psalms of Christ as King: the fulfilment is in the Church as the Kingdom of Christ.

The Witness of the Psalms to Christian Worship.

The Christian seasons and the use of sacred songs have in them been provided for by anticipation. As the Psalms witness to Christ and to His Church, so the Prophetic songs are His Church's songs. The proof of this is to turn to the "Proper Psalms on Certain Days," as appointed to be used on Christmas-Day, Good Friday, Easter and Ascension Day.

The Witness of the Psalms to Christian Theology.

1. The *Atonement*. Ps. XXII. gives us the Atonement in the realm of *fact*: the crucifixion of the *body* in the sight of man.

   Ps. XL. gives us the inner meaning of the Passion, and speaks of the crucifixion of the *will* in the sight of God.

   The one is the theological counterpart of the other.

2. *Justification*: which may be called the peculiar doctrine of the Gospel. The Penitential Psalms express at once the sense of sin and the sweetness of pardon. In xxxii. 1, 2 (to which St Paul refers, Rom. iv. 4—8) David goes to the root of his acceptance with God; placing no confidence in his sin-stained works, see Pss. CXXX. 3, 4, CXLIII. 2 and LXIII. 9.

3. *The Sacraments.* The Sacramental ideas of the Gospel are provided for in the Psalter, (*a*) Entrance into the new community by a *new birth*, conf. LXXXVII. 4—6 with St John iii. 3—5. It was from this Psalm that the Jews learned to teach that "a stranger who becomes a proselyte is like a little child that is newly born."

(*b*) *The Eucharist.* All the benefits of the Agony recorded in Ps. XXII. are shown forth and bestowed in this mysterious rite. Conf. Ps. XXII. 26—29 with St John vi. 50, 51. Ps. LXXXIV. (or XXVI.) is the Christian's preparation before, CL. his thanksgiving after: XXIII. (see vv. 4, 5) his Communion hymn: XXXIV. (owing to v. 8) was peculiarly the Communion Psalm of the early Church: CXI. (owing to ver. 5) was that of the Church at the celebration: CXVI. 11, 12 contains the Eucharistic motto—and CXLV. 15, as the Christian's daily grace, so was perpetually repeated by communicants at the altar.

The Witness of the Psalms to a belief in Immortality and a Future Life.

"In all those Psalms (see e.g. XXXIX. 5—7) wherein David "shows the shortness and vanity of this life and yet with the same "breath sets forth the great happiness of the faithful, he *evidently* "*points his finger towards heaven* and directs our thoughts to the "idea of a future state" (Bp Bull).

The Conclusion to be drawn from this manifold Witness of the Psalms.

It is one of the greatest importance to Teachers: it is this: that "our people must be taught habitually to see *Christ* "in the Psalter—His Church: the worship of the Church "—the outline of their Creed—the way of acceptance with God "—the thought that should mould a Christian's life: the words "that they may use upon a bed of death. As our pious peasants (even) read the Psalter at home or follow the Chant in "the village Church they must be able to say almost instinctively, 'In *this* Psalm is the voice of the sorrow and the love "'of Jesus—this speaks of His Passion—His are the pierced "'hands and feet: He is the Divine Shepherd: Here I find Him "'reigning in glory: This is He who comes to Judgment: This "'Zion and Jerusalem which is spoken of is the Church: This "'Feast is the Eucharist—this table the Table of the Lord—this "'cup the Chalice—this bread the Body of Christ: The peace of "'which the Psalmist speaks is the peace which passeth all understanding, the peace to the weary when the long day's work "'is over—the peace of heaven'" (Bp of Derry).

Fixed Psalms used at Matins and Evensong.

XCV. C. XCVIII. LXVII.

Psalm xcv.

This Ps. (with the Invitatory[1] and Doxology) is the key-note for the whole ordinary service of the day, subordinating any other element to the idea of Praise. It has been commonly called the invitatory Psalm, because herein is an invitation to praise and render thanks (vv. 1, 2): to pray (v. 6) and to hear God's most holy Word (vv. 8—11). It used to be sung aloud by the Priest at the beginning of service in order to *invite* or hasten those people into Church who were waiting for the service to begin. Its use for this purpose is of very great antiquity, and was probably adopted from the Temple-service. In the East, only three clauses based upon vv. 1, 3, 6 were used: in the West the whole Psalm. Pss. XX. XXI. followed the Invitatory in the East, as this Psalm in the West. This Psalm with the versicle and response before it is to be considered as an unvarying Invitatory in our English Rite, except on Easter Day, for which special provision is made. "There is nothing so jubilant or so penitential as not to be within the compass of it."

Psalm c.

This Psalm, originally sung at the Festival of Ingathering (Exod. xxiii. 16), was appointed to be used at the oblation of those peace-offerings which were for a thanksgiving (Lev. vii. 12). It is a kind of Doxology to the series of Psalms (XCIII.—XCIX.) which celebrate the sovereignty of Jehovah. It is well suited as a Christian Hymn of gladness when Christian worshippers have heard a Lesson from the Gospel and would acknowledge God's

[1] The Invitatory was a short Antiphon suitable for the season, sung before the Psalm, after each verse and after the Doxology. In the Prayer-Book of 1549, this Psalm was to be sung without any Invitatory.

An Antiphon in the original sense of the word (not that of an alternate chant but of a verse "ex opposito respondens" to the Psalm or Canticle), was the *intercalation* of some fragment or verse between the verses of the Psalm which was being then sung, one choir taking the Psalm, the other the intercalated portion. Originally it was chosen from the preceding Psalm itself (in the Eastern Church always), or if otherwise (as often in the Western Church), so chosen as to be the key-note to its application; but when, as it became customary, several Psalms were bound together under one Antiphon, or when it was selected for its adaptation to a special *season*, and not to the Psalms, it often became pointless as regards the Psalms themselves. These Antiphons have passed away from our English Prayer-Book with the exception of that to the Psalm in the Order for the Visitation of the Sick, but to a fairly catechized and instructed people the greater part of the Psalms are effectually antiphoned by references made to them in the New Test. and by the special selection made from them for certain days, and for use in certain Offices, e. g. Solemnization of Matrimony, &c.

For full information and illustrations see Neale, Introd. pp. 34—58.

wonderful love to us in Christ. We praise Him here for the grace, mercy and truth set forth in the Gospels.

In the Temple the Precentor or leading singer would sing forth vv. 1—3, and the whole choir of Priests respond with v. 4.

Psalm xcviii.

This jubilant and prophetic Psalm is supposed to have been composed and sung when King David and all Israel were bringing the Ark from Kirjath-jearim to the holy hill of Sion (see 1 Chron. xiii. 8). The beginning and the ending are the same as those of Ps. xcvi.—the intermediate vv. are to be found mostly in the latter portions of Isaiah. As a Hymn for the Christian Church to sing it extols (vv. 1—4) the miracles—the victory over death and the grave: the salvation, the righteousness, mercy and truth of the Redeemer as a fitting cause for rejoicing and praising Jehovah (vv. 5—9). It ends with reminding us that "the judge standeth before the door" (see Moses' song, Exod. xv. 1, &c.).

Psalm lxvii.

This Psalm was used as a Hymn at the Feast of Tabernacles, which was observed also as the Feast of Ingathering or the Harvest-home of the Jews. The Christian Church uses it as a Psalm for the enlargement of God's kingdom and so with reference to that plenteous harvest of souls (S. Matt. ix. 37, 38) which we pray may be reaped when we say "Thy kingdom come, Thy will be done," &c. : and the Church will continue to do so until "the kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

Proper Psalms on certain Days.

St Chrysostom, St Athanasius, Cassian (ordained deacon by St Athanasius), St Augustine, all mention the custom of proper Psalms being selected for particular days; and a Presbyter Musæus compiled a Lectionary of the Psalms for the Gallican Church some time in the fifth century, e. g. Ps. xxii. for Good Friday, Ps. lxiii. as a Morning Psalm, and cxli. as an Evening Psalm.

Christmas Day, XIX. XLV. LXXXV.—LXXXIX. CX. CXXXII.

Psalm xix.

The Revelation of God in nature and in the law. "The lyric of the word." The glory of God as revealed in Nature or Creation (vv. 1—6) and that Glory as revealed in His word (vv. 7—14) are here contrasted. It is appointed for Christmas Day because while these two speak of preparatory Revelations

of God we are led up from these by the Epistle and Gospel for the day to the plenary Revelation of Himself in His Son, and thus the Church sets forth to us the complete cycle of Divine Revelation to man.

N.B. In the first part of the Psalm only the name of God (Elohim) occurs, for the voice of nature declares *God* to us. In the second part He is spoken of by His *covenant Name*—for the voice of Scripture declares *Jehovah* to us.

Psalm xlv.

An Epithalamium, or Song of congratulation on the marriage of a great King, to be sung with Music at the Wedding Feast. The common interpretation refers it to Solomon's nuptials with Pharaoh's daughter, but "a greater than Solomon is here." Vv. 3—10 contain the praises of the Bridegroom, vv. 11—15 the praises of the Bride. In truth herein is celebrated the great mystical wedding between Christ the Bridegroom and His Church the Spouse. Every particular of the description is applicable to and expressive of some circumstance in this mystical union. The evidence of the Messianic character of the Psalm is

1. The direct attestation of Scripture: conf. vv. 7, 8 with Heb. i. 8, 9. See the allusions Rev. i. 16, vi. 2.

2. The futility of attempts to identify the Bridegroom with any historical person in the Old Test. Here the King combines all the characteristics of the best king with a Divine nature. He is fairer than the children of men. His weapons though sharp and irresistible are identified with truth, meekness, righteousness. His throne endureth for ever. His sceptre of universal dominion is founded upon righteousness. He is addressed directly as God. He is the object of worship to the Bride.

The daughter of the King (v. 10) is the Nation in its religious aspect or the Church. Her attendants (vv. 15, 16) represent foreign nations brought in willing submission to the Messiah. The dominions of the King and of the Bride are administered by their Royal offspring (v. 17). They extend to the ends of the earth (v. 17) and will endure to the end of time (v. 18).

The last words of the Psalm leave no doubt as to its Messianic character —the peoples accepting Christ as their King praise Him as "God over all, blessed for evermore" (Rom. ix. 5).

Psalm lxxxv.

Most probably composed on the occasion of Hezekiah's first Passover (2 Chron. xxx.). On that occasion multitudes from the ten tribes united in worship at Jerusalem with those of Judah and Benjamin. The mingling together of thanks and entreaties through the earlier portion shows that it was written when days of new blessing were just dawning after a season of national humiliation. The emphatic verse of the Psalm, on which both the thanks and prayers of vv. 1—7 and the glorious anticipations of vv. 9—13 depend, is found in v. 8, the record of God's announcement of mercy. Verse 1 contains the summary of vv. 9—13 and verse 2 that of vv. 3—7. For the substance of the Divine message here put forth, see Hos. ii. 19—23, iii. 5, vi. 1—3, xiv. 4. Conf. Is. xxxii.

Vv. 9—13 are a prophecy of Messianic times, a foreshadowing of the reign of Messiah: "Mercy and truth met together" in the Birth at Bethlehem of the Incarnate Son of God: "Truth sprang out of the earth" when He abhorred not the Virgin's womb; and "righteousness (in the free justification of man by God's grace through the redemption by His blood) looked down from heaven:" and "righteousness and peace kissed each other." A consummation which appertains entirely to the manifestation of God in Christ. Hence it is that this is one of the Psalms appointed by the Church for Christmas Day. See the use of such an expression as "the captivity of Jacob," as applicable to the Church in affliction of every age. Ps. xiv. 11; Job xlii. 10; Hos. vi. 11; Ezek. xvi. 5.

Psalm lxxxix.

The personification of Mercy, Truth, Righteousness (vv. 2, 9, 15) are characteristics of this Psalm, as also the recurrence of certain words and thoughts, e. g. the constant reference to God's *faithfulness* (truth) in confirming His covenant and promise, see vv. 1, 2, 5, 9, 15, 25, 33, 48: also the phrase "*I have sworn—I will not lie*" (fail) vv. 33, 34, 48, and the *covenant* vv. 3, 29, 34, 38. How these promises to David should be fulfilled remained a mystery for more than five centuries, and until the promised Christ of the seed of David was born in David's city, Bethlehem, and the Lord gave unto Him the throne of His father David and of His kingdom there was no end (Is. ix. 7).

Psalm cx.

Our Lord decides two points: 1. that the Psalm was written by David—by the Holy Ghost (S. Matt. xxii. 43—45; S. Mark xii. 35—37). 2. David was not the person addressed. This Psalm is therefore a prediction of the Christ as the true King—and as the everlasting Priest after the order of Melchisedec. The application to Christ is made by S. Paul, Heb. i. 13, v. 6, vi. 20, vii. 17, 21, and throughout.

It sets forth Christ as combining Priesthood with Royalty—none but He claimed to be such a Priest (v. 4): none but He could be said to sit at God's right hand (vv. 1, 5), ruling out of Sion as the beginning of His dominion and mystically its permanent centre (v. 2): ruling in the midst of enemies yet having in the day of His power (from Ascension Day to Judgment Day) the willing obedience of His people: seated as Adonai on the right hand of Jehovah: none but He could require that His people should follow Him with a holy worship or "in the beauty of holiness," i. e. in holy attire: priestly garments. Conf. Rev. xix. 14; Exod. xxviii. 39, 42. In the last vv. 6, 7 an intimation is contained of the severe trials which preceded and made the way for His final exaltation.

This Psalm, besides being quoted by our Lord as Messianic, is more frequently cited by the New Test. writers than any other single portion of the Old Test. Nearly every verse is quoted in the Talmud and in the Rabbis as referring to the Messiah.

Psalm cxxxii.

One of the Songs of Degrees. In it, as in Ps. cx., we have the Priesthood of Christ.

vv. 8—10 correspond with 2 Chron. vi. 41, 42. The words "neither the temples of my head to take any rest" occur in the Greek version. The horn (18) is a symbol of dominion; the lantern (18) of prosperity and glory; the crown (19) represents the Theocratic power and refers to Aaron's crown (Exod. xxix. 6) glittering on the brow of Messiah (see Exod. xxviii. 36, xxxix. 30).

The promises of the Ps. have their fulfilment only in Christ.—"It is in His Church that the gifts of abundance to the poor (16); salvation for His priests (17); joy for His saints (17) and shame for His enemies (19) are fully realized." Hence the appropriateness of this Psalm for Christmas Day.

The Seven Penitential Psalms—Ash Wednesday.

VI. XXXII. XXXVIII. LI.—CII. CXXX. CXLIII.

Intelligentia prima est ut te noris peccatorem. S. Aug.

(The beginning of understanding is to know that thou'rt a sinner.)

The Church has marked out these (from amongst others) as those in which the deepest sense of sin is combined with the profoundest sense of reconciliation. The Hexapsalmus or set of six Psalms (III. XXXVIII. LXIII. LXXXVIII. CIII. CXLIII.) being the *fixed* Psalms for the Greek morning office—taken with the LI^st^ (which always formed a part of the *penitential* portion of that office) may possibly be the foundation of these seven Penitential Psalms which as such were not known to the Eastern Church. These, with the Graduals, were formerly employed in Penitential Processions as well as the appointed Litanies and Deprecatory Prayers.

These Psalms were referred to the seven deadly sins: VI. contra *iram* (against wrath): XXXII. contra *superbiam* (against pride): XXXVIII. contra *gulam* (against gluttony): LI. contra *luxuriam* (against lechery): CII. contra *avaritiam* (against avarice): CXXX. contra *invidiam* (against envy): CXLIII. contra *acediam* (against sloth).

Psalm vi.

The Psalm of a sufferer in a season of extreme depression, probably from dangerous sickness of the body or—if the expressions are figurative—of the soul. (Conf. xviii. 5, xxii. 14, xxv. 17, xxx. 2, 7—10, xxxi. 10—12, xxxviii. 7, xli. xlii.) It is a picture preeminently of Him Who was "a man of sorrows and acquainted with grief" (Is. liii. 3; Lam. i. 12). But the sufferer, whilst pouring out the anguish of his heart (vv. 1—7) breaks forth into joyous thanksgiving (N.B. the change "as of sunrise upon night," vv. 8—10) in assurance of an answer to his prayer and of victory over his enemies.

Psalm xxxii.

Composed after Nathan came to David (2 Sam. xii.). It records the confession made in Ps. li. and the consequent forgiveness and conscious blessedness. The joy of penitence fills the Psalm—"it is the idea which was clothed in flesh and blood by Him Who created the Parable of the Prodigal Son:" it testifies to the truth of Prov. xxviii. 13 and 1 S. John i. 8, 9: see Exod. xxxiv. 4, 7. Herein (vv. 1, 2) David describeth the blessedness of (pronounceth a blessing upon) the man unto whom God imputeth (reckoneth) righteousness without (apart from) works (Rom. iv. 6—9), i.e. he is one whose faith is reckoned for righteousness.

Psalm xxxviii.

A Psalm in which the sufferer seems to have had to endure the bitterest grief, added to a consciousness that his sufferings are the consequence of his sins. With no vindication of self there is a trustful committal of self into God's hands, with a desire to be nearer God. It is a cry for help (vv. 1—8) on account of suffering; of desertion of friends and rejoicing of enemies (vv. 9—14), and against the triumph of enemies (vv. 15—22). David here is but a type of Christ, and the prayers in this and Ps. xxxix. are those of the Messiah.

The prophecy of Is. liii. is in a great measure based on them. The Ps. is frequently referred to in the New Test. S. Matt. xxvi. 56; St Luke x. 31, 32, xxiii. 49.

Psalm li.

"A Psalm of David when Nathan the prophet came unto him after his great sin."

It is but an expansion of the confession, "I have sinned," 2 Sam. xii. 13. Herein is the penitent's confession; his prayer for forgiveness; his vow of gratitude; his prayer for the Church at large. The characteristic of this Psalm is this: it is the prayer of true contrition, which has its root in love; and that is why the Church in all ages has adopted it as the one which most fully expresses the true spirit of penitence. In the East the morning office begins with this Psalm said as *a solemn prayer*, as it is in the Church of England on *Ash Wednesday*.

N. B. The various words in it to express sin, viz. offences, wickedness, sin, faults, evil, misdeeds, blood-guiltiness; and compare vv. 6, 10 with the "Collect for purity" in Com. Serv. "Cui omne cor patet, omnis voluntas loquitur," to Whom every heart is open, every movement of the will speaks.

Psalm cii.

The inscription in the Bible version describes the character of the Psalm—"A prayer of the afflicted when he is overwhelmed and poureth out his complaint before the Lord."

Composed probably by Nehemiah or one of the exiles in Babylon. It looks forward to the time when the heathen shall fear the Name of Jehovah and all the kings of the earth His Majesty (vv. 15, 16), when the people are gathered together and the kingdoms also to serve the Lord (v. 22). Vv. 25—27 are interpreted in Heb. i. 10—12 of the Messiah in the assurance that the coming of Jehovah is fulfilled in the coming of Christ. Jesus of the New Testament is identified with Jehovah (Lord) of the Old (conf. S. John xii. 41 with Is. vi. 1; S. John xix. 37 with Zech. xii. 10).

Psalm cxxx.

A Psalm used by half of Christendom at Funerals.

A Psalm of steps and ascents, in which the Psalmist rises step by step from the depth of self-condemnation to the full assurance of hope, of forgiveness and salvation: comp. vv. 1—3 with vv. 4—8. It is a cry to God for forgiveness of sin. In v. 4 (cf. 1 S. John ii. 1, 2), "The doctrine of the forgiveness of sin through mere mercy and of redemption through Christ's merits lies so near the surface (in this Psalm) that the most careless may see it." Cf. xxv. 10, lxxix. 9; and the Prayer, "O God, Whose nature," &c. and that in Com. Service, "Whose property," &c. While vv. 1—6 suitably express the penitential supplications of *individuals*, vv. 7, 8 give evidence that it was uttered in the name of the whole people.

Conf. v. 8 with S. Matt. i. 21. N.B. vv. 5, 6 answer to vv. 1, 2, and vv. 7, 8 to vv. 3, 4.

Psalm cxliii.

Most probably a post-exilic Psalm which, though not a Psalm of David, yet is "an extract of the most precious balsam from the old Davidic songs" (Delitzch). Cf. v. 5 with lxxvii. 5, 10, 11; v. 6 with lxxxviii. 9, lxiii. 2; v. 7 with xxviii. 1, lxxxviii. 3; v. 8 with v. 8, xxv. 1; v. 10 with xxv. 3, 4, cxxxix. 24; v. 11 with cxix. 25, 37, 40; v. 12 with cxvi. 14. This may be almost said to be the most penitential of the seven. It is a witness of the depth and reality of the religious life in the later history of the Jewish people, and of the manner in which, from the time of the Exile, the Davidic Psalms have been the spiritual treasury of the Church. v. 2 is one of the "sentences" at the beginning of Matins, &c.; conf. cxxx. 3.

PSALMS FOR GOOD FRIDAY.

XXII. XL. LIV.—LXIX. LXXXVIII.

Psalm xxii.

One of the five "Psalms of the Passion" in the Prymer of 1545.

Here Christ is seen in the aspect of one in deepest humiliation.

St Augustine says that it was a current belief that our Lord on the cross repeated from xxii. 1 to xxxi. 5.

The evidence of its Messianic character is—1. The use of the first words (at least) by Christ on the cross. This, like other words and acts connected with the Crucifixion, is a seal and attestation to prophecy confirmed by direct quotations and references in the Evangelists. See vv. 1, 7, 8, 13, 16—18, 20, 22, and marginal references. 2. A correspondence with all the details of the sufferings of Christ certifies that they were the fulfilment of prophecy. From first to last the feelings expressed and events recorded are true of the "Man of Sorrows" alone.

Psalm xl.

This is the counterpart to Ps. xxii. See the witness of this Psalm to the Atonement (p. 154). It is only necessary to explain the expression, "mine ears hast Thou opened," which means "Thou hast rendered me obedient." See Is. iv. 5, xlviii. 8. The version Heb. x. 7, "a body hast Thou prepared," expresses the same, for the preparation of the body means obedience: see Rom. xii. 1.

Psalm liv.

For the occasion on which this was written see the Title in Auth. Vers. and 1 Sam. xxiii. 19, &c., xxvi. 1, &c.

We have in vv. 1—3 the prayer for help, in vv. 4—7 the assurance that help will be given, and a vow of thanksgiving in anticipation of it.

Verse 3 is the emphatic verse of the Psalm and delineates the source of the suppliant's distress. By its appointment as one of the Psalms for Good-Friday we are taught to look from David to David's Lord, to remember *His* persecution, prayers, mighty sufferings (from those whom He came to save), His trust in God's protection and confidence in final victory.

This Psalm finds its best illustration in the demeanour of our Incarnate Saviour on the night of His betrayal. His humiliation of Himself unto death was His "offering of a free heart" (ver. 6) unto God.

Psalm lxix.

Observe the application of this Psalm:

(a) *to our Lord* by S. John, ii. 17 with v. 9; xix. 28 with v. 21; S. Matt. xxvii. 34 with v. 21; by S. Paul Rom. xv. 3 with v. 9; by our Lord Himself, S. John xv. 25 with v. 4.
(b) *to Judas* by S. Peter, Acts i. 16, 20 with v. 25.
(c) *to the Jewish nation* by S. Paul, Rom. xi. 9, 10 with vv. 22, 23.

"In the prophetic revelation of His will (by the prophet) the Messiah, the Incarnate God, manifests in this Psalm the awful side of His character—words and works which are those of the conquering King who is to break the heathen with a rod of iron (Ps. ii. 9), rather than those of the gentle Jesus meek and lowly in heart—the one are the reflection of the Divine in the human as truly as the other are that of the human in the Divine" (Bp. of Derry).

Observe *works* and *words* which correspond with this awful side of Christ's character. Destruction of the swine (S. Mark v.); the blasting of the fig-tree (S. Matt. xxi.); the refusal to allow the performance of the last rites for a parent to interfere with the call to follow Him (S. Matt. viii.)—"those mine enemies, &c., and slay them before Me" (St Luke xix. 27); "Depart from Me ye cursed," &c. (S. Matt. vii. 23, xxv. 41). It is the Apostle of love that warns us of "the wrath of the Lamb" (Rev. vi. 16, 17).

See remarks upon the imprecatory Psalms, p. 152.

Psalm lxxxviii.

It is as is described in the heading in the A. V. "a prayer containing a grievous complaint."

This is the darkest, saddest Psalm in all the Psalter; and so it differs from all the rest inasmuch as, in those, prayer and supplication are mingled with thanksgiving; here the darkness continues to the end. One ray of light, however, is to be found in v. 1, "O Lord God of my salvation." The Psalmist, though walking in darkness and having no light, complains not *of* God but *to* Him, and is seen in faith and hope to "trust in the Name of the Lord and stay upon his God" (Is. l. 10). His remedy for trouble is prayer, not mere complaint.

The older expositors interpret the Psalm of Christ and His Passion either in Gethsemane or on the Cross. This application is sanctioned by the Church by her appointment of it for Good Friday.

Psalms for Easter Day.

II. LVII. CXI.—CXIII. CXIV. CXVIII.

Psalm ii.

This is, with some reason, considered to be a prefatory Psalm to the whole Psalter, and furnishes one of the keys to the interpretation of those which follow, indicating that they have a prophetical import—pointing to Christ and in Christ fulfilled. It is not the language of devotion but of adoration, fixing the eye on the anointed Son of God and on His relation to His Father and to man. The difference between this and Psalm i. (also a prefatory Psalm) is marked. As Psalm i. describes the character of every righteous man, this exhibits the dignity, authority, and dominion of the One appointed Ruler of mankind.

Such references in the New Test. as are found in S. Matt. xxvi. 63; Acts iv. 25, 26, xiii. 33; Heb. i. 5, v. 5; Rev. ii. 27, xii. 5, xix. 15, prove that this Psalm is prophetical of the Kingdom of Messiah. Perhaps this is the oldest portion of Scripture in which the name Sion (v. 6) prophetically denotes the Christian Church.

Observe the following points of Christian doctrine which

show David's knowledge of Christ, though he knew Him but from afar.

He knew the Lord as the anointed of God (v. 2), as the King of Sion (v. 6), as the Son of God (v. 7), who at some marked epoch (this day, &c.) should as the Son of God be endued with a life which He did not before possess (see the fulfilment in the *Resurrection* of Christ. Acts xiii. 33; Rom. i. 4, vi. 9—11).

He knew that to Messiah all the realms of the earth should be subjected (v. 8) (see the source of this knowledge, Gen. xxii. 17, 18, &c., xlix. 8—10; Num. xxiv. 17—19)—that Messiah rules by His Father's authority and as His representative. Kings and Judges are to serve Jehovah, but to approach Him through the Son (vv. 10—12)—that Messiah's wrath (v. 9, cf. Rev. vi. 16) is the revelation of the Father's punitive righteousness; acceptance is beneath the shelter of the anointed (Thrupp).

Psalm lvii.

This sets forth confidence in God in the midst of persecutions. It is this confidence in deliverance and the strains of praise poured forth in consequence that has led the Church to appoint it for Easter Day.

Verse 6 separates the Psalm into two strophes: in the first of which (vv. 1—5) is expressed the present danger: in the second (vv. 7—11) the theme is thanksgiving for deliverance as if accomplished. "Father, glorify Thy name" is the echo of the refrain of this Psalm (vv. 6, 12).

David's elevation to the throne of Israel and Israel's deliverance through him were types of Messiah's sovereignty over the earth and of the promise that His people should reign with their glorified Master.

Psalm cxi.

The great seal of all God's goodness in never failing to supply the need of His people is the Redemption which He accomplished for them. The Exodus and the conquest of Canaan were types of the greater redemption by Christ and his Church's acquisition of the heritage of the heathen (v. 6)—to this inheritance in heaven and to the spiritual food given for our souls (v. 5) the Church by its use on Easter Day applies its words.

One of the Alphabetical Psalms. In this there are exactly 22 lines: two in each of the first eight verses, separated by the pointing, and three in vv. 9, 10, separated by semicolons and the pointing. In the Hebrew each letter of the alphabet in order marks not only the beginning of the verses but that of each clause.

Psalm cxiii.

This is one of the Psalms of the Hallel, and it is doubtless owing to the use of this and the following Psalm at the Passover that they are appointed by our Church for Easter Day.

Vv. 1—3 exhort to praise Jehovah: vv. 4, 5 set forth His greatness: vv. 6—8 magnify His condescension and miracles of providential mercy.

N.B. Vv. 6, 7 are taken almost word for word from Hannah's song (1 Sam. ii. 8). These are recalled though not quoted by the Blessed Virgin

Mary (S. Luke i. 46, 48, &c.). Conf. vv. 5—7 with Phil. ii. 7—10, and v. 8 with Is. liv. 1; Gal. iv. 27. The Church of Mount Sion became the Church of all the ends of the earth. See Is. xlix. 20, 21, liv. 1—6, lx. 4, 22.

Psalm cxiv.

A graphic epitome of the early history of Israel. It sets forth the sovereignty of the God of Jacob over all the works of creation: contains a glowing picture of the deliverance of Israel out of Egypt, and in type prefigures Christ's victory over sin and death, and the Redemption wrought thereby. It is thus a suitable Easter Hymn.

Psalm cxviii.

Composed for the occasion of the laying of the foundation of the Temple in the 2nd year after return from captivity (see Ezra iii. 10, 11, and compare with this vv. 1, 29). This is the last of the Psalms of the Hallel, and was doubtless sung by Christ and His Apostles on the very Eve of His Passion.

It was then that His enemies were compassing Him about (v. 10): the Lord was chastening Him (v. 18), the stone was being rejected (v. 22); the sacrifice about to be bound to the altar (v. 27). But the Lord was on His side (v. 6). He would not be given over unto death (v. 17): the stone would become the head of the corner (v. 22).

On Easter Day we give thanks for the fulfilment of Christ's anticipations.

Quotations from this Psalm in the New Testament. S. Matt. xxi. 9, 42, xxiii. 39; S. Mark xii. 10; S. Luke ii. 34, xx. 17; Acts iv. 11 (2 Cor. vi. 9, cf. v. 18); Eph. ii. 20: Heb. xiii. 6; 1 S. Peter ii. 4—7.

Psalms for Ascension Day.

VIII. XV. XXI.—XXIV. XLVII. CVIII.

Psalm viii.

The theme is the glory bestowed by God upon man. In the highest sense it has a special reference to the Ideal man, the Brightness of God's glory and the express image of His Person, who as the Vice-regent of God reigns over all (1 Cor. xv. 27), in Whom alone all others can be renewed. It is a prophecy of the New Humanity drawn from Adam as yet unfallen. The words of the Psalm can only be fully explained by a reference to Christ the Son of Man and Son of God. Vv. 4—6 are applied (Heb. ii. 6—8) by the Apostle to the humiliation and exaltation of Christ. It was pre-eminently at His *Ascension* that He was crowned with glory and honour. Hence the appointment of this Psalm for Holy Thursday, the day of Christ's coronation.

Quotations from this Psalm in New Testament. S. Matt. xxi. 15, 16 (see also S. Matt. xi. 25; S. Luke x. 21); 1 Cor. xv. 27, 28; Eph. i. 22; Heb. ii. 6—8.

Psalm xv.

"The Catechism of heaven" (Luther). An ideally Messianic Psalm. As the preceding series (Pss. xi.—xiv.) describes the oppressions of the wicked, so this portrays the character of the righteous. Ps. xiv. ends with the announcement of a salvation, so this sets forth who alone shall be partakers of it. It seems also designed to be a special preface to the two devotional Psalms which follow (Thrupp). The Psalm describes the perfect character—the man who can draw near to God and live in His presence (see Gen. xvii. 1). It bears a resemblance to Pss. xxiv. ci.

The Epistle of S. James is the New Testament expansion of and comment upon this Psalm; for another treatment of the same subject in the Old Testament, see Is. xxxiii. 13—16 (Perowne).

It not only answers the question, "Who is the true worshipper of God on earth?" but "Who will be admitted into His presence in heaven?" (See S. Matt. vii. 21.)

It lays especial stress on the duties implied in the second table—the judgment and mercy so neglected by the Pharisees in our Lord's day (S. Matt. xxiii. 23), and enforces a life of godliness in contradistinction from mere outward profession.

Of whom, except of Him Who was holy, harmless, undefiled, separate from sinners (Heb. vii. 26), can we think when using this Psalm on the Day of the Ascension of Jesus into the true Tabernacle, the true holy hill—the heavenly Jerusalem?

Psalm xxi.

"As Ps. xx. was a Litany before the King went forth to battle, this is apparently a Te Deum on his return" (Perowne). Inasmuch as each Jewish King was a type of Israel's true King, this Psalm (used on Ascension Day) celebrates under a figure the glory of our blessed Lord (Who displays His royalty on earth in His Church) and the great love of His Father in hearing His prayer and raising Him from the cross and grave to His own right hand in Heaven (Young). It could only have applied to David in so far as the promises made to him would be ultimately realized in the Person of Christ (Thrupp).

V. 4 indicates that David had reference to the Ideal King, the Messiah. Compare also marginal reading of 1st clause of v. 6 in Authorised Version with Gen. xii. 2.

Psalm xxiv.

Most probably composed and sung on the removal of the Ark from the house of Obed-edom to the city of David on Mount Sion (see 2 Sam. vi.). Its leading theme is the glory of the Lord.

The Talmud says it was chanted in the Temple every first day of the week—a remarkable fact considering its typical application to the Resurrec-

tion and Ascension of Christ. It is the first of a series of six Psalms which have been called Dedication or Tabernacle Psalms. It was evidently intended to be sung antiphonally—voice answering voice, and chorus to chorus.

It is prophetic and "in its Christian application celebrates the return of Christ as the King of Glory to His heavenly throne, and the inauguration of that dominion which He thence exercises in the world: it will be fully accomplished when the doors of all hearts, all temples, and all kingdoms shall be thrown wide open before Him, when He shall be acknowledged on earth as He is now in heaven" (Perowne).

Conf. v. 1 with 1 Cor. x. 26, explained by 1 Tim. iv. 4. Mark these references and conf. vv. 3—6 with Heb. vii. 26; v. 4 with S. Matt. v. 8; vv. 7—10 with Heb. vii. 26; 1 Cor. ii. 8.

Psalm xlvii.

This is a Hymn of triumph—a prophecy of the final triumph of God's Kingdom upon earth, of the Ascension of Christ and of His Kingly rule as sitting at the right hand of the Father. Expressions are used throughout which have their only adequate fulfilment in the Person and work of the Messiah. In this Psalm the Church on Ascension Day addresses her victorious King in the heavens. Its anticipations will only then be fully realized when "the kings of the earth shall bring their glory and honour into the heavenly Jerusalem" (Rev. xxi. 24).

Conf. vv. 5, 7, 8 with 1 Cor. xiv. 15; Rev. iv. 2, xi. 15—17, xix. 6 and Psalms lxviii. 18, ix. 4, vii. 7.

Psalm cviii.

This Psalm is formed from Ps. lvii. 7—11 and Ps. lx. 5—12. The compiler takes the joyful parts of these two Psalms and puts them together. The former part may be considered as a preface to the latter, which expresses confidence in the ultimate triumph of the Church through the favour of God.

Psalms for Whitsunday.

XLVIII. LXVIII.—CIV. CXLV.

Psalm xlviii.

One of the great Psalms of the city of God. This speaks of the beauty, glory and *stability* of that city, as the two preceding speak of its deliverance and *security*, and of the *victory* and praise of the deliverer.

The Levites sang this Psalm at the morning sacrifice on the 2nd day of the week (see v. 8).

It is one of the Psalms (see XLVI., LXXXVII., CXX., CXXXIII.) which pre-eminently bear witness to the Church (see Heading, Auth. Vers.). "The beauty of Sion (v. 2) symbolizes the glory of the Christian Church, and the appointment of the Psalm for

Whitsunday leads us to understand it as a thanksgiving for God's love for the Church and for all that He has done for her" (Young).

Psalm lxviii.

The assertion that it was composed for the festival at the close of David's reign, after the site of the future permanent temple had been fixed, and when the King was collecting materials for it (see 1 Chrón. xxviii. xxix.), seems as near the truth as any other.

The Trilogy formed by Psalms lxv. (celebrating God's sovereignty), lxvi. (the work of Redemption), lxvii. (the spread of truth), seem designed to be a prelude to this Psalm. Every time the Ark moved forward in the Wilderness Moses solemnly uttered words similar to v. 1. (See Num. x. 35.)

The Ascent of God for His Church (v. 18) and the royal rain of gifts shaken out upon it (v. 18) form a pledge of His manifestation in Christ and of the fulness which He is to bestow. The first half (vv. 1—18) closed with Jehovah's triumphant ascension, the second with the results of His victory. The anticipations of the kingdoms of this world being taken up into the Kingdom of God have their fulfilment in the Holy Catholic Church. For this reason the Psalm is used on Whitsunday, the birthday of the Church. In the Jewish ritual this Psalm is used at the Feast of Pentecost.

Psalm civ.

Evidently founded upon, as in its main outline it follows, the account of Creation, Gen. i. It begins with light and ends with a reference to God's Sabbath rest. It recognises the absolute dependence of the universe upon a Creator and upon the continuance of His work (see S. John v. 17; Acts xvii. 23, 29).

It is appointed for Whitsunday because it sets forth the glory of God the Holy Ghost as the "Lord and Giver of Life," by Whom God inspires and holds together, and preserves all things, and leads them to perfection (Young).

It received the name of Prefatory Psalm from its being used at the beginning of the Evening office or Vespers, which were in the system of the Eastern Church reckoned the first office in the 24 hours.

Psalm cxlv.

This is the only Psalm which bears as its title Tehillah, i.e. Praise or Hymn. In the Talmud it is called "the Tehillah of David." It is the last of the eight Alphabetical Psalms (the 14th letter being omitted). It is fitted to be the introduction to the five Hallelujah Psalms with which the Psalter closes. It was one of the four Psalms appointed (with Pss. cxliv., cxlvi., cxlvii.) to be always sung at Vespers on Saturdays in the Benedictine and Ambrosian arrangement of the Psalms. By appointing it for Whitsunday the Church would have us think especially of

the great gift of the Holy Ghost when we sing of God's wondrous works—His marvellous acts, His abundant kindness—for that gift is the crown of all blessings on earth and the pledge of glory in heaven. We may understand also by the Kingdom (vv. 11—13) of God the Holy Church, which had its birth on Whitsunday.

This Psalm supplied ancient Christians with the daily grace upon their chief repast (v. 15), and the same verse was perpetually repeated by Communicants at the Altar: and it is worthy of note that those who reared the Christian Cathedral at Damascus (now a Mosque) testified their faith in the application of this Psalm to Christ by placing over one of its portals in Greek characters v. 13 with the insertion of *O Christ*.

Proper Psalms suitable for Special Occasions.

For the Day of Intercession for Missions.

Matins: ii., xix., xcvi., lxvii., cx., cxiii.
Evensong: lxxii., cviii., cxv., cxxxiv.

For the Consecration of Churches; or Anniversaries of their Consecration; and for the Re-opening of Churches after Restoration—

Any of the following may be used:

Ps. xxiv., xxvii., xlv., xlvi., xlvii., xlviii., lxxxiv., lxxxvii., c., cxviii., cxxii., cxxxii., cxxxiii., cxxxiv., cl.

For the Consecration of Churchyards—Ps. xxxix., xc.

For Harvest Festivals—

Any of the following may be used:

Ps. lxv., lxvii., ciii., civ., cxxvi., cxxvii., cxxviii., cxliv., cxlv., cxlvii.

For School Festivals—Ps. viii., xxiii., xxxiv., cxix. (v. 1 to 17), cxlviii.

For Choral Festivals—Ps. xxxiii., xlvii., lxxxi., xcii., xcvi., xcviii., cviii., clxvii., clxix., cl.

For Ember Days—Ps. cxxxii., cxxxiii., cxxxiv.

For Rogation Days—Ps. lxi., lxii., lxiii., lxiv., lxv., lxvi., lxvii., or viii., xx., xxiii., xxxvii., civ., cxxvii., cxlvii.

For Missionary Services—Ps. xix., lxxii., cxvii.

For Diocesan Synods, Visitations, or Ruridecanal Chapters.

Ps. lxviii., lxxxiv., lxxxvii., cxxii., cxxxiii.

For Annual Festivals of Benefit Societies.

Ps. cxii., cxxxiii., cxlv.

HISTORICAL NOTES

ON THE

ORDINATION SERVICES.

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Compilation of the English Ordinal.

The first Reformed Prayer-Book, published in 1549, contained no services for Ordination: they were drawn up shortly afterwards by a Commission of Six Prelates, and six other learned men, appointed by King Edward VI. for that purpose, and published in March, 1550. They were based on the Offices in the older Pontificals, and, though at first printed in a separate form, were incorporated in 1552 with the revised Prayer-Book. The changes made in them at that time and at subsequent revisions are mentioned below. The Preface, which introduces them, is said to have been written by Archbishop Cranmer, who presided over the Commission. It provides a clear and concise summary of what the services contain, and also sets forth the aim of those who compiled them, and the authority to which they appealed. Hence it cannot be too carefully studied. Its chief points are these:—

i. The institution of the threefold Ministry of Bishops, Priests and Deacons is referred to the Apostles' days; and the authority of Holy Scripture, and of the ancient authors (i.e. the Fathers of the Church in the early centuries), cited in support of its antiquity.

ii. The conditions are stated under which alone candidates have been allowed to receive Ordination. They were first "called, tried, examined, and known to have such qualities as are requisite" for the proper exercise of their high and holy office: "and also by Public Prayer, with Imposition of Hands, approved and admitted thereunto by lawful authority."

iii. In order that the threefold Ministry may be "continued, and reverently used and esteemed in the Church of England," the same conditions are imposed in the case of all Ordinations for the future; none being allowed to exercise the office of Bishop, Priest, or Deacon, unless he has been properly examined and ordained according to the forms of service which follow in

the Prayer-Book, or has previously received Episcopal Consecration or Ordination.

iv. The ages of Twenty-three for a Deacon, Twenty-four for a Priest and Thirty for a Bishop, are specified as the limits of age for Ordination. A candidate for the Diaconate, however, may be ordained at a younger age than Twenty-three, if he obtains a faculty, i.e. a Special Licence or Dispensation from the Archbishop of Canterbury.

v. The Ember seasons, or, "on urgent occasion, some other Sunday or Holy day," are the times fixed for Ordination; when the Bishop, after duly examining them, shall admit to Holy Orders those whom he knows to be spiritually, morally, and intellectually qualified; making use of the prescribed form of service before the assembled congregation.

These five points must now be discussed at greater length:—

I. THE THREEFOLD MINISTRY.

The three Orders of the Ministry, viz. of Bishops, Priests, and Deacons, were established during the Apostolic age. Before our Lord ascended into Heaven, He committed the government of the infant Church into the hands of the Apostles, upon whom He bestowed the gift of the Holy Ghost (S. John xx. 22). The Apostolate was the source from which the three Orders drew their life. The Apostles first ordained Deacons, then Presbyters, and finally Bishops, as successors to themselves.

a. The first Seven Deacons were ordained by them to meet the requirements of the growing Church, the Hellenistic Jews having complained that their widows were neglected in the daily ministration at Jerusalem. This ordination, which was conferred by means of the laying on of the Apostles' hands with prayer, is described in Acts vi. Though not actually called "Deacons," they were appointed for the purpose of carrying on the same work as that performed by the Deacons in later times. They managed the distribution of alms, and the provision of the Agape, or love-feast, and in some cases also preached, taught, and baptized (Acts vi. 10, viii. 5, 12, 38, 40). The Deacons of the Philippian Church are referred to by S. Paul in Phil. i. 1; and the qualifications needful for the Diaconate laid down by him in 1 Tim. iii. 8—12.

Deacons.

b. The Order of Presbyters, or Elders, or Priests, is first mentioned in Acts xi. 30, where it is recorded that the Church in Antioch provided relief for the Church in Judæa in its distress, and sent it to the elders for distribution. We further read in Acts xiv. 23 that "Paul and Barnabas ordained elders in every Church." The letter con-

Priests.

taining the decrees of the Apostolic Council of Jerusalem, mentioned in Acts xv. 23, is issued in the name of the "Apostles and Elders;" and the Elders of the same Church are referred to in Acts xxi. 18. The Elders of the Church of Ephesus are summoned to meet S. Paul at Miletus in Acts xx. 17, where they are also called "overseers" or bishops, the latter word being used during the earliest period of Church History interchangeably with "presbyter" or "elder," and not as a distinguishing title of the highest Order of the ministry, according to later use. In S. Paul's days the Presbyter was usually called "Bishop" in the Gentile Churches, and "Elder" in the Jewish Churches: the latter name, which was borrowed from the Jewish ministry of the Synagogue, was suggestive of his dignity as being a man of advanced years; and the former of his work, as having the oversight and cure of souls. S. Peter and S. James never use the word "Bishop" when speaking of the Presbyters: S. Paul, on the other hand, the great Apostle of the Gentiles, uses it much more commonly than "elder." In 1 Tim. iii. 1—7, v. 17—19, Titus i. 6—9, the true qualifications of the bishops, or elders, are laid down by S. Paul. And from such passages as 1 Tim. iv. 14, 1 S. Peter v. 2, S. James v. 14, it may be concluded, that their work consisted in watching over, and guiding, the flock committed to their charge, teaching in public and private, visiting the sick, shewing hospitality to strangers, and assisting the Apostles in the work of Ordination.

Bishops.

c. Until the closing years of the Apostolic age, there were no Bishops in our modern sense of the word, because the Apostles themselves constituted the highest Order of the ministry. The three Orders were those of Apostles, Elders, and Deacons. The Episcopate, as we understand it, "slept in the Apostolate." The first recorded step towards its permanent establishment was taken by S. Paul, in his appointment of Timothy and Titus, whom he commissioned to supply his place and carry on his work temporarily in the Churches of Ephesus and Crete. They were charged both with the individual power of supervision, of ruling, guiding, and correcting (1 Tim. i. 3, iv. 6, 11, 12; v. 1, 19, 20; 2 Tim. iv. 2; Titus i. 5; ii. 7, 15; iii. 10), and also with the power of ordaining (1 Tim. v. 22; Titus i. 5), —which were the peculiar privileges of the Apostles, and are now the peculiar privileges of Bishops. They took, for the time, the first place in the Churches where they resided,—the first place in their government, administration, and worship, exactly as the Apostle would have done, had he himself visited them. They performed, in fact, a Bishop's work; but had not the full jurisdiction of Bishops, inasmuch as they were delegates of S. Paul, and only exercised their functions temporarily: they represented the Apostle for a special purpose at a particular

time; and were not permanently set over the Churches to which they were accredited. Besides Timothy and Titus some have thought that the "true yoke-fellow" of Phil. iv. 3, Archippus, who is mentioned in Col. iv. 17 and Philem. 2, and perhaps the Diotrephes of 3 S. John 9, 10, held a corresponding position in their respective Churches. If, as is probable, other Apostles besides S. Paul thus appointed delegates, the transition from such a state of Church government to that of a fixed Episcopate became easy and natural when the Apostles passed to their rest. The Churches would have become Episcopal without any revolution, by the localisation of the Episcopal Order, which had existed in the persons of the Apostolic delegates before it was localised. The martyrdoms of S. James in the year 62, of S. Peter and S. Paul in 68, and the destruction of Jerusalem in 70, together with the threatening dangers of internal heresy and disorder, made the permanent establishment of Episcopal government necessary to the stability and unity of the Church at the close of the first century. It must have been a crisis of great difficulty, in the history of the life of the Church, as the Apostles passed away, one by one, from the chief places of government: and the gravest anxiety must have fallen on those first pupils of the Apostles, into whose hands the guidance of the Church passed. Asia Minor, the seat of S. John's Apostolic rule, is generally regarded as the place where the regular system of Diocesan Episcopacy was set on foot, whence it spread to other Churches: and S. John himself, who lived to the end of the 1st century, as the Apostle who organised it. It is very probable that by the "angels" of the Seven Churches mentioned in the Book of the Revelation are meant the Bishops of those Churches (Rev. ii. iii.); but the records of the actual consolidation of Episcopacy are wanting. The testimony, however, to the existence of Episcopal rule from the close of the 1st century onwards, is clear and decisive. The letter of Clement of Rome (A.D. 90) to the Corinthians shews unmistakeably that he was exercising Episcopal authority in that city when he wrote; Ignatius, Bishop of Antioch (A.D. 107), in the famous letters which he wrote on his way to martyrdom, strongly insists upon Episcopacy, as the one thing necessary to the stable government of the Church after the Apostles had left it (*Ad Philad.* 8. 10; *Ad Trall.* 3. 7; *Ad Eph.* 4. 5. &c.); Irenæus (A.D. 180) dwells upon the succession of the Bishops from the Apostles, as the great guarantee for the identity of the existing doctrine of the Church with that of the Apostles themselves (*Adv. Hær.* III. 2, 3; IV. 26, 33); and Tertullian (A.D. 200) speaks of S. John being the founder of the Episcopal succession in the Churches of Asia (*Adv. Marc.* IV. 5), and of Priests and Deacons baptizing only with the authority of the Bishops (*De Bapt.* c. XVII.). These three last writers plainly considered Episcopacy to be an essential of continuous

Church life in the fullest sense. So, too, Clement of Alexandria (A.D. 218) compares the honours accorded to Bishops, Priests, and Deacons, to the glory of the angels (*Strom.* VI. 13, *Pæd.* III. 12); while later writers such as Cyprian, Ambrose, and Augustine, might be freely quoted as bearing witness in the same manner to the Apostolic origin of the threefold ministry of Bishops, Priests, and Deacons.

The Minor Orders.

Besides these three "superior" Orders of ministers, several "inferior" Orders were instituted afterwards in the Church. They served as a kind of nursery for the Priesthood, and were principally in use in the busy centres of Church life such as Rome, Carthage, and other cities. They are referred to as early as the middle of the 3rd century in a letter written by Cornelius, Bishop of Rome, to Fabius, Bishop of Antioch (Eus. VI. 43), in which he mentions not only Presbyters and Deacons as ministering under him at Rome, but also Sub-deacons, Acolytes, Exorcists, Readers and Porters. In the Canons of the 4th Council of Carthage (A.D. 398) there are rules given not only for the ordination of Bishops, Priests, and Deacons, but also for that of Sub-deacons, Acolytes, Exorcists, Readers, Porters, and Singers. The modern Roman Church regularly uses all these "inferior" Orders, except that of the Singer; the Greek Church those of the Sub-deacon and Reader only: but in the Church of England, although their antiquity and value were not expressly repudiated at the Reformation, no special services for the admission of candidates to them was provided, inasmuch as the "superior" Orders of Bishop, Priest, and Deacon are the only ones which can claim Apostolic authority.

II. THE EXAMINATION AND ORDINATION OF MINISTERS.

The Preface next asserts the conditions of the Ordination.

a. Candidates were examined as to their qualifications for the sacred office before being admitted to it. In the early Church this examination followed the designation or election of the candidate by the voice of the people, and consisted mainly in an enquiry into his faith, morals, and outward circumstances.

Examination of Candidates when presented.

In the matter of faith, the 4th Council of Carthage (A.D. 398) prescribed a series of questions to be addressed to candidates for the Episcopate, concerning the Creeds, Doctrines of the Church, and the sense of Scripture. As regards morals, Tertullian (*Apol.* c. 39) speaks of Bishops and Presbyters as advanced to their office only by public testimony; and Cyprian (*Ep.* 68) says that Bishops are to be chosen in the presence of the people

who know their lives, and are acquainted with their actions and conversation. Certain notable crimes excluded the perpetrators of them from ever being ordained. Further, there were certain conditions of outward circumstances, which debarred a man from entering the ministry, because the duties connected with them were generally incompatible with clerical work. Soldiers, for instance, public civil officers, agents, guardians, and lawyers were debarred from Ordination. These conditions have been imposed in varying forms ever since: and the Ordination Services of the Prayer-Book require every candidate, when he is presented, to satisfy the Bishop as to faith (see the questions) and moral character (see the Rubric), while the Law forbids him to follow any public secular calling. The enquiry made into his spiritual, moral, and intellectual fitness for the ministry, before he is actually presented for Ordination, is dealt with in a subsequent paragraph.

b. After being examined, the Candidates were admitted to Holy Orders by "Public Prayer with Imposition of Hands." The essentials of Ordination consist in the laying on of the Bishop's hands, with proper prayer, i. e. prayer invoking the blessing of God upon the minister, for his new and sacred calling. There is abundant authority for this from the Apostolic age downwards. S. Stephen and his fellows were thus set apart for the Diaconate (Acts vi. 6); Presbyters for their office (1 Tim. v. 22); Timothy for the Episcopate (1 Tim. iv. 14; 2 Tim. i. 6). This doctrine has been held by Fathers, Councils, and Canonists. The form of Ordination in the case of a Deacon is thus laid down in the 4th Canon of the 4th Council of Carthage (A.D. 398):—"When a Deacon is ordained, let the "Bishop, who blesses him, alone lay his hand upon his head, "because he is being ordained, not to the Priesthood, but to "the ministry." In the Ordination of the Priests, the Bishop was assisted in the laying on of hands by the Presbyters, as the 3rd Canon of the same Council testifies:—"When a Presbyter "is ordained,—the Bishop blessing him and laying his hand "upon his head,—let all the Presbyters who are present also "lay their hands upon his head, close to the Bishop's hand." So also it is laid down in the Apostolical Constitutions (4th century) that a Presbyter gives imposition of hands, but does not ordain (Lib. VIII. c. 11). In the Consecration of Bishops, the 4th Canon of the Council of Nicæa (A.D. 325), which ratifies the orders of former Councils and the original practice of the Church, prescribes the imposition of hands by three Bishops. And the 2nd Canon of the 4th Council of Carthage directs that, "When a Bishop is ordained, two Bishops must lay and hold "the book of the Gospels on his head and neck, and, while one "Bishop gives him the blessing, all the rest who are present

Ordination. Essentials of the Rite.

"must touch his head with their hands." These Canons express the universal consent of antiquity to the fact that the essentials of Ordination consisted, from the first, in the laying on of Episcopal hands with prayer for God's blessing. And learned writers of later times, such as the Romanists Morinus and Martene, fully agree with this doctrine; the latter stating that imposition of hands and prayer are alone recognised in the writings of the Fathers of the Eastern and Western Church, as well as in Holy Scripture, as constituting the essence of the rite (Martene, *De Rit. Ant.* Lib. I. 8, 9; Morinus, *De Sacr. Ord.* P. III. Exercit. i. 1). Other ceremonies, however, gradually gathered round the simple services of primitive times, many of them beautiful and expressive. Among the earliest was that, described above, of laying the book of the Gospels on the head and neck of the newly-consecrated Bishop. So also the Invocation of the Holy Spirit upon the person ordained Priest or Bishop,—the charge to him, declaring the nature of the gift bestowed upon him, in the words addressed by Christ to His Apostles, "Receive the Holy Ghost,"—and the delivery of the New Testament to Deacons and of the Bible to Priests and Bishops,—were ancient ceremonies: and, inasmuch as they were retained in the Reformed Service-book of the Church of England, as reasonable and lawful customs of the Western Church, it will be well to say a word about their history:—In the first place, the Hymn, commonly called "Veni Creator," containing the Invocation of the Holy Spirit upon the person ordained, occurs in the Pontifical of Soissons in the 11th century. Two centuries later it is found in the Pontifical of Mayence. It also appears in all the old English Pontificals except that of Winchester, and in the Sarum Breviary as a Hymn for Pentecost. The first of the two translations of it in our Ordinal was inserted in 1662: the second was inserted in 1550, and revised in 1662. Secondly, the charge declaring the nature of the gift bestowed, made in the words addressed by Christ to His Apostles "Receive the Holy Ghost," dates from the 13th century; but is not found in any of the old English Pontificals, except those of Bangor and Exeter. Thirdly, the ceremony of delivering the Gospels to the newly-ordained Deacon is found in the Pontifical of Egbert in the 8th century, and that of delivering the Bible to Priests and Bishops was probably introduced along with it.

Non-Essentials.

The "Veni Creator."

The Charge.

The Delivery of the Scriptures.

III. THE ORDINAL OF THE CHURCH OF ENGLAND.

The Preface further states that for the future the threefold ministry of Bishops, Priests, and Deacons is to be continued and reverently regarded in our Church, under the same conditions as before; none being allowed to exercise the sacred office, unless he has been examined and ordained according to the Ordinal of the Prayer-Book, or has been previously ordained or consecrated by Episcopal hands. From this statement it is plain that the Reformers did not intend to interrupt the continuity of the English Church. The Ordinal, which they drew up in 1550 in English instead of Latin, was in all essential points the same service as that of the Sarum Pontifical on which it was based. Certain ceremonies, indeed, were omitted which had been used in the Sarum Form; but these were not part of the essence of the rite. They were briefly these:—In the service for the Ordination of Deacons,—the prostration of Bishop and Candidates before the Altar, the invocation of Saints, the signing of the Candidates six times with the sign of the Cross by the Bishop, the words "Receive the Holy Ghost" at the laying on hands, and the putting the stole on the left shoulder in the Name of the Trinity:—In the service for the Ordination of Priests,—The second imposition of hands by the Bishop, the delivery of the stole and chasuble to the Candidates, the unction of their hands with oil, and the express notice of the power of the Priest to consecrate the Holy Eucharist:—In the Service for the Consecration of Bishops,—the unction of the head and hands, and the delivery of the mitre and the ring. But though such ceremonies as these were omitted from the Reformed Ordinal, yet the laying on of Episcopal hands with proper prayer,—which is found in the Sarum Pontifical used from the 11th century down to 1550,—in the other old English Pontificals such as that of Lacy, Bishop of Exeter from 1420 to 1455, or that of Egbert, Archbishop of York from 734 to 766,—in the early Gallican and Roman Offices of the 6th, 5th, and 4th centuries,—and in the simple Apostolic rites from which all these were ultimately derived,—was carefully retained, as constituting the essence of Ordination. And besides what was essential, the Service-book of 1550 retained many other elements which were of considerable antiquity; e.g. the "Veni Creator," the charge declaring the gift of the Holy Ghost, and the delivery of the Gospels or Bible (which, as being immediately connected

Continuity of the English Ordinal.

Differences between it and the Sarum Rite.

The Essentials of Ordination duly retained in it.

Its derivation and inheritance of ancient usages.

with the actual rite of Ordination, have been mentioned above); and the presentation of the Candidates, the commendation of them to the people's prayers, and some of the Collects. These parts of the Ordinal, which were all of very ancient use, and derived from Pontificals of the 8th, 7th, and even 6th centuries, were retained in 1550, and still remain in the Prayer-Book. Other ancient usages, then retained, were rejected at the Revision of 1552, as will be presently shewn.

And though various changes were made in the services for Ordination, before they assumed in 1662 their present form, the essence of the rite remained the same throughout. The changes were the following.

The Revision of 1552.

In the Revised Ordinal of 1552, no mention was made of the alb, which the book of 1550 ordered the candidates for the Diaconate and Priesthood to wear when presented to the Bishop, or of the tunicle, worn by the Deacon appointed to read the Gospel: the delivery of the chalice and paten to the newly-ordained Priest was omitted: and in the Consecration of Bishops the use of the cope by the Bishop-elect when presented, and of the cope and pastoral staff by the presenting Bishops, was discontinued: the Bible was no longer laid upon the new Bishop's neck, nor the pastoral staff delivered into his hand. Of these usages, that of laying the Bible on the new Bishop's neck was as old as the 4th Council of Carthage (A.D. 398); the delivery of the sacred vessels to the Priest dated from the 10th century, and that of the pastoral staff to the Bishop from the 8th century, while the alb, tunicle, and cope came into use in the 3rd, 4th, and 6th centuries respectively. At the same time the wording of the Oath of the Royal Supremacy was changed, so that the concluding sentence became "So help me God, through Jesus Christ," instead of "So help me God, all saints, and the holy Evangelist;" and in the Office for the Consecration of Bishops, the concluding words of the Oath of due obedience to the Archbishop became "So help me God, through Jesus Christ," instead of "So help me God and His Holy Gospel." Lastly, the Introits hitherto used before the Communion Service at Ordinations were omitted. These changes, which were partly due to the influence of the foreign Reformers, were intended to establish greater simplicity of ritual and greater purity of doctrine.

The Ordinal was not affected by the Revision of the Prayer-Book made in 1559 (except that some slight changes of language were made in the Litany and the Oath of Supremacy), nor by that made in 1604; but in 1662 the following alterations brought it to its present form. In the Preface the wording of the first paragraph was changed, so as to make its import more definite, the limit of age for the Ordination of Deacons was placed at Twenty-three instead of

The Revision of 1662.

Twenty-one years, and the rule inserted that Ordinations should be held at the Ember seasons. In the service for the Ordination of Deacons, the words "after Morning Prayer is ended" were inserted into the first Rubric, and the expression "admitted ministers" changed to "admitted Deacons." The second Rubric made a new order that the Bishop was to sit "near the Holy Table," and that the Deacons presented to him were to be "decently habited." In the Litany the words "Pastors and Ministers of the Church" were changed to "Priests and Deacons," the prayer for deliverance from "rebellion and schism" was added, and the Prayer of St Chrysostom omitted. In the Bishop's 5th question the words "to baptize" were expanded into "in the absence of the Priest to baptize infants," and the word "Church" substituted for "congregation." In the delivery of the New Testament, the sentence, "if thou be licensed thereto by the Bishop himself," was substituted for "if thou be thereunto ordinarily commanded." A special Collect and Gospel for the Communion Service were added, and the Rubric altered so as to direct that they should be used. The Deacons were ordered to "kneel humbly" before the Bishop at the laying on of hands. The Collect beginning "Prevent us, O Lord,"—the Benediction,—and the second half of the final Rubric, were added.

In the service for the Ordination of Priests, the presentation of the Candidates was placed, as in the service for the Ordination of Deacons, before the Communion Service; a new Epistle (Eph. iv. 7) substituted for the alternative Epistles (Acts xx. 17; 1 Tim. iii.) which were transferred to the service for the Consecration of Bishops; a new Gospel (S. Matt. ix. 36) substituted for S. Matt. xxviii. 18, which was also added to the service for the Consecration of Bishops, and the "Nicene" Creed specially mentioned. A second translation of the "Veni Creator" was inserted. At the laying on of hands, the words "for the Office and Work of a Priest in the Church of God, now "committed unto thee by the Imposition of our hands," were added, and in the preceding Rubric the word "orders" was changed to "order of Priesthood."

In the service for the Consecration of Bishops, the order for its performance on "some Sunday or Holy day" was prefixed. A special Collect (that for S. Peter's Day slightly altered) was to be used, and an alternative Epistle (Acts xx. 17) and two alternative Gospels (S. John xx. 19; S. Matt. xxviii. 18) were added. The Bishop-elect was ordered to be presented "vested with his rochet[1]," and to be consecrated after having "put on the rest of the Episcopal habit[2]." In the Archbishop's

[1] The rochet was a short linen garment, first used in the 10th century.

[2] This was the chimere,—a satin robe, to which in later times the lawn sleeves of the rochet were attached.

address to the Bishop-elect, the words "Government of the congregation of Christ" were changed to "Government in the Church of Christ;" and the Archbishop's seventh question, relating to the work of Ordination, and the answer to it, were added. At the laying on of hands, the words "Take the Holy Ghost" were changed to "Receive the Holy Ghost;" the following words, "for the Office and Work...Amen," were added; and the expression "by this Imposition of our hands" substituted for "by Imposition of hands."

Such were the changes introduced into the Ordinal at the Revision of 1662, for the purpose of imparting to it greater reverence in details, and more clearly-defined expression of Church doctrine, especially in regard to the Three Orders of the Ministry; changes,—not in themselves necessary, but wise and beneficent, after the confusion of the preceding 17 years.

Results of the Revisions.

Thus the English Church preserved the essentials of the rite of Ordination intact, throughout the long and troubled period of the Reformation; and while on the one hand the simplicity of our forms of service brings them into harmony with primitive models, they are eminent, on the other, for order, reverence, and beauty.

IV. AGES OF ORDINATION.

In the early Church the general rule was, that neither Bishops nor Priests might be ordained under thirty years of age, nor Deacons under twenty-five. That these were the ages fixed both by Civil and Canon Law may be seen by Justinian's *Novellæ Constitutiones* (123 c. 14), the Councils of Agde A.D. 506 (c. 16), Carthage (3rd) A.D. 397 (c. 4), Constantinople "in Trullo" A.D. 692 (c. 14), Toledo (4th) A.D. 693 (c. 19), and many others. But the ages of Ordination have varied considerably at different times, except in the case of Bishops, who were never, as a rule, consecrated under thirty years of age. In the Ordinal of 1550 the ages of twenty-five and twenty-one were prescribed for Priests and Deacons respectively; but by the XXXth Canon of 1604, they were changed to twenty-four and twenty-three, and so remained in the Revised Ordinal of 1662, which we now use. A Faculty, or Special Licence, may, however, be granted by the Archbishop of Canterbury for a person to be ordained Deacon at a younger age than twenty-three, either on account of his extraordinary abilities, or for some other sufficient reason. But no such Faculty is permissible in the case of Priests.

V. THE EMBER SEASONS.

The times appointed in the XXXIst Canon of 1604 at which Ordinations are to be held are the Sundays immediately following the Ember Days, i.e. the Wednesday, Friday, and Saturday after the First Sunday in Lent, after Whitsunday, after Sept. 14th (Holy Cross Day), and after Dec. 13th (S. Lucy's Day). The example of the Christians of Antioch in the Ordination of S. Paul and S. Barnabas led the Church to approach the solemn rite of Ordination with prayer and fasting. But no fixed times for Ordination were observed before the 4th century; the general custom being for Bishops to ordain ministers as need required.

Origin of the Ember Seasons.

After that time, however, the four periods of fasting, which had been instituted in earlier times probably to consecrate the four seasons of the year, came with good reason to be gradually associated with Ordination. Gelasius, Bishop of Rome, A.D. 492—496, is said to have first limited the times of Ordination to these "Fasts of the Four Seasons": and the observance of these solemn weeks was established in the Church of England by the Constitutions of Archbishop Egbert of York in the year 750. The actual days to be observed were definitely fixed by the XIVth Canon of the Council of Placentia in 1095.

The derivation of "Ember" is uncertain. According to one account it is an abbreviation of the words "Quatuor tempora," —the "Four Seasons," with which, as stated above, fasts had been connected. Similar abbreviations are found in most European languages under various forms: e.g. the German "Quatember," the Dutch "Quatertemper," and the Danish "Kvatember." According to another account the word "Ember" is so called from the idea of the days coming round periodically; the old English word "ymbrine" or "embrene" signifying an "anniversary" or the "coming round" of a day (see Skeat's Etym. Dict. *sub voce.*)

Meaning of the word "Ember."

The Preface adds that "on urgent occasion" Ordinations may be held on some other Sunday or Holy day than that which occurs in the Ember season. It also directs that before admitting any Candidates to Holy Orders, the Bishop shall satisfy himself that they are spiritually, morally, and intellectually qualified. This enquiry into their merits is prior to, and distinct from, the examination by word of mouth, which takes place before the laying on of hands. In ancient times public testimony was required as to the character and life of the Candidates; and besides answering certain questions put to them at the time of Ordination, they were tested beforehand by Examination as to their knowledge of the Law of God, their ability to expound the sense of Scripture, and their full acquaintance with Church

Examination of the Candidates before being presented.

doctrine. At the present time all candidates are required, before presenting themselves for Ordination, to exhibit to the Bishop "Letters Testimonial," bearing witness to their moral and spiritual fitness for the Ministry; a Certificate of their Baptism; a Form of Nomination to serve as a Title for Holy Orders, duly signed; a copy of the Notice "Si quis," with a Certificate of its publication in the Church of the parish, where they usually reside, duly signed; and to satisfy him by examination that they are learned in Theology, and familiar with Latin and Greek. The reading of the "Si quis" before Ordination, and the appeal to the congregation, made by the Bishop at the beginning of the Ordination Service, shew that the Church recognizes the right of the laity to bear their part in the trial of those who are to be ordained Ministers. When the candidates have complied with these requirements they are to be ordained, before the assembled congregation, according to the Forms of Service provided in the Ordinal.

But it must never be forgotten that, although certain times for Ordination are appointed by the Church, it is taken for granted that those who then present themselves for admission to Holy Orders have already been inwardly called by God to offer themselves for the ministry: and the first question put to them by the Bishop in his Examination deals expressly with this point. He asks them whether they trust they have been inwardly moved by the Holy Ghost to take upon themselves the office and ministration of Deacons, "to serve God for the promoting of His glory and the edifying of His people." He desires to be assured that they have followed the Divine leading in seeking Ordination. That those who come should be conscious beforehand of this inward call, is all important. Their whole ministerial life in the future depends on their true conviction of it. They must have felt a strong inclination to devote themselves to the service of their Lord, and the winning of souls for Him,—an inclination entirely free from all mercenary and selfish motives; they must have recognized in themselves, unworthy though they be, a certain fitness for the work of the ministry, after carefully watching the circumstances of their life, their ability, their education; and they must have tested their willingness to prepare for it, by self-sacrifice, by the pursuit of holiness, by striving to influence others for good, by love of devotion and all religious practices. A man who has thus been secretly trained for Holy Orders may be said to have been inwardly called or moved by the Holy Spirit; and this training—this preordination by God in His own good time and way—receives its proper completion on the day of Ordination. Then does God give His faithful servants strength sufficient for the work which they undertake; and bestows a blessing on those, whom He has guided to seek it, and marked beforehand for His service (cf. Jer. i. 5; S. John xv. 16; Acts ix. 15).

Their inward call.

PARAPHRASE, EXPOSITION, AND SCRIPTURAL ILLUSTRATIONS

OF THE

ORDINATION SERVICES.

THE FORM AND MANNER OF MAKING OF DEACONS.

THE service may be divided into three parts.

The first consists of a Rubric, ordering that on the appointed day of the Ordination, Morning Prayer shall be followed by a Sermon, setting forth (*a*) the Duty and Office of Deacons, (*b*) the necessity of the Order, (*c*) the esteem in which Deacons ought to be held: the *Presentation* of the Candidates to the Bishop by the Archdeacon or Examining Chaplain: the Bishop's caution to the Archdeacon against presenting any who are not well qualified to exercise their ministry for the honour of God and for the edifying of the Church: the Archdeacon's answer, certifying the fitness of the Candidates: the Bishop's charge to the people, bidding them, if they know of any impediment or notorious scandal existing in the lives of any of the candidates, such as renders them unfit for Ordination, to come forward and declare it in God's Name: and the rubric, which adds that, if any such objection to any candidate is made, the Bishop is to "surcease from," i.e. stop, his Ordination, until he is cleared from public accusation by public enquiry.

The second part consists of a commendation of the Candidates by the Bishop to the prayers of the Congregation, followed by the *Litany*, in which is inserted a special suffrage for those about to be ordained, praying God to bless them, and pour His grace upon them, so that they may duly execute their office to the edifying of the Church, and the glory of His Name (Acts vi. 6).

The third part consists of the *Communion* Office, the Examination and Ordination being inserted between the Epistle and Gospel. The special Collect refers to the appointment of S. Stephen and his fellows to the Diaconate (Acts vi. 5), and con-

tains a prayer for God's grace and blessing for those now seeking the same office: the Epistle (1 Tim. iii. 8) points out the moral standard to which the Deacons and their families ought to conform: while the alternative passage (Acts vi. 2) describes the election and Ordination of the first seven Deacons of the Church.

The questions with which the Bishop *examines* the Candidates are concerned with the following points:—(*a*) their inward vocation to the ministry, (*b*) their true call to the ministry of the Church of England, as a distinct branch of the Catholic Church, (*c*) their unfeigned belief in Holy Scripture, (*d*) their full intention to read the Scriptures diligently in the Church where they serve, (*e*) their readiness to do the special work of a Deacon gladly and willingly, i.e. to assist the Priest, to read in public, to catechise, to baptize in the absence of the Priest, to preach if licensed thereto by the Bishop, to seek out and report to the "Curate," i.e. the Rector or Vicar, of the parish, cases of sickness, poverty, and helplessness among the people, (*f*) their faithful endeavour to make their own lives and the lives of their families "wholesome examples of the flock of Christ," (*g*) their reverent obedience to the superior Clergy.

After these questions have been answered, the **Ordination** follows, the Bishop laying his hands severally upon the head of each of the Candidates, as they kneel humbly before him (Acts vi. 6), and saying:—"Take thou authority to execute the "office of a Deacon in the Church of God committed unto thee; "In the Name of the Father, and of the Son, and of the Holy "Ghost. Amen." He then delivers to each of them a copy of the New Testament, bidding them read the Gospel in the Church, and preach if licensed thereto by the Bishop. The Gospel (S. Luke xii. 35) is then read by one of the newly-ordained Deacons. It is our Lord's command to His faithful servants to be watchful and earnest in the fulfilment of their duty, until He returns at the last and invites them to His Heavenly banquet:—a command to be deeply pondered and never forgotten by the ordained ministers of Christ.

The service is then continued to its conclusion, the newly-ordained Deacons all partaking of the Holy Communion. Two Special Collects are inserted before the final Benediction; one, containing a prayer for the blessing, and spiritual progress of those just admitted to Holy Orders; the other, for God's preventing favour in all our doings.

The rubric at the close of the service orders the Deacons to remain in their office for a year (except under special circumstances), after which they may be admitted to the Priesthood, if they have been found faithful and diligent in their calling.

THE FORM AND MANNER OF ORDERING OF PRIESTS.

THE first and second parts of the service are substantially the same as those of the service for the Ordination of Deacons.

In the third part, i.e. the *Communion* Office,—the Examination and Ordination are inserted between the Gospel and the Nicene Creed. In the Special Collect prayer is made on behalf of those about to be admitted to the order of Priesthood: and the Epistle (Eph. iv. 7) directs our thoughts to the various gifts of the Holy Spirit, which are poured upon the Church by the ascended Christ, and bestowed in rich abundance on the Pastors and Teachers whom He specially commissions to do His work. The Gospel (S. Matt. ix. 36) contains our Lord's charge to His disciples to "pray the Lord of the harvest" to send forth labourers into the harvest of souls, which is so plenteous in the world, but for the ingathering of which the labourers are so few. The alternative passage (S. John x. 1) sets forth the perfection of the Good Shepherd, and His love for His Sheep,—the image of the ideal Pastor, held up for imitation before the eyes of all to whom is committed the solemn cure of souls.

The Bishop's address, which precedes the examination of the candidates, is a notable feature of this service.

He first brings to their minds the dignity and importance of the Office to which they are called. They are to be "Messengers, Watchmen, and Stewards of the Lord;"—Messengers, who bring God's message to His people (Isaiah lii. 7); Watchmen, who are set above the people, so as to see the good or evil which is approaching, and give timely warning of it (Ezekiel xxxiii. 7); Stewards, who keep and dispense the riches of God's mysteries to the hungry soul (1 Cor. iv. 1, 2).

Secondly, they are reminded how precious a charge is committed to their trust. It is nothing less than the flock of Christ, —"the sheep which He bought with His Death, and for whom He shed His Blood" (S. John x. 11). It is also the Spouse or Bride of Christ, whom He has left in their hands to train and prepare for meeting Himself—the Bridegroom—at the last, and for the Marriage Supper of the Lamb (Isaiah liv. 5; Rev. xix. 7). They must care for their people, and labour among them with unceasing diligence, watching over their doctrine and faith, and guiding their moral life. And they must take heed lest the Church, or any member of the Church, suffer any hurt or hindrance by reason of their negligence.

Thirdly, the Bishop exhorts them to be ever thankful to God for placing them in so high and noble a place (1 Tim. i. 12, 13),

and to betake themselves earnestly to prayer and the reading of the Holy Scriptures, as the only true means of support and guidance in so great a work (2 Tim. iii. 16, 17), so that they may wax riper and stronger in their ministry, and become godly examples and patterns for the people to follow (1 Tim. iv. 12).

The questions, by which they are then *examined*, deal with the following points:—(*a*) Their inward call to the ministry in the Church of England: (*b*) their belief in the doctrine contained in Holy Scripture, as sufficient for eternal Salvation through faith in Jesus Christ: (*c*) their diligence and faithfulness in administering the doctrine and discipline of the Church of England: (*d*) their diligence in resisting heresy and in preaching the truth: (*e*) their diligence in prayer and the study of the Scriptures, and renunciation of the study of the world and the flesh: (*f*) their faithful endeavour to make their own lives and the lives of their families "wholesome examples and patterns of the flock of Christ:" (*g*) their constant zeal in the promotion of love and peace among their people: (*h*) their reverent obedience to the superior Clergy.

After praying that they may have strength and power to carry out the promises they have made, the Bishop asks for the intercession of the congregation on their behalf, and, in conjunction with the people, sings the Hymn to the Holy Spirit ("Veni Creator"), invoking His presence and aid. He then offers another prayer, giving thanks to God for the redemption of Christ, for the blessings of the Apostolic ministry throughout the world (Eph. iv. 11), and especially for the call of those now to be ordained Priests; and prays that by them and their people God's Name may be glorified and His kingdom enlarged.

Then follows the **Ordination**, all the Priests present joining the Bishop in the laying on of hands (2 Tim. i. 6; 1 Tim. iv. 14). The words used by him at this solemn moment are based on those used by Our Lord in S. John xx. 22, 23, and those of S. Paul in 1 Cor. iv. 2. The Bishop says:—"Receive the Holy Ghost "for the Office and Work of a Priest in the Church of God, now "committed unto thee by the Imposition of our hands. Whose "sins thou dost forgive, they are forgiven; and whose sins thou "dost retain, they are retained. And be thou a faithful Dis-"penser of the Word of God, and of His holy Sacraments; in "the Name of the Father, and of the Son, and of the Holy "Ghost. Amen." He then delivers a Bible to each of the newly-ordained Priests, giving them authority to preach and administer the Sacraments in the congregation, where they are lawfully appointed.

After this the service is resumed at the Nicene Creed, and those who have just been ordained partake of the Holy Communion. As in the former Office, two special Collects are added before the final Benediction; one containing a prayer

for the blessing and success of those just admitted to the Priesthood, and for grace in all who hear them, to receive what they teach as the means of salvation; the other, for God's preventing favour in all our doings. The final Rubric gives directions for the order of the service, when, as is generally the case, an Ordination takes place of Deacons and Priests together.

THE FORM OF ORDAINING OR CONSECRATING OF AN ARCHBISHOP OR BISHOP;

Which is always to be performed upon some Sunday or Holy-day.

THE order of this Service is somewhat different from that of those which precede it. It begins and ends with the *Communion* Service, the Litany and Consecration being inserted between the Sermon and the Offertory. It is conducted by the Archbishop of the Province in which the new Bishop is to serve, (or by some other Bishop appointed by lawful commission to fill his place,) assisted by at least two other Bishops.

The Collect is only slightly different in wording from that used on S. Peter's day; it speaks of our Lord's charge to His Apostles to feed His flock (S. John xxi. 15—17), and contains a prayer, both on behalf of the Bishops who have succeeded to the Apostolic office, and of the people to whom they minister, for grace in this life, and the blessing of an eternal crown of glory hereafter (2 Tim. iv. 8). The Epistle (1 Tim. iii. 1) sets forth the qualities which should be found in the minister, who is called to be the overseer of his brethren: while the alternative passage (Acts xx. 17) is the story of S. Paul's farewell to the elders of the Ephesian Church at Miletus, at the close of his third missionary journey, and his charge to them to be faithful and stedfast in the exercise of the Pastoral Office. The Gospel (S. John xxi. 15) is the record of Christ's charge to S. Peter to feed His flock: the alternative passages (S. John xx. 19, and S. Matt. xxviii. 18) giving an account of His mission of the Twelve, when He bestowed on them the gift of the Holy Ghost, and commissioned them to pronounce the Absolution of men from their sins: and of His command to them to go forth and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

After the Nicene Creed and Sermon, the elected Bishop, vested with his rochet, is *presented* by two Bishops to the Archbishop, who causes the Queen's mandate for the consecration to be read. The elected Bishop then takes the oath of canonical obedience to the Archbishop.

The Archbishop next moves the congregation to offer up prayer on behalf of the Bishop-elect, quoting the example of our Lord, who prayed before sending forth His Twelve Apostles (S. Luke vi. 12, 13), and of the disciples at Antioch, who fasted and prayed before laying hands on S. Paul and S. Barnabas (Acts xiii. 3): after which the *Litany* is said, with a special suffrage, as before, and closed with the prayer, slightly altered in its wording, which stands as the Collect in the service for the Ordination of Priests.

The *Examination* then follows, the Archbishop referring to Holy Scripture (1 Tim. iii. 10, 13, v. 22) and the ancient Canons (e.g. of the 4th Council of Carthage A.D. 398) as the authorities for his action. The questions put to the Bishop-elect deal with these points:—(*a*) His call to the Episcopate in the Church of England, (*b*) his belief in the doctrine contained in Holy Scripture, as sufficient for eternal salvation, through faith in Jesus Christ, and his determination to teach the people accordingly, (*c*) his faithful study of the same Scriptures, (*d*) his readiness to banish false doctrine, (*e*) his own holiness of life as an example to others, (*f*) his earnestness in establishing peace, and punishing those who are unruly in his Diocese, (*g*) his faithfulness in ordaining Priests and Deacons, (*h*) his gentleness and mercy towards the poor and needy. The Archbishop closes this examination by praying that God will accomplish the good work, which He has begun in His servant (Phil. i. 6), so that he may be found perfect and blameless at the last (1 Thess. v. 23).

The "Veni Creator" is then sung over the Bishop-elect, who has meanwhile put on the rest of the Episcopal robes; and the special Collect added, as in the Ordination of Priests,—the second half of which is, however, different from that in the former service, being a special prayer for grace in the new Bishop for the right performance of his office as a preacher of the Gospel of reconciliation (2 Cor. v. 18—20); as an officer of authority (Titus ii. 15); and as a steward of God's mysteries (S. Matt. xxiv. 45); and for his eternal bliss hereafter.

Here follows the **Consecration** of the Bishop-elect, the Archbishop and Bishops present laying their hands upon his head, as he kneels before them, and the Archbishop saying:—"Receive "the Holy Ghost for the office and work of a Bishop in the Church "of God, now committed unto thee by the Imposition of our "hands; In the Name of the Father, and of the Son, and of the "Holy Ghost. Amen. And remember that thou stir up the "grace of God which is given thee by this Imposition of our "hands: for God hath not given us the spirit of fear, but of "power, and love, and soberness." The last half of the words are based on 2 Tim. i. 6, 7.

The Archbishop then delivers him a Bible, exhorting him to devote himself to reading and teaching (1 Tim. iv. 13), to diligent

meditation of Scripture, so that he may grow in grace (1 Tim. iv. 15), to watch for his own salvation and that of others (1 Tim. iv. 16), to be a true shepherd to the flock (1 S. Peter v. 2; Acts xx. 28—29), to tend the sick and sorrowful, to be just and merciful: so that he may at last receive the crown of glory from the Chief Shepherd at His coming (1 S. Peter v. 4).

After the Consecration, the Archbishop resumes the Communion service at the Offertory, the newly-consecrated Bishop communicating with the rest; and before the final Benediction offers up two special prayers, the first for the newly-consecrated Bishop, that he may be so filled with the Holy Spirit as to become both earnest in the work of the ministry (2 Tim. iv. 2) and a wholesome example to the faithful in his daily life (1 Tim. iv. 12), until at last he receive the crown of righteousness, laid up for him in Heaven (2 Tim. iv. 8),—the second, as in the former service, for God's preventing favour in all our doings.

NOTES ON
THE ARTICLES.

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PART I.

Historical Notes.

i. The natural effect of the great movement in the sixteenth century which led to the breaking-off of the Teutonic Churches from the Latin centre was to put in motion various conflicting opinions upon matters of faith and doctrine, "every man challenging to himself the right of private judgment, and many abusing it[1]."

ii. It was, therefore, the wish of several of the leaders in the movement, both on the Continent and in this country, that some general code of doctrine should be drawn up which should put an end to these mischievous divisions of heart, and exhibit the actual tenets of those who separated from the Church of Rome, that they might not be confounded with the violent and unreasonable asserters of pernicious doctrines.

iii. Hence arose on the Continent various "Confessions" or "Articles of Faith." Of these one of the earliest was the "Confession of Augsburg" drawn up in 1530 by Melanchthon, both in German and Latin, and by him presented to the Emperor at the Diet. This document is of the greatest importance, both from the influence it afterwards exercised in England, and the moderation it displayed, maintaining a cordial deference for the teaching of the past, a strong desire to keep within the boundaries of the Latin Church, and protesting only against modern innovations and distortions[2].

iv. Six years after the Diet of Augsburg, and three years after the English Church had thrown off the supremacy of the Bishop of

[1] Blunt, *On the Reformation*, p. 223.

[2] From the imperial edict as well as from other sources "it is clear that the Augsburg Confession was *not meant to be a complete system of doctrine*, but only an Apologetic statement of the Lutheran position with respect to different subjects actually in dispute." See Hardwick, *Hist. of the Articles*, p. 15, n.

Rome, the first independent attempt was made by English divines to deal with doctrine. This resulted in the publication of "the Ten Articles" in 1536. They were set forth by royal authority, and the approval of the clergy in Convocation "to stablyshe Christen quietnes and unitie, and to avoyde contentious opinions." They belonged to a transition period, and embodied "the ideas of men, who were emerging gradually into a different sphere of thought." Hence they reflected in most essential points Mediæval doctrine, simply substituting the Royal for the Papal supremacy.

v. Two years afterwards, A.D. 1538, several German divines visited England, and many conferences were held between them, their English brethren, and Cranmer, who was now Archbishop. The result was the compilation of "Thirteen Articles," founded on those of 1536 and on the Confession of Augsburg. But the discussions were broken off, as Henry was inexorable in his demands as to the prohibition of both kinds in the administration of the Lord's Supper, the custom of private propitiatory masses, and clerical celibacy. After the interruption of the negotiations the influence of Gardiner gained the ascendency, and was sufficient to carry in the Southern Convocation and in Parliament the "Act for the Abolishing of Diversity of Opinions," or as it is often called, the "Bloody Statute of the Six Articles[1]."

vi. There still remains among Archbishop Cranmer's papers a manuscript containing these "Thirteen Articles," which are valuable not only as containing the result of the conference between the foreign and English commissioners, but also as being in many ways the groundwork of the Articles now in use. For on the death of Henry in 1547 and the accession of Edward VI., the thoughts of Cranmer reverted to his scheme for the production of a body of Articles, and a series was drawn up and circulated in 1549 for the purpose of testing the orthodoxy of all preachers and lecturers in Divinity[2]. This was for use in Cranmer's own province. But something more was needed to secure an adequate amount of harmony and definiteness of teaching, and in 1551 the Archbishop was directed "to frame a Book of Articles of Religion for the preserving and maintaining peace and unity of doctrine in this Church, that being finished they might be set forth by public authority[3]." The task was undertaken; the Confession of Augsburg was adopted as the model; and a series of Articles was sent to certain bishops and other eminent persons, and having been examined was returned

[1] Enforcing a belief in (i) transubstantiation; (ii) the non-necessity of communion in both kinds; (iii) the celibacy of the priesthood; (iv) the absolute obligation of vows of chastity or widowhood; (v) the necessity of "private masses"; (vi) the continual obligation of auricular confession.

[2] Hardwick, *Hist. of the Articles*, p. 72.

[3] Strype's *Cranmer*, ii. 27.

to the Archbishop and amended by him. Subsequently they were submitted to the King and to Convocation, and were finally issued under the authority of a royal mandate in May 1553.

vii. The very year which witnessed the publication of these Articles, *Forty-two in number*, witnessed also their abrogation. The accession of Mary for a time put an end to such attempts, and it was not till the commencement of the reign of Elizabeth in 1558 that they were revived. Even then they did not at first bear fruit, and the year 1562 had come round before the proposition was made in the first Elizabethan Convocation to reconsider the Forty-two Articles of 1553. The influence of Parker, the new archbishop, now made itself felt. Theologically a moderate man, but resolute to restore order in the discipline and worship of the Church, he was eminently fitted "by nature and by education, by the influence of his learning, the sobriety of his judgment, and the incorruptness of his private life[1]," to save the vessel he was called to pilot "from breaking on the rock of Mediæval doctrines, or else drifting far away into the whirlpool of licentiousness and unbelief[2]."

viii. In 1562 he submitted to Convocation a new body of Articles, and ultimately in 1563 a revised copy was sanctioned containing *thirty-eight Articles*, which, though it lacked the royal authority, was subscribed by both Houses of Convocation of the Province of Canterbury. In the year 1571 another revision was sanctioned, and the Articles were again subscribed by both Houses of Convocation, and received the sanction of both Houses of Parliament. The series so ratified and sanctioned were committed to the editorship of Bishop Jewell; and now, *thirty-nine in number*, appeared both in Latin and English, thus, in the case of any ambiguity, supplying a mode of comparing one version with the other. The shape and form now given to them they have retained ever since, and the Ratification added is still subjoined to them in the Prayer-Book.

[1] Hardwick, p. 115.

[2] *Ibid.* p. 115. "The Church," writes Parker, "is sore assaulted; but not so much of open enemies who can less hurt, as of pretended favourers and false lecturers, who, under cover of Reformation, seek the ruin and subversion both of learning and of religion." Parker's *Correspondence*, p. 434.

PART II.

Running Commentary.

From this brief sketch of the History of the Articles we pass on to the Articles themselves. For practical purposes they may be most conveniently arranged in four groups:—

(*a*) Group I, from the first to the fifth, *relates to God as He has revealed Himself to us, and treats of the Mystery of the Trinity in Unity:*

(*b*) Group II, from the sixth to the eighth, *relates to the Rule of Faith:*

(*c*) Group III, from the ninth to the eighteenth, *concerns Men as Individuals:*

(*d*) Group IV, from the nineteenth to the end, *relates to Men as Members of a Christian Society.*

GROUP I.

Articles I—V.

The Trinity.

(I) *Article i.* treats of faith in the ever-blessed Trinity. It warns us against the errors of those who either (*a*) deny the existence of God, or (*b*) would limit His nature by imputing to Him human imperfections.

It affirms that (1) there is but One living and true God (Deut. vi. 4; Isai. xliv. 8; 1 Cor. viii. 6); (2) that He is everlasting, without body, parts, or passions, i.e. that in Him there is nothing material, or divisible, inchoate or incomplete, nothing by communication, nothing common to others; He is whole, and perfect, and simple; one in Himself in substance or essence (Jn. iv. 24); (3) that He is of infinite power, wisdom, and goodness (Ps. cxv. 3; cxlvii. 5; Matt. xix. 17); (4) that He is the Maker and Preserver of all things, both visible and

invisible (Gen. i. 1; Colos. i. 16, 17; Acts xvii. 28); (5) that in the Unity of the Godhead there are three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost (Gen. i. 26; Matt. xxviii. 19).

(II) *Article ii.* passes at once to "the Word or Son of God, which was made very man."

It was directed against the errors of those who denied that Christ was born of the Virgin Mary according to the flesh, and held that His Incarnation was in appearance only and not in reality and truth.

It treats of three distinct points :—

(i) *The Divine Nature of the Son of God*, setting forth His entire and perfect union with the Father as (*a*) the word of the Father (Jn. i. 1, 14; Heb. i. 1, 2); (*b*) begotten from everlasting of the Father (Jn. i. 14; iii. 16); (*c*) very, i.e. true, and Eternal God (Jn. i. 1, xx. 28; Phil. ii. 6; Heb. i. 8); and (*d*) of one substance or essence with the Father (Jn. x. 30; Col. ii. 9).

(ii) *His Incarnation*, setting forth His entire and perfect union with our nature, which (*a*) He took upon Him in the womb of the Blessed Virgin, of her substance (Matt. i. 18, Lk. i. 31) so that (*b*) two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided (Matt. i. 1; Jn. viii. 58; Rev. v. 13), whereof (*c*) is one Christ, very God and very Man.

(iii) *His Sufferings, Sacrifice, and Propitiation.* Having entered into an entire and perfect union with our nature, He therein truly suffered (Matt. iv. 2; Lk. xxii. 28; Jn. xi. 35), was crucified (Matt. xxvii. 35), died (Matt. xxvii. 50, 63), and was buried (Matt. xxvii. 60), (*a*) to reconcile His Father to us (Rom. v. 10; Col. i. 20, 21; Eph. ii. 16), and (*b*) to be a sacrifice, not only for original guilt (Rom. v. 15), but also for all actual sins of men (Jn. i. 29; 1 Pet. iii. 18; Col. i. 21).

(III) *Article iii.* treats of the descent of Christ into Hades, and assures us that as He died and was buried (Matt. xxvii. 61), so also it is to be believed that He went down into the place of departed spirits (Lk. xxiii. 43; Acts ii. 27—31; 1 Pet. iii. 18, 19), thus assuring us that there is no abyss which He in His infinite love has not sounded, that no "depth" can separate us from His love (Rom. viii. 39).

(IV) *Article iv.* is intended to refute the teaching of those who denied the reality of our Lord's resurrection, and distinctly affirms that (*a*) He truly rose again from death (Matt. xxviii. 6; Lk. xxiv. 3, 6), and (*b*) took again His Body, with flesh, bones, and all things appertaining to the perfection of man's nature (Jn. xx. 16, 27; xxi. 13; Lk. xxiv. 39, 40), and

(*c*) therewith ascended into Heaven, and there sitteth until He returns to judge all men at the Last Day (Lk. xxiv. 50, 51; Acts i. 9—11, ii. 36; Eph. i. 20; 1 Cor. iv. 5).

(V) *Article v.* refutes the errors of those who spoke of the Third Person in the Trinity as a creature, and denied His Divinity. Hence it affirms of the Holy Ghost, that (i) He is a Person (Matt. xxviii. 19; Rom. viii. 26; 1 Cor. ii. 11); that (ii) He proceedeth from the Father and the Son (Matt. x. 20; Gal. iv. 6; Jn. xiv. 26); that (iii) He is of one substance, majesty, and glory with the Father and the Son (2 Cor. iii. 17); that (iv) He is very, i.e. true, and eternal God (Acts v. 3; 1 Cor. vi. 19; 2 Cor. xiii. 14).

GROUP II.

Articles VI—VIII.

The Rule of Faith.

Having thus treated of the Revelation of Himself, which God has been pleased to make to us, the Articles proceed to treat of *the Rule of Faith.*

And first they deal with *Holy Scripture*, to which two Articles relate, the Sixth and the Seventh:

(I) *Article vi.* refutes the errors of those who (i) held Tradition to be of co-ordinate authority with Holy Scripture, or (ii) denied the validity of any revelation through the written Word.

(i) It asserts that Holy Scripture "containeth all things necessary to salvation (Deut. iv. 2; Rev. xxii. 18, 19), so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation" (Ps. xix. 7; Is. viii. 20; Mk. vii. 13; Tit. i. 14).

(ii) It then gives a list of the Canonical Books of the Old Testament, and stamps as Canonical "all the Books of the New Testament as they are commonly received."

(iii) It affirms that "the Apocrypha" may be read "for example of life and instruction of manners," but not for "the establishment of any doctrine."

(II) It thus vindicates for the Scriptures the glorious prerogative of authoritatively setting forth, sufficiently for all purposes of salvation, "the gradual revelation of the Eternal God, and of the relation between God and man." But they would lose this value if, as many taught at the era of the

Reformation, the Old Testament "was contrary to the New," and might be utterly rejected as "a boke nothing necessary to the Christians which live under the Gospel."

(III) This point *Article vii.* takes up, and asserts

(i) That the Old Testament is not contrary to the New, for both in the Old Testament and the New everlasting life is offered to mankind only by Christ (Exod. xxv. 40; Lk. xxiv. 44; Heb. viii. 5; ix. 23).

(ii) That they are not to be heard[1] who "feign," or falsely assert, that the old fathers did only look for transitory promises (Ps. xlix. 14; Heb. xi. 13).

(iii) It declares that though the Mosaic Law, so far as Rites and Ceremonies are concerned, does not bind Christian men, and though its civil precepts are not of necessity to be received in any commonwealth, yet no Christian man whatsoever is free from obedience to the Commandments which are called moral, being in fact a part of the Law given by God to man, which is itself unchangeable—as unchangeable as He who gave it (Matt. v. 17, 18, xix. 17—19; Rom. iii. 31).

(IV) *Article viii.* But though "the fundamentals of religion are comprehended in the whole body and canon of the Bible," this is not all. There are the three Creeds, (1) the Nicene, (2) that commonly called by the name of Athanasius, and (3) the Apostles' Creed. These the *Eighth Article* affirms are "thoroughly to be received and believed," not because they are above Scripture, but because they may be proved "by most certain warrants of Holy Scripture," and derive their doctrinal authority wholly from it, expressing the great result of its progressive teaching respecting the infinite and eternal nature and unity of God.

GROUP III.

ARTICLES IX—XVIII.

Concerning Men as Individuals.

(I) *Article ix.* The next series of Articles commences with the *Ninth*, on Original or Birth Sin, and is directed against those who, like the Pelagians in the 5th century and the Anabaptists at the time of the Reformation, sought to modify and explain away the evil which is in us, and held that the kind and generous acts which we see in men may be referred to something good in the nature which we receive from Adam. Against

[1] Latin, male sentiunt = their opinion is wrong.

this the Ninth Article warns us, and, almost in the words of S. Paul, when he says "in me, that is in my flesh, *dwelleth no good thing*" (Rom. vii. 18), asserts,

(i) That Original Sin does not stand or consist in the following or imitation (Latin, *imitatione*) of Adam, but is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam (Rom. v. 12; 1 Cor. ii. 14; Eph. ii. 3);

(ii) That in consequence of this taint inherited by birth, man is very far gone (*quam longissimè distet*) from original righteousness, and is "of his own nature inclined to evil," so that the flesh lusteth always contrary to the Spirit (Gen. vi. 5; Rom. vii. 17, 23; Gal. v. 17);

(iii) That this taint in every person born into the world deserveth God's wrath and condemnation (Rom. v. 16; Eph. ii. 3);

(iv) That its infection remains even in those who are baptized and regenerated (Rom. vii. 15—18; 1 Jn. i. 8), and although there is no condemnation to them that believe and are baptized, yet lust or concupiscence has the nature of sin (Mk. xvi. 16; Rom. vii. 7; Col. iii. 5).

(II) *Article x.* The next Article, the *Tenth*, asserts as one of the results of the Fall,

(i) That man cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God (John vi. 44, 65; Rom. viii. 26; Eph. ii. 8);

(ii) That the grace of God is absolutely necessary to enable him to do this (Jer. xxxi. 8; Rom. x. 20);

(iii) That this grace acts in two ways; (1) it is a preventing grace, going before us and giving us a good will (John xv. 5; Acts xvi. 14; Phil. ii. 13); (2) it is a co-operating grace, for it works in us and with us, when we have that good will (Lk. xxii. 32; 1 Cor. xv. 10; Heb. xii. 15).

(III) *Article xi.* follows naturally after the Tenth. If we cannot turn ourselves by our own natural strength, if we have "no power to do works pleasant and acceptable to God," how are we "justified," how are we "accounted righteous" in His sight? This question is now answered, first negatively, and then positively. (i) We are not accounted righteous "for our works or deservings" (Gal. ii. 16; Rom. iii. 23—25), but (ii) "only for the merit of our Lord and Saviour Jesus Christ" (Eph. ii. 8, 9; Phil. iii. 9). By His perfect innocence (1 Pet. ii. 22), by His perfect obedience to the Law of Moses (Matt. iii. 15; John iv. 34), by His immaculate sacrifice of Himself upon the Altar of His Cross He did that for us which we could not do in and for ourselves. His merits are the sole meritorious cause of our salvation, and we lay hold on Him as our Saviour by faith, which is the instrumental cause. At the root of our justification lies our

faith. God looks upon us as righteous in Christ, and believing in Him, Who has died and risen for us, we renounce all confidence in ourselves, and rest entirely in Him, in whom the Father beholds our Humanity perfected. This doctrine, the Article affirms, is at once wholesome and very full of comfort[1].

(IV) *Article xii.* But if we are justified by faith only, does this do away with the necessity of "good works?" This was affirmed to be the case by the Antinomians at the time of the Reformation, but is expressly denied in the Twelfth Article. The will of God requires all Christian believers to walk in good works, and they follow after justification as its natural consequence (Rom. viii. 4; Eph. ii. 10). But (i) though they spring from the grace and Spirit of God, and from a true and lively faith in Him, from whom all good comes (Rom. vi.; 1 John v. 4), though (ii) they cannot put away sin and endure the severity of God's judgment (Ps. cxxx. 3; cxliii. 2; Rom. iii. 20), yet still (iii) in Christ they are pleasing to God (Rom. xii. 1; Eph. ii. 10), and by them "a lively faith may be as evidently known as a tree discerned by the fruit" (Ps. i. 3; Matt. xii. 33; John xv. 1, 2).

(V) *Article xiii.* But if this is so, what are we to say of works done before Christ died for men's sins and shed forth His Spirit, the Comforter (Rom. viii. 9)? What are we to think of good deeds done by men who are not Christians, even in name? Can we say with the old School Authors[2] that men can do certain acts, which though not actually good, and do not actually proceed from God, yet have such a measure of goodness in them that they *attract* God's grace to them, and "deserve grace of congruity?[3]" This the Thirteenth Article denies. "The Grace of Christ," it affirms, and "the Inspiration of His Spirit" is and must be the ultimate spring of every good act. He is "the Word of the Father, begotten from everlasting of the Father." In Him "was Life, and the Life was the Light of men" (John i. 4, 5), not only during the short period He went about on earth, but "from the beginning," long before men knew Him. Whatever virtue, therefore, there was in ancient times or is now amongst men, flowed not from any natural power of their own, but from Him, through Whom, even before He had taken flesh, "everlasting life

[1] The Homily referred to in the Article is supposed to be the third of the First Book of Homilies, entitled "Of the Salvation of all Mankind," though the subject is touched upon in the two following Homilies, "Of the True and Lively Faith," and "Of Good Works."

[2] A class of writers in the Latin Church between the twelfth and fourteenth centuries, who attempted to define philosophically points not defined by God in Holy Scripture. The sects of heathen philosophers in ancient times were called *Schools.* Hence these writers, as Christian philosophers, were called "*School Authors.*"

[3] "Grace of congruity," *i.e.* of meetness or fitness. A work which, though it does not strictly deserve a reward, yet has a certain fitness to receive it, not of right, but of the liberality of the donor, is one which was said to deserve "grace of congruity."

was offered to mankind," and without Whom "we can do nothing" (John xv. 5).

(VI) *Article xiv.* The next Article treats of the Scholastic notion of "Works of Supererogation[1]." According to this doctrine the regenerate man may not only keep perfectly the commandments of God, so as to do all that is actually enjoined on him, but he may be so full of the grace of God as even to do more than God's Law enjoins. These good works which are not commanded, but only counselled by Christ (Matt. xix. 16—21), are "opera supererogationis," or works of supererogation. This the Fourteenth Article affirms "cannot be taught without arrogancy." For it is as much as to assert that the regenerate man even perfectly fulfils the Law of God, and to teach that men can render unto God not only as much as they are bound to do, but more. This contradicts Christ's own words, "*When ye have done all the things that are commanded you, say, We are unprofitable servants*" (Luke xvii. 10, and comp. Jas. iii. 2; 1 John i. 8).

(VII) *Article xv.* The Fifteenth Article is intimately connected with that which goes before it. The idea of "works of supererogation" arose in a great measure out of the admiration of the early Church for martyrdom and various kinds of ascetic observance. Men, truly holy men, were raised by their followers to such a height, that the same language was applied to them which Scripture applies to Christ. It was very necessary, therefore, to remind men, as this Article does, of His incomparable perfections:—

(i) He in the truth of our nature was made like unto us in all things (Matt. i. 20; Lk. i. 35), sin only excepted; from which He was clearly (i.e. wholly, entirely[2]) void, both in His flesh and in His spirit (Acts iii. 14; Heb. vii. 26—28):

(ii) He came to be "the Lamb without spot" (Jn. i. 29), Who, by the sacrifice of Himself once made, should take away the sins of the world (Heb. ix. 14, 26; Jn. i. 29), and, as S. John saith, "sin was not in Him" (1 Jn. iii. 5; 1 Pet. ii. 22; 2 Cor. v. 21):

(iii) But all we the rest, although baptized and born again in Christ (Jn. iii. 3, 5), yet offend in many things (Jas. iii. 2; 1 Tim. i. 15; 1 Jn. i. 10), and "if we say we have no sin, we deceive ourselves, and the truth is not in us."

(VIII) *Article xvi.* But if He alone is without spot, and we are only pure as we partake of His purity, what is to be said

[1] *Erogare* meant, in Latin, to pay money from the public treasury. *Supererogare* meant to pay more money than was demanded. Comp. the Greek προσδαπανῶν = *supererogaveris* Vulg. in Luke x. 35.

[2] Observe the Latin, a quo *prorsus* erat immunis = 'wholly,' 'entirely.'

of those, who after being admitted into covenant with Him by Baptism, and made members of His Body, commit deadly sin? Are we to believe, as some did in the Primitive Church and as the Anabaptists taught at the time of the Reformation[1], that "all hope of pardon is taken away from those, who, after having received the Holy Ghost, fall into sin"? Are we to hold, as was held by the same teachers, that a man "who is reconciled to God, is without sin, that he is free from all stain of concupiscence, and that nothing of the old Adam remains in his nature, and he can no more sin as long as he lives"? The Sixteenth Article replies to both questions in a decided negative.

(i) Not every deadly[2] sin, it affirms, willingly[3] committed after Baptism is sin against the Holy Ghost, and unpardonable (Matt. xii. 32):

(ii) The grant of repentance is not to be denied to such as fall into sin after Baptism, any more than it was by S. Peter to Simon Magus (Acts viii. 22, 23), and by S. Paul to the baptized member of the Corinthian Church who had committed incest (1 Cor. v. 5; 2 Cor. ii. 10):

(iii) After we have received the Holy Ghost, we may depart from grace[4] given, and fall into sin as David (2 Sam. xii. 13), as S. Peter (Lk. xxii. 57—62), as Demas did (2 Tim. iv. 10), and "by the grace of God we may arise again and amend our lives."

(IX) *Article xvii.* The idea that man could never fall from grace once given was chiefly held by those who wished to push their belief in the irrespective and immutable decrees of God to its utmost extent, and thus it is natural to find the next Article treating of the subject of Predestination. On this mysterious subject it expresses itself in language of studious moderation, and holds fast by the very words of Holy Scripture (Eph. i., Rom. viii.):—

(i) It defines Predestination as a fact in the Divine mind, and teaches us to refer all deliverance from curse and damnation to the everlasting purpose of God, and to His secret counsels. *He* calls men by His Spirit (Rom. viii. 28, 30; 2 Tim. i. 9); *His* grace (Rom. xi. 5) leads them to obey His calling (Jn. x. 27; Rom. vi. 17; 1 Pet. i. 2); *He* justifies them freely (Rom. iii. 24) and adopts them as His sons

[1] See Hooper's *Letter to Bullinger*, respecting the Anabaptists of Essex and Kent, Hardwick, *Articles*, p. 88 and notes.

[2] *Peccatum mortale.* Comp. the expression "deadly sin" in the Litany, and 1 John v. 16.

[3] *Voluntarie perpetratum, i. e.* not through weakness, but with the full assent of the will.

[4] Comp. (i) the Parable of the Sower (Matt. xiii. 3—23); (ii) the Parable of the Vine and the Branches (John xv. 1—10; (iii) the warnings against falling away (Rom. xi. 20, 21; 1 Cor. xvi. 13; 1 Thess. v. 19).

(Rom. viii. 15, 16) to be conformed to the image of His only-begotten Son (Rom. viii. 29); *He* makes them to do good works (Eph. ii. 10); *He* brings them to everlasting felicity (Mtt. xxv. 34; Rom. viii. 30):

(ii) Having done its duty to Scripture by stating the doctrine almost in its own words, the Article proceeds to guard men against its abuse:—

(*a*) Some, and who these are is carefully specified, it tends to comfort, to establish in the faith, to enkindle with an ardour of love (Rom. viii. 33—35; 1 John iv. 19):

(*b*) Others, curious[1] and carnal[2] persons, it tempts either to desperation, or to wretchlessness[3], i.e., careless indifference of most unclean living (Jer. xviii. 12; 2 Cor. ii. 16):

(iii) The Article concludes with two important Canons for the interpretation of Holy Writ:—

(*a*) We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture;

(*b*) In our doings the will of God is to be followed, which we have expressly declared unto us in the Word of God:

Now it is expressly declared to us that the will of God is that "*all men should be saved and come unto the knowledge of the truth*" (1 Tim. ii. 4), that "*the Gospel shall be preached to every creature*" (Mk. xvi. 15; 2 Pet. iii. 9). This is the will, which we are to set forth *generally*, to all men without distinction; this is the will which we are to follow in our doings; and to it, perfect, holy, and unchangeable, we are to trust ourselves and the universe, leaving to God Himself the connection between His foreknowledge and His eternal decrees with regard to men, as "among the secret things" which belong to Him (Deut. xxix. 29).

(X) *Article xviii.* But if all deliverance, all everlasting salvation, is to be referred to the secret counsel of God, as wrought out by the infinite sacrifice of His Blessed Son, can they be right who hold "that if men be only sincere in follow-

[1] Curious = *inquisitive persons*, who can never leave mysterious doctrines in their mystery, or believe that our finite intellects are permitted to grasp only part of the great plan of Infinite Wisdom.

[2] Carnal persons (*carnalibus*), ruled by their senses, not by God's law.

[3] Wretchlessness. Comp. Latin "perniciosa impurissimæ vitæ *securitatem*." Securitas from sine = "without," and cura = "care," denotes "freedom from care," "unconcern." Comp. Cic. *Tusc.* v. 15. Wretchlessness is an antiquated form of the word *recklessness*. Comp. Shakespeare, *Measure for Measure*, iv. 2, "As a drunken sleep, careless, *wreaklesse*, and fearlesse of what's past, present, or to come." See also Coriolanus iii. 1; 3 Henry VI. v. 6.

ing out their own systems, their deliberate rejection of the Saviour of the world will prove no obstacle to their salvation[1]?" Such a notion the Eighteenth Article solemnly denounces.

(i) No man can owe his salvation "to the law or sect which he professeth" (John iii. 18, 19; xii. 48; Mark xvi. 16).

(ii) His ultimate salvation must be due not to the teaching of his sect, or to his framing his life to the law of nature (Rom. iii. 9, 23; ix. 31, 32); but

(iii) To that Redeemer of the Universe, Who (*a*) tasted death for every man, (*b*) is the propitiation for the sins of the whole world, (*c*) is the Head of the whole family in heaven and earth (Col. i. 18), and beside Whom Holy Scripture doth set out no other Name "whereby men must be saved" (Acts iv. 12; x. 43; Jn. iii. 36; 1 Cor. iii. 11).

GROUP IV.

Articles XIX.—XXXIX.

Concerning Men as Members of a Christian Society.

The transition from the Second to the Third Group of the Articles is a natural one. After declaring that our everlasting salvation is to be referred to the secret purpose of God, and that He has revealed only One Person in Whom this salvation is to be attained, we are led on to think of the Church, into which it is God's will that man should be brought, and which He has appointed "as the earthly home of those who embrace the Gospel and would be saved."

(I) *Article xix.* consists of two parts:—

(i) It defines the visible Church. For this purpose it goes back to the earliest conception of it. We are reminded "not to lose ourselves in thoughts of its grandeur and extension; we can understand the principle of it in the smallest circle." The visible Church of Christ in contrast to the invisible Church, which is triumphant in heaven (Eph. v. 26, 27; Heb. xii. 22), "is a congregation of faithful men" or believers (1 Cor. i. 2; Col. i. 2), in which (i) "the pure word of God is preached," and this we may conclude is done wherever the main doctrines of the Gospel as contained in the Creeds of the Church are preserved and taught; and in which (ii) the Sacraments are "duly[2]

[1] "A Way of the Anabaptists." See Hardwick, *Articles*, p. 101.

[2] *Rectè*, *i.e.* when all the conditions to a valid Sacrament are duly observed.

ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The Sacraments ordained by Christ were Baptism (Matt. xxviii. 19) and the Holy Eucharist (Matt. xxvi. 26—30). These were celebrated by His Apostles, and received by His disciples, as completely as Circumcision and the Passover in the old Dispensation by the Jews (Gen. xvii. 14; Exod. xii. 15).

(ii) The Article then proceeds to deny the plea urged in many quarters with respect to the infallibility of the Church of Rome. But it does not bring a charge of error against her without bringing it first against three of the earliest Churches of the East. It affirms that (i) as the Church of Jerusalem, the mother church of Christendom; (ii) of Alexandria, in which some of the greatest of the Fathers flourished, and (iii) of Antioch, in which the disciples were first called Christians; so also the Church of Rome hath erred, "not only in manner of living, but also in matters of faith." The Article does not do this except only in self-defence. As the Church of Rome has represented that infallibility belongs to the nature of a Church, and that this infallibility dwells in the Pope, we say that "we hold fast by the idea of the Church which the Apostles taught us. We regard it as God's Church, God's congregation, not as man's. His Word and His Sacraments give it its sacredness and stability. The Infallibility is in the Head of the Church; and that Head is not a mortal."

(II) *Article xx.* The next Article, assuming that the Church is the Church of God and that He is its highest legislator, has a twofold object; (i) to discountenance the waywardness of those who, in their zeal against some ceremonies retained at the Reformation, denied the authority of the Church to decree rites and ceremonies at all, and (ii) to repress the extravagant notions of Church authority held by the Mediæval party. The Article therefore lays it down, (i) that the Church has power to fix the rites and ceremonies which are fitting for the worship of its members; (ii) that she may decide when controversies arise between its members about points of faith; but (iii) it affirms that this power is limited by the written Word, contrary to which the Church may not ordain anything (1 Peter iv. 11), neither may it so expound one place of Holy Scripture that it be contrary to another (1 Cor. ii. 13; Rom. xii. 6; 2 Peter i. 20; and (iv) it concludes that the function of the Church is to be "a witness and keeper" of Holy Writ, and the limitation of its powers is involved in the idea of its being under the real government of a Divine Head (Rom. iii. 2; Gal. i. 8; 2 Tim. i. 13; iv. 2; Rev. xxii. 19).

Thus the authority of the Church in matters of faith is defined to be not a supreme and independent authority, but ministerial and declaratory; and while it is her duty to see that Holy

Scripture be not added to or destroyed, neglected or unused, she has no power to add to or alter Holy Scripture.

(III) *Article xxi.* Having laid down that this power belongs to every national Church, the next Article proceeds to vindicate the right of the civil power to call together General Councils. Amongst the Jews questions of importance and difficulty were referred to the Sanhedrin (Numbers xi. 16; 1 Chron. xiii. 1—3), and in the Christian Church Councils were held at an early period to settle the Creeds and decree rites and ceremonies. Such Councils while the Roman Empire lasted were summoned by the Emperor, whose authority being universally recognised, enabled him to call them together and secure attendance at them. But when the Roman Empire was divided and Europe was portioned into powerful kingdoms, each with its own sovereign and its own language, the question arose who could call a General Council? The right was claimed exclusively by the Bishop of Rome, and this right the Article denies. It asserts (i) that Councils cannot be called without the commandment of princes; and (ii) that whereas they consist of men, they may err and have erred, even in things pertaining to God. The allusion here is specially to Councils that pass for such in the Western Church but are denied by the Eastern. And, whereas the first four great Councils put forth their decisions as the interpretations of the Word of God, so no Council has strength or authority to ordain anything as necessary to salvation unless it can be proved to be taken out of Holy Scripture (Isaiah viii. 20; John xvii. 17; Rev. xxii. 18).

(IV) *Article xxii.* is entitled "Of Purgatory." It is intended to condemn the Scholastic and Tridentine errors concerning Purgatory, pardons or indulgences, worshipping and adoration, as well of images as of relics, and also the Invocation of Saints. It affirms that the Romish doctrine (*doctrina Romanensium*) on these points is a "fond" and foolish thing, "vainly invented," and grounded upon no warranty of Scripture, but "rather repugnant to the Word of God," which sets forth one actual Mediator between God and man, Whose union with the Father makes Him the all-sufficient intercessor, and Who has gone within the veil, "having obtained eternal redemption for us" (Heb. ix. 12).

(V) *Article xxiii.* After the Articles concerning the Church comes most naturally the next concerning the Ministry. The Twenty-third Article contains two parts: (i) It affirms that no man may assume the office of the Ministry without a lawful call and mission (1 Cor. iv. 1, xii. 29), and (ii) it asserts that such calling and mission can only be given by those who have public authority in the Church to call and to send (John xx. 21; Acts vi. 6; 1 Tim. iv. 14, v. 22; Tit. i. 5).

(VI) *Article xxiv.* But if the Ministers must thus be chosen

with care and duly authorised for their work, in what language are they to offer public prayer in the Church and minister the Sacraments? The Roman Church considered the Latin tongue as the only proper vehicle of worship, even after the languages of the different countries of Europe had been organised. Such a custom the Article condemns as a defiance of God's purpose and the custom of the Primitive Church. In the Primitive Church prayers were offered up in the vernacular tongue, the Liturgies were translated into the languages of the early nations converted to Christianity, and the Sacred Scriptures were at an early period rendered into various dialects. For this principle the Article contends, and vindicates for the nation and its poorest members the right to a common Prayer in a tongue "understanded of the people" in accordance with Apostolic (1 Cor. xiv. 14—17) and primitive custom.

(VII) *Article xxv.* From the Ministers of the Church and the language in which they are to celebrate the Service of the Church, we naturally pass to the Sacraments, the administration of which forms a special part of their office. The Twenty-fifth Article, therefore, is concerned with the Sacraments; and first, treating solely of those ordained by Christ, it lays down (*a*) what they are not, and (*b*) what they are: (*a*) They are not only badges or tokens of Christian men's profession, but (*b*) they are "certain sure witnesses and effectual signs of grace and of God's goodwill towards us" (1 Cor. x. 16; Rom. vi. 3—5; 1 Pet. iii. 21). Then in regard to their efficacy the Article affirms that by them God (1) works invisibly in us, and (2) doth not only quicken, but (3) "also strengthen and confirm our faith in Him" (John iii. 8, vi. 63; 1 Pet. iii. 21; 1 Cor. xii. 13).

(ii) From this definition of their nature the Article passes to the number of the Sacraments ordained by Christ our Lord. These it affirms to be two, that is to say, Baptism (Matt. xxviii. 19) and the Supper of the Lord (1 Cor. xi. 23—25). These two the Article calls "Sacraments of the Gospel," being, as the Catechism says, "generally necessary to salvation." The word "Sacrament" has been understood in a wider and a stricter sense; and in a wider sense the Article does not deny the five rites of Confirmation, Penance, Orders, Matrimony and Extreme Unction to be Sacraments. But it denies them to be Sacraments in the same sense in which Baptism and the Lord's Supper are Sacraments, i.e. *Sacraments of the Gospel*, "with a visible sign or ceremony ordained of God."

(iii) Then as regards the proper use of Sacraments, the Article affirms that they are not to be gazed upon, or carried about, alluding to the elevation and procession of the Host in the Roman Church, but to be "duly used."

(iv) The last question treated of is the worthy reception of the Sacraments, and it is asserted that in such only as worthily

receive them have they a wholesome effect or operation, while they that receive them unworthily purchase to themselves judgment or temporal punishment (1 Cor. xi. 27—30).

(VIII) *Article xxvi.* If the Sacraments thus are not only badges or tokens of Christian men's profession, but actual channels of grace, we need, it has been well said, the comfort and the warning of the Twenty-sixth Article, which declares that the unworthiness of Ministers does not hinder the effect of them :—

(*a*) *The Comfort.* For it would indeed be an overwhelming thought if this were so. And yet from the earliest period in the history of the Church there has been a tendency to ascribe the efficacy of the Sacraments to the character of him who administers them, and at the great revival of mental thought in the Middle Ages the exceeding corruption in the lives of ecclesiastics reproduced the notion again and again. This idea our Article condemns. It lays down that (1) Sacraments "be effectual because of Christ's institution and promise" (1 Cor. iii. 6, 7); that (2) the clergy do not "minister in their own name, but in Christ's name" (Acts iii. 12; 2 Cor. iv. 5, v. 20); (3) that the effect of His ordinance is not taken away nor the grace of God's gifts diminished by the wickedness of the celebrant from such as by faith and rightly do receive the same (Phil. i. 15, 18).

(*b*) *The Warning.* At the same time the Article brings out prominently the admonition that though Sacraments preserve a testimony for God's good will and grace, which the evil lives of those who celebrate them cannot set aside, yet it "appertaineth to the discipline of the Church that enquiry be made of evil ministers" with a view to their accusation and punishment (1 Tim. v. 19, 20; Gal. v. 10, 12).

(IX) *Article xxvii.* The Articles now proceed to speak of the separate Sacraments. And first of Baptism, we are told (*a*) what it is not, and (*b*) what it is. (*a*) *It is not* merely a mark of difference "whereby Christian men are discerned or distinguished from others that be not christened." *It is* (*b*) something infinitely higher than this, and the gifts bestowed are classed under four heads:—(i) Baptism is "a sign of regeneration or new birth, whereby, as by an instrument (*tanquam per instrumentum*) they that receive Baptism rightly are grafted into the Church", "which is the blessed company of all faithful people," and which is termed sometimes *the Body of Christ* (Rom. xii. 4, 5; 1 Cor. xii. 12—27; Eph. v. 29, 30); sometimes *the family or household of God* (Eph. ii. 19, iii. 15; Gal. vi. 10); (ii) "The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed" (1 Cor. xii. 13; Gal. iii. 27); (iii) "faith is confirmed," and whereas God's prevenient grace brings men to faith and Baptism, by our incorporation in Baptism with Christ faith is increased and strengthened (Acts ii. 41, 42; Heb. x. 22), and (iv) grace also

is increased by virtue of the invocation of the Divine Name (*vi divinæ invocationis*).

The Article then speaks on the subject of Infant Baptism, and affirms that it is "in any wise," *i. e.* most certainly (*omnino*), to be retained in the Church, and it grounds this retention on the dogmatic fact, that it is most congruous with the institution of Christ, just what we should expect from the law of benediction, supernatural power, and unmerited grace, which the Gospel emphatically exhibits, and which makes us not doubt but earnestly believe that our Heavenly Father will embrace little children "with the arms of His mercy, will give unto them the blessing of eternal life, and make them partakers of His everlasting Kingdom" (Jn. iii. 5; Mk. x. 14; 1 Cor. vii. 14).

(X) *Article xxviii.* The mystery of the Sacrament of the Lord's Supper is the subject of the next Article. Like the preceding it begins by negativing the low conceptions of the Sacrament entertained by some. (i) *It is not* merely "a sign of the love that Christians ought to have among themselves one to another," as Zwingli taught, maintaining that it was no more than a "signum" or "tessera," a sign of communion between man and man; but (ii) *it is* (*a*) a Sacrament of our redemption by Christ's death (Matt. xxvi. 26—28; Lk. xxii. 19, 20); and (*b*) the effect of it is that "to such as rightly[1], worthily[2], and with faith[3] receive it, the bread which we break is a partaking of the Body of Christ," and "likewise the Cup of Blessing is a partaking of the Blood of Christ" (Jn. vi. 48—55; 1 Cor. x. 16).

(iii) Having thus defined generally the nature of this Sacrament, the Article proceeds to deal with the theory of "transubstantiation," or the destruction afterconsecration of the material substance, of which "the creatures" of Bread and Wine are composed. Respecting this theory it affirms that it (1) is repugnant to the plain words of Scripture (1 Cor. xi. 26; Acts iii. 21); (2) overthroweth the nature of a Sacrament, which requires that there must be "the outward part or form" as well as "the inward part" or "thing signified," while the destruction of the "signum" by consecration would do away with this outward part, so that "the visible sign of that which is invisible" would have no real existence; and (3) hath given occasion to many superstitions.

(iv) But while a particular theory of transubstantiation is thus denied, the true nature of the Sacrament is vindicated from

[1] *Ritè, i. e.* all the Church requires in the way of previous preparation must have been gone through, self-examination, and confession of sin.

[2] *Dignè*, this applies to the inward disposition of the heart, true contrition, sorrow and repentance. Comp. the Catechism.

[3] *Cum fide*, or as is expressed (i) in the Exhortation to the Communion Service, "a lively and steadfast faith in Christ our Saviour;" and (ii) in the Catechism, "a lively faith in God's mercy through Christ."

opposite perversions, and it is declared that the Body of Christ is given, taken, and received in the Supper, only in a heavenly and spiritual manner[1], *i.e.* in "a way that transcends the senses, in the order of grace, and not in the order of nature."

(v) The Article concludes with the assertion that the Sacrament of "the Lord's Supper" (*Sacramentum Eucharistiæ*), was not by Christ's ordinance reserved, carried about, lifted up, or worshipped. These practices form no part of Christ's institution. Their omission leaves the whole of His institution untouched, and they cannot be traced back to Apostolic times.

(XI) *The xxixth Article* is intended to refute the Mediæval doctrine that in consequence of the transubstantiation of the Bread and Wine, the body of Christ is given to all communicants, and they receive the full benefit of the Sacrament by the mere administration, or *ex opere operato*.

It affirms that "the wicked and such as be void of a lively faith, though they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ," and thus receive the *res Sacramenti* (Jn. xiii. 26, 27), yet "in no wise are they partakers of Christ, but rather to their condemnation, do they eat and drink the sign or Sacrament of so great a thing." In all cases it affirms there is a reception of the Body and of the Blood of Christ, but to the good only is there a profitable reception (1 Cor. x. 21, xi. 29).

(XII) *The xxxth Article* vindicates for the laity a right to communion in both kinds, to the Cup as well as to the Bread. In the age before the Reformation there had been a terrible war in Bohemia on this subject, and the people felt they had been robbed of a pledge of His Redemption which Christ meant for all. That the Cup was intended for all the Article distinctly asserts, as was indeed the practice of the Church for twelve centuries; as the writings of all the Fathers as well as all ancient Liturgies attest; as was the intention of the original institution (Mtt. xxvi. 27); and as St Paul clearly understood to be the custom with all the Corinthian Christians (1 Cor. xi. 26).

(XIII) *Article xxxi.* All these Articles have been leading up to the Thirty-first, which asserts that the Sacraments have no value in themselves independently of and apart from "that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," which "the offering of Christ once made" (Heb. ix. 26; 1 Jn. ii. 1, 2; iv. 10—12). (i) This the Article affirms took place once for all, and there is none other satisfaction for sins, but that alone (Heb. x. 14, 26; 2 Cor. v. 19). (ii) It then protests against the doctrine that this Sacrifice

[1] In a letter from Guest, who added this paragraph, to Cecil, Dec. 22, 1556, he says that he never intended the words "only" to "exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receavinge thereof."

can be repeated in the Eucharist, so that "the Sacrifice of Masses" is in every respect equal to that of Christ upon the Cross, and in fact a reiteration and continuation of it, in such wise that the priest can offer Christ for the quick and dead with a propitiatory effect, "to have remission of pain or guilt." This it affirms to be a "blasphemous fable and dangerous deceit."

(XIV) *Article xxxii.* It seems a somewhat sudden transition to pass on from this Article to one on "the Marriage of Priests." But it is not really sudden. The idea that the priest could offer Masses, which shall procure remission of pain or guilt, fostered and sustained the notion that he is bound to be different from other men, and ought to regard family ties as incompatible with the holiness required of him. For the vindication, therefore, of primitive and Catholic teaching no less than the welfare of the soul, it was necessary to lay down that it is lawful for the clergy "as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godliness," and that "Bishops, Priests, and Deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage." (Matt. viii. 14; 1 Tim. iii. 2, 12; Tit. i. 6.)

(XV) *The xxxiiird Article* relates to the internal discipline of the Church, a point which excited vehement disputation in the sixteenth century. It affirms (i) that those who by open denunciation of the Church are excommunicated from it ought to be regarded by the whole body of the faithful as utterly beyond its pale (S. Matt. xviii. 16, 17; 1 Cor. v. 3—5); and (ii) that he is to be so regarded until he be openly reconciled by penance, and received into the Church by a judge that hath authority so to do (2 Cor. ii. 5—11; 1 Tim. v. 19—21; Titus iii. 10, 11).

(XVI) *The xxxivth Article* asserts the right of particular Churches to retain or adopt in things indifferent, local or peculiar usages. It affirms that traditions and ceremonies need not necessarily be in one and all places alike, for the Apostolic rule in this matter left great liberty and great latitude; and in early times the right of particular Churches to certain degrees of independence was fully recognised (1 Cor. xiv. 40). But while acknowledging this, the Article denies that private persons are justified in wantonly breaking or neglecting the traditions of the Church to which they belong, for this is to cut at the roots of a Christian society, and indeed of society altogether. (Rom. xiv. 13, 17—19; 1 Cor. xi. 16; 1 Thess. v. 14; 1 Peter ii. 13.)

(XVII) *The xxxvth Article* treats of the Homilies which arose out of the circumstances of the times in the sixteenth century. In many parishes the clergy were not licensed to preach and were very illiterate, hence the need for popular discourses to meet the emergencies, and to avoid the extremes into which preachers were wont to run either on the side of Mediævalism or of Puritanism. The First Book of Homilies was published in the reign of

King Edward VI., 1547. The second in that of Elizabeth, and was chiefly written by Bp. Jewell. The former is the more valuable, and the kind of assent which we are here called to give to them is general and not specific, and we approve of them simply as a body of sound discourses well adapted to the times in which they were composed.

(XVIII) *The xxxvith Article* treats of the Consecration of Bishops and Priests, and is designed to meet objections to the Anglican Ordinal on the ground that (i) it lacks some essential ceremonies, and (ii) contains some superstitious forms and expressions.

The first objection came from the Mediæval party, who desired as essential (*a*) The chrism; (*b*) The delivery of the sacred vessels; (*c*) The bestowal of the power of sacrificing.

But these forms, though adding to outward pomp and dignity, are not essential to the validity of Orders, are required by no Father, by no Council, by no ancient author; and if the Anglican rite be rejected for its simplicity, the consecrations of the first thousand years of Christianity fall with it.

(ii) The second objection comes from a very different source, viz., from the Puritans, who objected to the words "Receive the Holy Ghost; whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." This power they affirmed was miraculous and confined to the Apostles, and the claim to it now is superstitious and ungodly. But the power of the keys is a part of the Church's birthright, and the gift of the Holy Ghost was needful not for the first age only of the Church but for all ages. (John xx. 22; 1 Tim. iv. 14; 2 Tim. i. 6.) The retention therefore of these words in the Anglican Ordinal is justified by primitive usage, and thus as it lacks nothing essential, so does it not contain anything "that is of itself superstitious and ungodly."

(XIX) *The xxxviith Article* treats "of the Civil Magistrates" and was designed to refute the tenets of those, who (i) impugned the jurisdiction of the civil magistrates and the lawfulness of war, and (ii) of those who asserted the supremacy of the Pope. The Article therefore commences with the assertion that the final coercive power in the realm of England and her other dominions rests in the hands of the Queen's majesty, and is not subject to any *foreign* jurisdiction. The royal supremacy here vindicated is clearly defined as extending neither to the ministering (i) of God's Word, nor (ii) of the Sacraments, but simply to that coercive power which alike in the Old and New Testament is placed in the hands of Princes. (1 Kings xiii. 4; 2 Chron. xxvi. 16—21.) This done, the Article proceeds to lay down three things: (i) that the Bishop of Rome hath no jurisdiction in this realm; (ii) that no foreign jurisdiction can interfere with the authority of the *national* sovereign, who may inflict capital

punishment on Christian men for heinous and grievous offences; (Gen. ix. 6; Ex. xxi. 12, 15, 16; Rom. xiii. 1—4); and (iii) that at the command of the same national sovereign or of the magistrates it is lawful for Christian men to wear weapons and serve in the wars[1]; (Matt. viii. 5—13; Luke iii. 14).

(XX) *The xxxviiith Article* condemns the notion of the Anabaptist zealots, who held that the goods of Christian men were common to all alike. This the Article denies, and lays down that though the first believers had all things in common (Acts ii. 44, 45), yet as regards the *right, title, and possession* of the same, they were not common (Acts v. 4). This is borne out by numerous passages of Holy Scripture, which enjoin giving alms (Matt. vi. 1), feeding the hungry, and clothing the naked (Matt. v. 25—35), distributing to the necessities of saints (Rom. xii. 13), using hospitality without grudging (1 Peter iv. 9; 1 John iii. 17). All these precepts while they impose the strongest obligations to an abundant and liberal almsgiving, yet presuppose the existence of distinct possessions in the hands of the different members of the Church.

(XXI) *The last Article, xxxix.*, is directed against the same zealots, and their scruples on the subject of taking oaths. It (i) acknowledges that vain and rash swearing is forbidden by our Lord (Matt. v. 34) and by S. James (v. 12); but (ii) holds that men are not prohibited by the Christian religion from swearing when the magistrate requireth in a cause of faith and charity, as was done by our Lord when He stood before Caiaphas (Matt. xxvi. 57—64), and by S. Paul, who in very weighty matters calls God to witness, which is essentially taking an oath (1 Cor. v. 15—31; 2 Cor. i. 18—23; xi. 10. 31; Phil. i. 8).

[1] Observe the Latin here, *justa bella administrare*, that is, not "wars of ambition or mere vengeance."

GLOSSARY.

By J. RAWSON LUMBY, D.D.

The following abbreviations are used

n = noun,	*p. p.* = past participle,
adj = adjective,	*interj* = interjection,
adv = adverb,	*conj* = conjunction,
vb trs = verb transitive,	*pron* = pronoun,
vb intr = verb intransitive,	*pl* = plural.
prep = preposition,	*part* = participle.

A (= *in* or *on*) used with participles, *e.g.* the ark was *a* preparing: she lay *a* dying.

ABIDE (*vb trs*) to wait for, *e.g.* They that patiently *abide* the Lord. *Ps.* 37. 9.

ABJECTS (*n*) worthless, contemptible persons. *Ps.* 35. 15.

ABSOLUTION (*n*) a loosing from sin. The word is used of those forms in the Prayer-Book with which the priest, in God's name, declares the forgiveness of sins to those who truly repent.

ABSOLVE (*vb trs*) to declare the forgiveness of sins to those who truly repent.

ABSTINENCE (*n*) fasting, refraining from food. The seasons appointed by the Church for such abstinence are stated in the Tables and Rules at the beginning of the Prayer-Book.

ADVENT (*n*) coming unto. The four Sundays before Christmas are called Sundays in *Advent*, because they are appointed to prepare us for a right celebration of Christ's *coming* in the flesh, and to put us in mind of His second *coming*.

ADVERTISE (*vb trs*) to inform, give notice to anyone.

ADVOCATE (*n*) (1) one who defends and comforts. The Holy Ghost is so called *John* 14. 16; 15. 26. Also, (2) one who intercedes for another; Christ is so called 1 *John* 2. 1.

ADVOWSON (*n*) the right of patronage to a church. The owner of the advowson is called the patron.

AFFIANCE (*n*) trust, confidence. (*Litany.*)

AFFINITY (*n*) relationship by marriage.

AFTER (*prep*) according to, *e.g.* Deal not with us *after* our sins.

AISLES (*n*) the side portions which are sometimes found joined (like *wings*) to the nave of a church.

ALB (*n*) an ancient clerical vestment made of *white* linen and bound about the waist with a *white* linen girdle.

ALLEGORY (*n*) a description of one thing under the image of another.

ALLOW (*vb trs*) to approve, *e.g.* God favourably *alloweth* this charitable work of ours.

ALTAR (*n*) used very frequently now as the name of the Lord's Table. The compilers of our Prayer-Book saw fit to avoid the use of this word in the Rubrics of the Communion Service.

AMAZEMENT (*n*) confusion, trepidation.

AN, as in *an*-hungered (*Matt.* 4. 2). (See above on *a*.)

ANABAPTISM (*n*) a baptizing again. The Anabaptists were certain persons who, soon after Luther's efforts for reformation, taught that those who had been baptized in infancy needed to be baptized again. Beside this they taught that all the goods of Christians were common, and some other doctrines subversive of civil authority. cf. *Art.* 38.

ANGEL (*n*) a messenger. Used of those spiritual messengers whom God employs as His ministering servants to mankind.

ANNUNCIATION (*n*) (of the Blessed Virgin Mary). A Festival appointed for 25th March to commemorate the angel's announcement to the Virgin that she should be the mother of the Christ.

ANTHEM (*n*) said to be cognate with *antiphon*, and to signify a piece of music sung in parts alternately. An anthem is appointed after the 3rd Collect at Morning and Evening Prayer.

ANTIPHON (*n*) the alternate singing or chanting of the choir in a church.

APACE (*adv*) with quick steps, swiftly. *Ps.* 68. 12.

APOCALYPSE (*n*) the Book of the Revelation of St John. 'Apocalypse' is the Greek word for *revelation*.

APOCRYPHA (*n*) the extra-canonical books of the Old Testament (Tobit, Judith, &c.), used not to establish any doctrine, but read for example of life and instruction of manners. *Article* 6.

APOSTASY (*n*) a forsaking or casting away of our religion.

APOSTLE (*n*) one sent forth. Used of the twelve whom Christ sent forth to be the first preachers of the Gospel.

APOSTLES' CREED (*n*) the short Creed used in the Morning and Evening Prayer. It has its name not because it was composed by the Apostles but because it contains Apostolic teaching.

APPARENT (*adj*) manifest, clear.

ARCHBISHOP (*n*) the head of the clergy of a province. He has the oversight of the other bishops as well as of the inferior clergy in his province.

ARTICLES (*n*) the 39 Articles drawn up in 1562, which contain a body of Divinity such as was needed by the controversies of that date, but are not to be regarded as a complete system of doctrine.

ASH-WEDNESDAY (*n*) the first day of the Lenten Fast. It was to be marked by special mourning and humiliation, of which sackcloth and *ashes* were to be the outward signs.

ASPS (*n*) small serpents, whose bite is very poisonous. *Ps.* 14. 5.

ASPERSION (*n*) baptism, by *sprinkling* of water on the person to be baptized.

ATHANASIAN CREED (*n*) the Hymn '*Quicunque Vult*'; see '*The Creeds*'.

ATONEMENT (*n*) a setting persons *at one*, a reconciliation. Used of Christ's reconciliation of God to men, by the sacrifice of His death.

AURICULAR CONFESSION (*n*) private confession to a priest.

BANNS (*n*) the public proclamation in the Church of an intended marriage. Such proclamation is to be made on three Sundays preceding the solemnization.

BAPTISM (*n*) the Sacrament appointed by Christ for admission into His Church.

BARE (*adj*) mere, simple, *e.g. bare* grain = mere grain (1 *Cor.* 15. 37).

BENEDICTION (*n*) the solemn act of blessing with which the services of the Church always conclude.

BENEFICE (*n*) all Church preferments except bishoprics, are included under the term *benefice*.

BEWRAY (*vb trs*) to betray, accuse.

BIBLE (*n*) the sacred volume containing the books of the Old and New Testament.

BIDDING-PRAYER (*n*) the form of prayer directed by the 55th Canon to be used before all sermons, lectures and homilies. It is so called because in it the preacher *bids* the congregation to pray for certain specific persons and objects.

BISHOP (*n*) the title of the highest order of the Christian ministry. The bishop has the oversight of the rest of the clergy in the diocese.

BISSEXTILE (*adj*) a name given to Leap Year. It is from two words meaning *twice* and *sixth*, because in Leap Year, the *sixth* day of the Calends of March was *twice* reckoned, to make the year one day longer.

BLASPHEMY (*n*) ascribing to God what is unbefitting His Godhead, or derogating or detracting from His divine attributes.

BREVIARY (*n*) the book containing the daily service of the Church of Rome.

BRIEFS (*n*) letters patent, giving license for a public collection in churches

for some special necessity. They are no longer issued, but were common in old times.

BUCKLER (*n*) a shield.

BY (*prep*) against, *e.g.* I know nothing *by* myself=I am conscious of nothing *against* myself.

CALLED (*p p*) used in the ordination services of those who are (1) inwardly prompted, and (2) invited and urged by their superiors, to undertake any sacred office.

CANDLEMAS-DAY (*n*) a name given in old times to the Feast of the Purification of the Virgin Mary (2nd Feb.) because lighted *candles* were carried on that day in the religious processions.

CANON (*n*). (1) (of Scripture) The list of those books which are received by the Church as Holy Scripture, and hence termed *canonical* Scripture. (2) The laws which govern the Church are called Canons. (3) The clergy attached to a Cathedral Church.

CANONICAL (*adj*) that which is done in accordance with the Canons (*i. e.* ecclesiastical legislation) of the Church. So we speak of 'Canonical Obedience,' *i. e.* obedience due according to the laws of the Church.

CANONRY (*n*) the office held by a canon in a Cathedral Church.

CASSIA (*n*) the rind of a plant somewhat like cinnamon. It was one of the ingredients in the holy oil of anointing (*Ex.* 30. 24).

CATECHISM (*n*) instruction by question and answer. The Church Catechism is such a brief scheme of Christian instruction, required to be learnt by all who are to be confirmed.

CATHEDRAL-CHURCH (*n*) the chief church in every diocese. The name is taken from *cathedra*=a chair, because there is the seat or throne of the Bishop.

CATHOLIC (*adj*) universal. The Christian Church is so called because it is not, like the Jewish, the Church of a single nation.

CAUTION (*n*) a bond, pledge or security. See *Rubric, Solemn. of Matr.*

CERTIFY (*vb trs*) to make certain (*Ps.* 39. 5). In *Ps.* 19. 2, 'One night *certifieth* another'=One night unto another sheweth forth knowledge.

CHALICE (*n*) the cup in which the consecrated wine is administered in the Holy Communion.

CHAMBERING (*n*) sensual living.

CHANCEL (*n*) the part of a church where is the choir and the sanctuary.

CHANTING (*n*) the performing musically all those parts of the Liturgy which are permitted to be sung. Chanting differs from singing, because in the former much of the music is recitative.

CHANTRY (*n*) a little chapel, built for the chanting of masses for some special object.

CHAPEL (*n*) any building in a parish set apart for divine service, other than the parish church.

CHARGES (*n*) expense, cost. See *final Rubric of Communion Service.*

CHARITY (*n*) love. This is the better rendering in 1 *Cor.* xiii.

CHERUBIM (*n*) a particular order of angels, generally identified with the notion of might and power, perhaps because they are first mentioned as keeping the way of the tree of life (*Gen.* 3. 24).

CHILDREN (*n*) *Ps.* 18. 45; 144. 11. In the phrase 'strange *children*'= strangers, without any sense of youth.

CHOIR (*n*) (1) that part of the church which is also called the *chancel*; (2) the singers of the church, who sit usually in the chancel. are termed the choir.

CHRISTEN (*vb tr*) to receive into the Church of *Christ* by Baptism, to baptize.

CHURCH (*n*) the society of faithful men, instituted by our blessed Lord. and gathered by His Apostles, as the depositary of divine truth and the channel of God's grace. See *Art.* 19.

CHURCHING (*n*) the thanksgiving of women after childbirth.

CHURCHWARDENS (*n*) those officers who have the care of the goods of the church, and who are to see to the repair of the fabric.

CITATION (*n*) a summons under the seal of an ecclesiastical judge command-

ing the person to whom it is addressed to appear at a set time and place to answer some complaint made against him.

CLEAR (*adj*) innocent. *Rubric, Ordering of Deacons.*

CLERGY (*n*) those persons set apart by ordination for the service of God in His Church. The Church of England has three orders of Clergy, Bishops, Priests and Deacons.

CLERK (*n*) a contraction from the Latin *clericus*=a clergyman, which is its proper sense. But it is also applied now to some laymen who lead the responses of the people in the church. Such are called *lay clerks*, and, in parish churches, there is often one only, who is called *parish clerk*.

CLOSE (*adj*) secret, hidden, in hiding. *Ps.* 56. 6.

COETERNAL (*adj*) equally eternal, all alike eternal.

COLLECT (*n*) a brief and comprehensive prayer. Collects have been used in the Church from the earliest times, to precede the Epistle and Gospel.

COLLEGIATE CHURCH (*n*) the church of a religious fellowship or brotherhood, such as the Abbey Church of St Peter's, Westminster.

COMMEMORATIONS (*n*) the recitation of the names of those for whom intercession is made in the service of the Mass.

COMMINATION (*n*) a threatening. The name given to the special service for Ash-Wednesday in which God's *threats* against the wicked are recited out of the Mosaic law.

COMMON (*adj*) shared in by all, *e. g. common* prayer, *common* salvation.

COMMUNION (*n*) fellowship, *e. g.* the Communion of Saints=the fellowship between all Christ's faithful people, in this world and in heaven.

COMMUNION (Holy) (*n*) one of the names given to the Sacrament of the Lord's Supper, taken from St Paul's words 1 *Cor.* x. 16.

CONFESSION (*n*) the acknowledgment of a fault or sin. Confession to a priest is not prescribed by the Church of England, but recommended to those who cannot, by self-examination and confession to God, quiet their own conscience. See *Warning of Holy Communion.*

CONFIRMATION (*n*) strengthening. Used as the name of that holy rite wherein the confirming or strengthening power of the Spirit is sought for those who are taking their Baptismal vows upon themselves, and in which they *confirm* or ratify the promises formerly made in their name.

CONGREGATION (*n*) the whole body of worshippers present at any religious service.

CONGRUITY (*n*) natural fitness. A term used by the Schoolmen to describe a condition in which men were asserted to deserve the grace of God, and so by their lives could lay claim thereto.

CONIES (*n*) rabbits. *Ps.* 104. 18.

CONSECRATION (*n*) the solemn dedication of any person or thing to a sacred service or use.

CONSERVE (*vb trs*)=preserve, *e. g.* 'to *conserve* and maintain the Church.' See *His Majesty's Declaration prefixed to the Articles.*

CONSUBSTANTIATION (*n*) the teaching of the Lutheran Church, concerning the Lord's Supper, that, *together with* the bread and wine, the body and blood of Christ are *substantially* present.

CONVERSATION (*n*)=disposition (*Heb.* 13. 5); citizenship (*Phil.* 3. 20); and manner of life (*Gal.* 1. 13).

CONVERTED (*p p*)=turned. Used, in Scripture phrase, of a change of life from sin unto virtue and holiness.

CONVOCATION (*n*) the Parliament of the Church. An assembly of Bishops and of the other Clergy of the Church of England to consult on matters which affect the welfare of the Church. The Bishops form the Upper House, a selection of the Clergy the Lower House.

CRAFT (*n*) strength, power.

CREED (*n*) a brief summary of the Articles of the Christian faith.

CRIMINOUS (*adj*) falling under any accusation, guilty. *Cons. of Bishops.*

CURATE (*n*) the clergyman who has the *cure* or care of a parish, not, as now, the deputy of the Vicar or Rector. Cf. 'All Bishops and *Curates.*'

CURE (*n*)=care, the charge and spiritual oversight of a parish.

CYMBAL (*n*) a hollow musical instrument of metal, played by striking.

DAME (*n*) the mistress of a house, in relation to her servants. Cf. *Rubric at the end of Catechism.*

DAYSPRING (*n*) the dawn, daybreak, sunrising. In the *Benedictus* Christ is called, by a figure, 'the *dayspring* from on high.'

DEACON (*n*) the third order of the Christian Ministry. For the duties of a deacon, see *Ordering of Deacons.*

DEARTH (*n*) dearness and therewith scarcity of provisions.

DEMAND (*vb trs*) to ask, without any notion of asking with authority, *e.g.* Then shall the priest *demand* the name of the child.

DEPART (*vb intr*) used euphemistically for 'to die,' *e.g.* 'Now lettest thou thy servant *depart* in peace.'

DEPRECATIONS (*n*) a name given to those clauses (5—13) of the Litany in which we entreat to be delivered from some evil.

DIGEST (*vb trs*) to meditate upon, to settle in the mind. Cf. 'inwardly *digest*,' *Coll. for 2nd Sun. in Advent.*

DIOCESE (*n*) the portion of a country which is under a bishop's administration and jurisdiction.

DISSEMBLE (*vb trs*) to conceal one's knowledge, to profess not to know what we really do know.

DOCTORS (*n*) teachers. *Luke* 2. 46.

DOMINICAL (*adj*) a name applied to the letter which marks in the Calendar the Sundays in the year. The first seven letters of the alphabet are used for this purpose, and are arranged in order in the second column of the Calendar. When the Sunday letter for the year is once found, all the days which are marked by that letter will be Sundays in that year. For the peculiarities of Leap year, see *Rules in the Calendar.*

DUTIES (*n*) ecclesiastical payments, fees, dues. See *Rubric, Com. Serv.*

DUTY (*n*) = dues, usual payments. See *Rubric, Solemn. of Matr.*

EASTER (*n*) connected with *east* and meaning 'rising.' The yearly festival appointed by the Church to commemorate the resurrection of Christ.

EFFUSION (*n*) a pouring out. 'The *effusion* of His own blood.' *Consecr. of Bishops.*

EMBER (*n*). This word is probably a corruption from *quatuor tempora* = the fasts of the *four seasons*, though some have suggested the Saxon = *ymbryne*, a revolution or circuit, as the derivation. The former as represented in German by *Quatember* is the more probable.

EMBER-DAYS (*n*). These are the Wednesday, Friday and Saturday after the first Sunday in Lent, after the feast of Pentecost, after the 14th of September and the 13th of December. The days are set apart for asking God's special blessing on those who are to be called to minister in the Church of Christ.

ENDUE (*vb trs*) to clothe, as '*endue* thy ministers with righteousness.'

EPACT (*n*) a number indicating the excess of the solar above the lunar year. The epact is therefore the number of days between the last new moon of the old year and the first day of January in the new year.

EPIPHANY (*n*) this feast, commemorating the visit of the Wise Men from the East to the cradle of Jesus, is kept on the 6th of January. The name means *Manifestation*, and is used because Christ was then first manifested to the Gentiles.

EPISTLE (*n*) this name is given to the First Lesson out of the Scripture in the Communion Service, because it is generally selected from the Apostolic Epistles of the New Testament.

ESCHEW (*vb trs*) to flee from, to shun. The last part of the word is akin to *shy*.

ESPOUSALS (*n*) the ceremony of betrothing or confirming a contract of marriage.

ESTATE (*n*) condition; used exactly like *state*. So 'all estates of men' = all conditions of men, men of every class.

EUCHARIST (*n*) thanksgiving or blessing. One of the names given by the Church to the Lord's Supper, as specially the service of *thanksgiving*.

EVANGELIST (*n*) a bringer of good tidings. The name was given to some of

the early assistants of the Apostles, but is now generally restricted to the writers of the four Gospels.

EVENSONG (*n*) Evening Prayer, which is appointed to be said or *sung*.

EXTINCT (*adj*) extinguished, quenched, put out. *Ps.* 118. 12.

EXTREME (*adj*) at the end, *e.g. Extreme* Unction, the anointing of the sick in anticipation of death, as practised by the Romish Church.

FACE (*n*) presence, sight. Thus 'in the *face* of the Church'=in the presence of the Church. See *last Rubric of Ordering of Deacons.*

FACULTY (*n*) a special dispensation to do something which otherwise would be prohibited. Thus 'None shall be admitted deacon, except he be 23 years of age unless he have a *Faculty*.'—*Preface to the Ordinal.*

FALL ASLEEP (*vb intr*) to die. Cf. Some are *fallen asleep*, 1 *Cor.* 15. 6.

FASTING (*n*) abstinence from food. For the days appointed as fasting days by the Church, see *the Tables after the Preface to the Prayer-book.*

FATHERS (*n*) a name applied to the early Christian writers, of whom the first are called the Apostolic Fathers, because they lived close to the times of the Apostles. St Bernard, who lived in the 12th century, is generally esteemed the last of the Fathers.

FIE (*interj*) an exclamation expressive of reproach and taunting. *Ps.* 40. 18.

FLAGON (*n*) the vessel in which the wine for the Holy Communion is brought to the Lord's Table before Consecration.

FOND (*adj*) foolish. Cf. *Article* 22.

FONT (*n*) the vessel for holding the water in which persons are to be baptized.

FOR BECAUSE (*conj*)=because. This double conjunctional phrase was not uncommon in older English. See *Preface, Of Ceremonies.*

FROWARDNESS (*n*) perversity.

FUNCTION (*n*) office or duty or ministration. The clerical office is called a 'holy function' in the first of the *Collects for the Ember Weeks.*

GIVEN TO (to be) (*vb intr*) to be devoted, addicted, inclined to anything. *Collect for 17th Sunday after Trinity.*

GODFATHERS, GODMOTHERS (*n*). Those who promised before *God* that they would be as *father* and *mother* to the child in respect of its religious training, called also Sponsors. Those persons who promise in the name of infants at their baptism. They are also pledged to see that the children are virtuously brought up.

GOOD MAN (*n*) the master of a house. Cf. *Luke* 12. 39.

GOOD FRIDAY (*n*) the Friday before Easter-day, kept as the anniversary of our Lord's Crucifixion, and called *Good* because of the blessed results to mankind from the death of Christ.

HABITED (*pp*) clothed, generally, but not always, used of official dress. Cf. *Rubric of the Ordering of Deacons.*

HALLELUJAH (*interj*) from two Hebrew words meaning 'Praise ye Jehovah.'

HARD (*adv*) close, 'Even *hard* at death's door,' *Ps.* 107. 18, cf. *hard* by.

HEALTH (*n*) in the general sense of being, or making, *whole, hale*, sound, safe. Thus 'saving health' is nearly equivalent to 'salvation,' the healing power which saves.

HEALTHFUL (*adj*) giving health, or healing. 'The *healthful* spirit of Thy grace,'=Thy gracious Spirit which giveth healing to the soul.

HELL (*n*) properly, an unseen, hidden place, used in Biblical language for (1) the unseen world; (2) the place of torment; (3) the grave; (4) death.

HERESY (*n*) the holding and propagating of a private opinion on any doctrine in opposition to the teaching of the Catholic Church.

HILL-ALTARS (*n*) high places, set up for idolatrous worship. *Ps.* 78. 59.

HOLD (*vb trs*) to esteem, 'to *hold* a man guiltless' (*3rd Commandment*).

HOLD ALL TOGETHER (*vb intr*) to make a confederation, to band together. *Ps.* 56. 6.

HOLPEN (*pp*) helped. *Ps.* 22. 5.

HOLY THURSDAY (*n*) the anniversary of our Lord's Ascension, otherwise called Ascension-day.

HOMILIES (*n*) certain discourses, composed during the time of the Reformation, and then appointed to be read in churches when there was no sermon.
HONESTY (*n*) generally honourable conduct, without special reference to cheating or knavery. Cf. 1 Tim. 2. 2.
HOSANNA (*interj*) a word used in the way of salutation. Its literal sense is 'Save, I pray thee,' but this meaning was lost in the interjectional use as a form of wishing well.
HYMN (*n*) a composition, metrical or otherwise, adapted to be sung in the Divine Service, and generally in old times taken out of Scripture.

ILLUMINATE (*vb trs*) to enlighten, often used figuratively of mental and spiritual enlightening.
IMMACULATE (*adj*) without spot; 'that *immaculate* Lamb.' *Visit. of Sick.*
IMMERSION (*n*) dipping. The ancient mode of baptism was by *dipping* the person to be baptized in the water. This was possible and safe in the East, but in colder countries baptism by sprinkling (*aspersion*) has been substituted, by reason of the danger attendant on complete immersion in the water.
IMPOTENT (*adj*) weak, powerless, sick. Deacons are to search for the *impotent* people of the parish.
INCARNATION (*n*) used of the act of the Son of God when He assumed our human nature, and was made man.
INCOMPREHENSIBLE (*adj*) this word in the Athanasian Creed signifies immense, that cannot be measured, great beyond all measure.
INDIFFERENTLY (*adv*) without respect of persons. '*Indifferently* minister justice.'
INQUISITION (*n*) a search or inquiry after anything. 'He maketh *inquisition* for blood.' *Ps.* 9. 12.
INSTRUMENT (*n*) a document, or deed, conveying, or giving a title to, some possession. *Article* 27.
INTERCESSIONAL (*n*) the name given to those clauses (14—34) of the Litany in which intercession is made for all classes of men.
INTROIT (*n*) = entering. A psalm or portion of a psalm chanted while the priest *went within* the rails before the altar.
INVITATORIES (*n*) antiphons, used in the course of the singing of the Psalms, and repeated several times in the course of a Psalm, as well as at the beginning and the end.
INVOCATIONS (*n*) the name given to the first four clauses of the Litany.

JAH (*n*) an abbreviated form of the name Jehovah.
JEWRY (*n*) the district of Judæa, occupied after the Captivity by the tribes of Judah and Benjamin. See *John* 7. 1.

KEEP UNDER (*vb trs*) to subjugate, to reduce to subjection, 'I *keep under* my body' = I get the mastery over it.
KINDLY (*adj*) natural, *e.g. kindly* fruits of the earth.
KINDRED (*n*) people who are near of kin, blood relations.
KNAPPETH (*vb trs*) another form of the verb *snappeth* = breaketh. *Ps.* 46. 9.

LAMMAS-DAY (*n*). A name given in the Calendar to the 1st of August. It is said to be a corruption of 'loaf-mass,' because on that day it was the custom to offer *loaves* made of the new corn of the year.
LAUDABLE (*adj*) praiseworthy.
LAY PEOPLE (*n*) all who are not clergy. *Article* 30.
LEASING (*n*) lying, falsehood. *Ps.* 4. 2; 5. 6. &c.
LEAVEN (*n*) dough which when sour causes the new mixing to ferment and become light.
LECTURN (*n*) the desk provided in churches for holding the Bible from which the lessons are read.
LENT (*n*). The forty days appointed by the Church for fasting or abstinence, in preparation for Easter. These days begin on the Wednesday in the seventh week before Easter, and the Sundays are not fasting-days.

LET (*vb trs*) to hinder. Cf. 2 *Thess.* 2. 7.

LIGHTEN (*vb intr*) to light down, to alight. 'Let thy mercy *lighten* upon us,' *Te Deum.*

LESSONS (*n*). Those portions of the Old and New Testament appointed for reading in the daily Morning and Evening Prayer. The Table of these Lessons, given in the Prayer-Book, is sometimes called the *Lectionary.*

LIKE (*vb trs*) to please. 'Nothing can *like* them, but that is new.' *Preface.*

LITANY (*n*) a general supplication. In early times the name was given more especially to those forms of supplication which were accompanied with a procession of the clergy and people.

LITURGY (*n*) originally applied only to the service for Holy Communion, but now employed as the name of the ordinary service whether with or without the Communion Office.

LUCRE (*n*) gain. 1 *Tim.* 3. 9.

LUST (*vb intr*) to desire. 'He that *lusteth* to live,' *Ps.* 34. 12.

MAGNIFY (*vb trs*) to make great, to praise, to extol.

MANY ONE (*adj*) used where we should now say 'many a one.' *Ps.* 3. 2.

MASTERY (*n*) success, superiority. Cf. 1 *Cor.* 9. 25.

MATRIMONY (*n*) the estate or condition of marriage. The Church has ever regarded marriage as a *religious* contract, and not a mere *civil* contract as it is now permitted to be made by the law of the land.

MATTINS (*n*) the ancient name for early Morning Prayer. The word is preserved in our Prayer-Book for our present form of Morning Prayer, which is abridged from the Old Mattins, Lauds and Prime.

MEAN (*adj*) intervening, coming between. 'The *mean* season' = the time between. *Exhortation in Communion Service.*

METE (*vb trs*) to measure. '*Mete* out the valley of Succoth.' *Ps.* 108. 7.

MILITANT (*adj*) engaged in warfare, warfaring. So the 'Church *militant*' is opposed to the 'Church triumphant' whose warfare is ended.

MIND (*vb intr*) to be minded, to be inclined. 'Ye that *mind* to come to the Holy Communion.'

MINISH (*vb trs*) to diminish, to lessen. *Ps.* 107. 39.

MINISTER (*n*) the word is the Latin term used at first to designate that officer who is styled *Deacon* in Greek. But in our Prayer-Book this distinction is not observed. Compare the Rubric before the General Confession, which may be said by either Deacon or Priest, with that after the prayer of Consecration in the Communion Service, where Minister can only mean the Priest who has said the Prayer of Consecration.

MORE (*adj*) = greater. 'The *more* confirmation of the Faith." *Collect for St Thomas's Day.*

MOVE (*vb trs*) to urge, persuade. 'The Minister should earnestly *move* such persons to be liberal to the poor.' *Rubric in Visitation of Sick.*

MUCH (*adv*) = very. '*Much* agreeable to the mind of the old Fathers.' *Preface, Concerning the Service of the Church.*

MYSTERIES (*n*) a term specially applied to the Holy Communion, in allusion to the spiritual food of the body and blood of Christ, which are received in a way beyond human comprehension.

MYSTICAL (*adj*) mysterious, beyond our comprehension. Thus the Church is called Christ's '*mystical body*,' because the manner in which the Church on earth and the Church above form one body is beyond our present comprehension. Baptism is spoken of as 'the *mystical* washing away of sin,' because we know from Scripture that forgiveness of sins is associated with baptism, but the manner of such association is what we cannot at present comprehend.

NATIVITY (*n*) birth. Thus 'Christmas Day' is defined as the '*Nativity* of our Lord.'

NAUGHTY (*adj*) worthless, wicked. *Ps.* 86. 14.

NAVE (*n*) the central division of a church, the part directly visible from the chancel. The portions parallel with the nave are called aisles.

NETHERMOST (*adj*) lowest. *Ps.* 86. 13.

NICENE CREED (*n*) so called from Nicæa in Bithynia, where the first form of it was drawn up. See *The Creeds*.

NOCTURN (*n*) a service held in old times in the night. The whole Psalter was formerly divided into seven portions, one of which was to be read through at each Nocturn in the week, thus going through the Psalter once a week. Each of these portions was also called a *Nocturn*. See *Preface, Concerning the Service of the Church*.

NOISOME (*adj*) hurtful, noxious. *Ps.* 91. 3.

OBLATION (*n*) an offering to God. The word is used in the Prayer for the Church Militant to signify the elements of bread and wine, which have just been offered to God on the Holy Table.

OCCASIONS (*n*) business, occupations. 'Their lawful *occasions*' = their lawful business. *Form of Prayer to be used at Sea*.

OCCUPY (*vb trs*) to put to use, to use in trade, to practise or follow (as a business). Cf. *Ps.* 137. 23; *Luke* 10. 13.

OCTAVE (*n*) the *eighth* day after any great feast of the Church. Our church, by her Prefaces, in the Communion Service, for the seven days after Christmas, Easter, Ascension, and Whit Sunday retains the observance of these octaves from the ancient church.

OF (*prep*) = out of, from. Thus 'Father *of* Heaven' in the Litany.

OF (*prep*) = over, *e.g.* 'to have dominion *of* the works of Thy hands.' *Ps.* 8. 6.

OFFERTORY (*n*) those verses of Scripture appointed to be read in the Communion Service, while the alms are being collected or as it is worded in the first P. B. of Edw. VI. and in the Scotch P. B., 'while the people are *offering*.' Hence sometimes the alms are called 'the Offertory.'

ONLY (*adj*) alone. 'The minister may *only* communicate with him,' *i.e.* when nobody else can be gotten to join them.

ORDER (*vb trs*) (1) to arrange, *e.g.* 'The priest hath *ordered* the bread;' (2) to admit to Holy Orders, *e.g.* 'All that are *ordered* shall tarry and receive the Holy Communion.'

ORDINARY (*n*) that person who has ecclesiastical jurisdiction. In the Prayer-Book the Bishop of the diocese is generally intended by this word.

ORDINATION (*n*). The setting apart of men to the office of ministering in the Church of God.

OTHER (*adj pron pl*) used where we should now employ 'others.' Cf. 'They should be abused as *other* have been.' *Preface, Of Ceremonies*.

OVER AGAINST (*prep*) = opposite to.

PARABLE (*n*) = a comparison. This figurative mode of speech was much used by our Lord, who likened the kingdom of heaven to many things of this world that His meaning might be easier for His hearers to grasp, though often they failed to understand His teaching.

PARSON (*n*) the rector of a parish church, as in the eye of the law he is the *person* (persona) who represents the Church.

PARSONAGE (*n*) the residence of the parson.

PASCHAL (*adj*) belonging to the passover. Thus Christ our Passover is called 'the very *paschal* lamb.' *Preface for Easter Day*.

PASTOR (*n*) a shepherd. Used figuratively of Bishops and Clergy. So also the people are called their *flock*.

PATE (*n*) the crown of the head. *Ps.* 7. 16.

PATEN (*n*) the plate on which the consecrated bread in the Lord's Supper is laid.

PENANCE (*n*) an ecclesiastical punishment, whereby an offender gives open and public satisfaction to the Church, for the harm done by his evil life.

PENTATEUCH (*n*) a Greek name given to the Five Books of Moses regarded as one work.

PENTECOST (*n*) originally the Jewish feast which came 50 days after the Passover. The name is sometimes used for Whitsuntide, because the descent of the Holy Ghost was at Pentecost.

PIE (*n*) said to be the first syllable of the Greek *pinax* = a table or board on which an index could be painted. The table used before the Reformation for finding the order of daily service. *Preface, Concerning the Service of the Church.*

PLANTATIONS (*n*) colonies in distant countries, whether obtained by right of first occupancy or by conquest. *Preface to Pr.-Bk.*

PLIGHT (*vb trs*) to pledge. 'I *plight* thee my troth' = I pledge to thee my good faith. *Solemn. of Matr.*

POINTED (*p p*) marked with a punctuation for singing. See *Title-page.*

PORTS (*n*) gates. *Ps.* 9. 14.

PREFACES (*n*) short occasional forms in the Communion Service, introduced on particular festivals before the anthem, 'Therefore with angels,' &c.

PREMONISH (*vb trs*) to warn, to admonish. *Ordering of Priests.*

PREVENT (*vb trs*) to go before, 'thy grace may always *prevent* and follow us.' *Collect for 17th Sunday after Trinity.*

PRIEST (*n*) the designation of the second order of the Christian ministry. The word is formed by a contraction of *presbyter.*

PRIME (*n*) (1) A name given to the golden number, whereby, in the Astronomical tables at the beginning of the Prayer-Book, the date of Easter in each year might be found. (2) One of the canonical hours of the Early Church.

PRIMITIVE CHURCH (*n*) the Church as she existed in the earliest times, when her discipline was stricter than it now is. See *Commin. Service.*

PRIVY (*adj*) secret. '*Privy* conspiracy.' *Litany.*

PROSELYTE (*n*) one who had come over from some heathen race and embraced the Jewish faith. Cf. *Acts* 2. 10

PROVE (*vb trs*) to try, to put to the test. 'When your fathers *proved* me.' Ps. 95. 9.

PROVOCATION (*n*) a challenging, a rousing to anger. *Ps.* 95. 8.

PSALTER (*n*) the name given to the Book of Psalms.

PURGATORY (*n*) a place, as is taught by the Church of Rome, wherein souls are *purged* by fire from their impurities before they are admitted into heaven. See *Article* 17.

QUADRAGESIMA (*n*) a name formerly given to the first Sunday in Lent, because it is, in round numbers, *forty* days before Easter.

QUINQUAGESIMA (*n*) the name given to the Sunday before Lent because in round numbers it is *fifty* days before Easter.

RAMPING (*part*) roaming, ranging about, ravening. *Ps.* 22. 13.

RATIFICATION (*n*) the name given to the Royal approval which is appended to the 39 Articles. Mention is made in it of the confirmation of them by Convocation.

RATIFY (*vb trs*) to settle, affirm, confirm. See *Confirmation Service.*

REDEMPTION (*n*) the recovery of mankind from sin and death by the obedience and sacrifice of Christ, who is hence called our *Redeemer.*

REDUCE (*vb trs*) to lead back again. *e.g.* 'the *reducing* of the people to... godly living.' See Preface, '*Of Ceremonies.*'

REGENERATION (*n*) new birth. Used to signify that inward spiritual grace which is given by God's Holy Spirit in Baptism.

REHEARSE (*vb trs*) to repeat, say over again; also, to recount, narrate.

RELIQUES (*n*) the remains of the bodies or clothes of Saints or Martyrs, venerated highly by the Church of Rome.

REMISSION (*n*) forgiveness of sins. Used of the form of Absolution which the Priest employs in the daily service in pronouncing the forgiveness of the truly penitent.

RESPONDS (*n pl*) short anthems, sung in pre-Reformation times after the reading of three or four verses of a chapter. This singing being ended, the reading went on.

RESPONSES (*n*) those parts of the Church Services where the people speak alternately with the Minister.

RIGHT (*adv*) = very. e.g. *right* early = very early. *Ps.* 46. 5. Cf. *right* humbly. *Ps.* 30. 8.

ROCHET (*n*) a linen garment worn by bishops under the chimere (which is the name of the upper part to which the lawn sleeves are attached).

ROD (*n*) in the sense of *sceptre*, as an emblem of rule. *Ps.* 125. 3. Cf. *Ezek.* 19. 14; 20, 37; *Mic.* 7. 14.

ROGATION DAYS (*n*) three days immediately before Ascension Day. They were set apart to be observed by processional prayers and fastings. Hence they were sometimes called *Gang-days*.

ROOM (*n*) space, place. *Ps.* 31. 8; 80. 9. Luke 14. 8, 9.

RUBRIC (*n*) regulations in the Prayer-Book stating when and where the acts of Divine Service are to be performed. They were formerly printed in *red*, hence the name.

RUNAGATE (*n*) a runaway. *Ps.* 68. 6.

SABAOTH (*n*) a Hebrew plural noun meaning *hosts*. Lord God of *Sabaoth* = Lord God of Hosts. *Te Deum.*

SACRAMENT (*n*) no better definition could be contrived than that given in the Church Catechism.

SACRILEGE (*n*) making a profane use of anything which is sacred.

SATISFACTION (*n*) (1) something done to content a person whom we have injured. (2) Christ's death is also called a satisfaction for the sins of all those who truly repent.

SCHISM (*n*) a rending, or breaking up, of the unity of Christ's Church.

SCHOOLMEN (*n*) a name given to the learned theological writers of the 12th, 13th, and 14th centuries. Called '*School-authors*.' Article 13.

SECT (*n*) a religious body following some particular leader, instead of holding to the teaching of the Catholic Church.

SEE (*n*) a seat. Used for the city where a bishop has his seat or throne.

SEPTUAGESIMA (*n*) the Sunday which is, in round numbers, *seventy* days before Easter.

SERAPHIM (*n*) angels who surround the throne of God. The name probably refers to their brightness, like burning fire. See *Is.* 6. 2.

SERMON (*n*) an exhortation or instruction founded on some passage of Holy Scripture.

SET BY (*vb trs*) to think much of, to esteem highly. *Ps.* 15. 4.

SEXAGESIMA (*n*) the Sunday which is, in round numbers, *sixty* days before Easter.

SHAWM (*n*) a kind of clarionet, a wind instrument made originally of reed-pipes. *Ps.* 98. 7.

SHROVE TUESDAY (*n*) the day before Ash-Wednesday. The name was given because it was the custom, in old times, for people on that day to *shrive*, or confess their sins, as a preparation for the Lord's Supper.

SIDESMEN (*n*) corrupted from *Synod's men*, a name given to certain persons chosen yearly to assist the churchwardens in their duties.

SINGULAR (*adj*) unique, special. '*Singular* gifts of the Holy Ghost.' *Collect for St Barnabas Day.*

SPENT (*p p*) used up. 'If the consecrated Bread or Wine be all *spent*.' *Rubric in Comm. Service.*

SPIKENARD (*n*) an Oriental aromatic plant. *Matt.* 14. 3.

STANDETH IN (*vb intrs*) = consisteth in. 'Original sin *standeth* not *in* the following of Adam.' *Article* 9.

STOMACH (*n*) used metaphorically to signify *pride, courage*. *Ps.* 101. 7.

SUBTILTY (*n*) cunning, deceit. 'The *subtilty* of the devil.' *Litany.*

SUCCOUR (*vb trs*) to help, assist. 'Love, honour, and *succour* father and mother.' *Ch. Catech.*

SUDDENLY (*adv*) hastily, rashly. 1 *Tim.* 5. 22.

SUFFRAGES (*n*) in the Prayer-Book the word is used to signify certain short petitions such as are found in the Litany. Compare *Directions for the Litany in the Consecration of Bishops.*

SUPEREROGATION (*n*) voluntary work, done over and above God's commandments. *Article* 14.

SURCEASE (*vb intrs*) to cease from any act. *Office for Ordering Priests.*
SWEAT (*n*) the sweating sickness, a dangerous disease. *Rubr. for Comm. of the Sick.*
SYNODALS (*n*) the decrees and ordinances of Diocesan synods.

TABRET (*n*) a tabor, or tambourine. *Ps.* 81. 2.
TENDER (*vb trs*) to offer, present. 'Such alterations as were *tendered* to us.' *Preface to Pr. Bk.*
THAT (*pron*) = that which, what. 'Nothing can like them, but *that* is new.' *Preface. Of Ceremonies.*' Cf. 'do always *that* is righteous in thy sight.'
THINK MUCH (*vb intr*) to esteem it a great matter. 'If they *think much* that any of the old do remain.' *Preface. Of Ceremonies.*
TO (*prep*) = for. 'I take thee *to* my wedded wife.' *Solemn. of Matrim.*
TO YOU-WARD (*prep*). The preposition *toward* is not unfrequently thus divided in older English. Cf. *Ps.* 40. 5; also 'to God-ward.' *Ex.* 18. 9.
TRANSUBSTANTIATION (*n*) the doctrine of the Church of Rome, concerning the bread and wine in the Lord's Supper, teaching that by a change in the elements the whole substance of the bread and wine is converted into the substance of the Body and Blood of Christ, so that only the *accidents* not the *substance* of the bread and wine remain.
TRAVAIL (*vb intr*) to toil, to labour, to be troubled. 'All that *travail* and are heavy laden.' *Matth.* 11. 28.
TRINITY (*n*) the doctrine which teaches that in the Unity of the Godhead there are *three* persons, Father, Son, and Holy Ghost.
TROTH (*n*) good faith. 'I plight thee my *troth*.' *Solemn. of Matr.*
TUSH (*interj*) an exclamation of scorn or impatience. *Ps.* 10. 6; 73. 11.

UNDER (*prep*) in the time of. '*Under* Pontius Pilate' = when he was the governor.
UNDERSTANDED (*p p*) understood. *Article* 24.
USE (*n*) in expressions like 'Salisbury *Use*,' 'Hereford *Use*,' &c. the word refers to liturgies which existed before the Reformation. *Preface.*
USURY (*n*) income from money out at *use*, interest of money; but often with a sense of exorbitance and illegality. *Ps.* 15. 6.

VERITY (*n*) truth. *Ps.* 111. 7. *Athan. Creed.*
VERSICLES (*n*) short verses said alternately by priest and people.
VICAR (*n*) one who supplies the place of the Rector of a parish, when the Rector is non-resident or a layman.
VICARAGE (*n*) the residence of the Vicar.
VIGIL (*or* EVE) (*n*) the night or evening before certain holy days appointed by the Church. For a list of them, see *Table after Preface.*
VULGAR (*adj*) belonging to the people. Hence, 'the *vulgar* tongue' = the language of the people, as opposed to any foreign tongue.

WASH (*vb trs*) to moisten, make wet, without the idea of making clean. *Ps.* 6. 6
WATERPIPES (*n*) cataracts, torrents of water from the mountains. *Ps.* 42. 9.
WEALTH (*n*) well-being, good general condition. 'In health and *wealth* long to live.'
WHITSUNDAY (*n*) a great Festival of the Church, the Sunday which comes 10 days after Ascension-day. The feast is to commemorate the descent of the Holy Ghost. The name has been thought to be taken from the *white* robes worn by the candidates for Baptism on that day. Others suggest that it is *Wit*sunday in allusion to the gift of *Wisdom* by the coming of the Holy Ghost upon the Apostles.
WILINESS (*n*) cunning. *Ps.* 10. 2.
WIST (*vb intr*) = knew. The present tense is *wot*, the past, *wist*. Cf. 'I *wot* that he whom thou blessest is blessed;' also '*Wist* ye not that I must be about my Father's business.'
WORSHIP (*vb trs*) to honour, to shew respect or reverence to. 'With my body I thee *worship*.' *Solemn. of Matr.*
WRETCHLESSNESS (*n*) recklessness, carelessness. *Article* 17.

CONCORDANCE

TO THE

PSALMS OF DAVID

AS CONTAINED IN THE

BOOK OF COMMON PRAYER.

Aaron. 77. 20. Moses and A.; 99. 6. A. among; 105. 26. A. whom; 106. 16. A. the saint; 115. 10, 12. house of A., 118. 3. | 135. 19; 133. 2. Aaron's beard

Abhor. 5. 6. Lord will *a.*; 11. 6. his soul *a.*; 36. 4. doth he *a.*; 119. 128. I utterly *a.*; 163. I hate and *abhor* them

Abhorred. 22. 24. nor *a.*, the low; 88. 7. me to be *a.*; 89. 37. *a.* and forsaken; 106. 39. *a.* his own inheritance; 107. 18. *a.* all manner of meat

Abhorrest -th. 10. 3. God *abhorreth*; 88. 14. *abhorrest* thou my soul

Abide. 37. 7. *a.* patiently; 9. patiently *a.*, 71. 12; 49. 12. *a.* in honour; 63. 16. Lord will *a.*; 91. 1. shall *a.*; 106. 13. would not *a.*; 130. 3. who may *a.*; 147. 17. able to *a.*

Abideth. 119. 90. and it *a.*

Abiding. 9. 18. patient *a.*

Abiram. 106. 17. con. of A.

Abjects. 35. 15. *a.* came

Able. 1. 6. *a.* to stand, 18. 38. | 35. 12; 21. 11. *a.* to perform; 40. 7. *a.* to express; 15. *a.* to look up; 66. 6. *a.* to exalt; 89. 23. *a.* to do him violence; 147. 17. *a.* to abide his frost?

Abominable. 14. 2. become *a.*, 53. 2; 4. altogether become *a.*, 53. 4; 36. 2. his *a.* sin

About. 7. 7. people come *a.*; 18. 4. of hell came *a.*; 38. 12. went *a.*; 49. 15. come *a.* me; 118. 12. *a.* me like bees; 119. 78. wickedly *a.*

Above. 10. 5. far *a.*; 50. 4. heaven from *a.*; 78. 24. clouds *a.*; 99. 2. high *a.*; 104. 13. hills from *a.*; 138. 2. *a.* all things; 144. 7. hand from *above*

Abraham. 47. 9. God of A.; 105. 6. seed of A.; 9. made with A.; 41. A. his servant

Abundance. 72. 7. *a.* of peace, so long as

Abundant. 145. 7. *a.* kindness

Abroad. 77. 17. went *a.*

Absent. 44. 23. be not *a.*; 74. 1. art thou *absent*

Absent (*Verb*). 77. 7. Will the Lord *a.* himself for ever

Accept. 20. 3. *a.* thy burnt-sacrifice; 82. 2. *a.* the persons

Acceptable. 19. 14. be alway *a.*; 37. 23. his way *a.*; 69. 13. an *acceptable* time

According. 28. 4. *a.* to their deeds; and *a.* to the wickedness; 62. 12. *a.* to his work; 75. 3. *a.* unto right; 119. 25. *a.* to thy word, 28, 41, 58, 65, 75, 107, 116, 154, 169, 170; 149. *a.* as thou

Acknowledge-d. 32. 5. *a.* my sin; 51. 3. I *a.* my faults; 119. 25. I have *a.* my ways

Acquaintance. 31. 13. *a.* were afraid; 88. 7. *a.* far from me; 18. *a.* out of my sight

Acts. 60. 12. great *a.*, 108. 13; 106. 2. noble *a.*, 150. 2; 145. 6. marvellous *acts*

Adder. 58. 4. *a.* that stoppeth; 91. 13. lion and *a.*; 140. 3. *adder's* poison is under their lips

Ado. 43. 6. make much *ado*

Adulterers. 50. 18. partaker with the *adulterers*

Advantage. 73. 10. no small *advantage*

Adversaries. 18. 49. above mine *a.*; 27. 14. will of mine *a.*; 69. 20. *a.* are all in; 74. 5. *a.* roar; 81. 15. against their *a.*; 89. 41. *a.* to rejoice; 109. 28. *a.* be clothed with shame

Adversary. 55. 13. mine *a.*, that; 74. 11. *a.* do this dishonour; 105. 10. from the *a.'s* hand

Adversities. 31. 8. soul in *a.*; 71. 18. troubles and *a.*

Adversity. 18. 27. that are in *a.*; 25. 17. Look upon my *a.*; 55. 15. But in mine *a.*; 90. 15. suffered *a.*; 94. 13. time of *a.*; 106. 43. saw their *a.*; 119. 153. consider mine *adversity*

Afar *off.* 38. 11. stood *afar off*; 138. 6. beholdeth them *afar off*

Afore. 74. 6. timber *afore*; 129. 6. withereth *afore*

Afraid. 3. 6. *a.* for ten thousands; 18. 2. made me *a.*; 46. *a.* out of; 27. 1. shall I be *a.*? 3. heart be *a.*; 31. 13. were *a.* of me; 49. 16. Be not thou *a.*; 53. 5. They were *a.*; 56. 3. sometime *a.*; 11. *a.* what man; 65. 8. *a.* at thy tokens; 77. 16. saw thee, and were *a.*; 83. 15. *a.* with thy storm; 90. 7. *a.* at thy wrathful; 91. 5. *a.* for any terror; 97. 4. saw it, and was *a.*; 104. 7. thunder they are *a.*; 105. 37. *a.* of them; 112. 7. *a.* of any evil tidings; 119. 29. that I am *a.* of; 33. horribly *a.*; 120. *a.* of thy judgements

After. 102. 18. those that come *after*

Again. 7. 7. lift up thyself *a.*; 18. 37. turn *a.* till; 37. 21. payeth not *a.*; 41. 10. me up *a.*; 60. 1. unto us *a.*; 90. 3. *a.* thou sayest, Come *a.*; 13. Turn thee *a.*; 15. Comfort us *a.*; 107. 39. *a.*, when they are; 116. 7. Turn *a.* then; 146. 3. he shall turn *again*

Against. 2. 2. *a.* the Lord, and *a.* his Anointed; 3. 1. that rise *a.* me; 6. *a.* me round about; 27. 3. war *a.* me; 34. 16. Lord is *a.* them; 35. 13. together *a.* me; 20. words *a.* them; 36. 11. pride come *a.* me; 37. 7. *a.* the man that; 38. 20. are *a.* me; 44. 6. rise up *a.* us; 51. 4. *A.* thee only; 55. 19. that was *a.* me; 78. 20. spake *a.* God; 86. 14. risen *a.* me; 109. 27. rise up *a.* me; 119. 23. speak *a.* me; 124. 1. rose up *a.* us; 139. 21. rise up *a.* thee

Age. 39. 6. *a.* is even as nothing; 71. 8. time of *a.*; 16. old *a.*; 90. 10. *a.* are threescore; 92. 13. fruit in their *a.*; 102. 24. midst of mine *age*

Aged. 119. 100 than the *a.*

Ages. 145. 13. throughout all *ages*

Agreement. 49. 7. nor make *a.* unto God for him

Aileth. 114. 5. What *a.* thee, O thou sea

Air. 8. 8. fowls of the *a.*, 79. 2. | 104. 12; 77. 17. *a.* thundered

Alien. 69. 8. *a.* unto my

Alike. 139. 11. are both *a.*

Alive. 41. 2. keep him *alive*

All. 16. 3. *All* my delight; 20. 4. *all* thy mind; 21. 8. *All* thine enemies; 22. 7. *All* they that see

me; 30. *All* they that go down; 25. 2. For *all* they that hope; 27. 4. *all* the days; 31. 26. *all* ye his saints; 33. 4. *all* his works; 34. 6. *all* his troubles; 17. *all* their troubles; 35. 10. *All* my bones; 38. 9. *all* my desire; 39. 14. *all* my fathers; 50. 12. *all* that is therein

Alloweth. 11. 6. *alloweth* the righteous

Almighty. 68. 14. the *A.* scattered; 91. 1. shadow of the *A.*; 132. 2. *A.* God of Jacob

Almost. 73. 2 *a.* gone; 14. I had *a.* said; 119. 87. *a.* made an end of me

Aloes. 45. 9. *a.*, and cassia

Alone. 49. 8. must let that *a.*; 86. 10. God *a.*; 102. 7. *alone* upon the house-top

Already. 126. 4. for us *a.*

Also. 95. 4. hills is his *also*

Altar -s. 26. 6. go to thine *a.*; 43. 4. *a.* of God; 51. 19. upon thine *a.*; 84. 3. even thy *a.*; 118. 27. horns of the *altar*

Alter. 89. 24. *a.* the thing

Altogether. 14. 4. *a.* become abominable, 53. 4; 19. 9. righteous *a.*; 39. 6. is *a.* vanity; 74. 9. bawck of them *a.*; 139. 3. knowest it *altogether*

Alway. 9. 18. not *a.* be forgotten; 10. 5. *a.* grievous; 19. 14. *a.* acceptable; 34. 1. *a.* give thanks; 40. 14. *a.* preserve me; 50. 8. *a.* before me; 61. 8. *a.* sing praise; 62. 8. trust in him *a.*; 71. 12. abide *a.*; 73. 22. *a.* by thee; 103. 9. *a.* be chiding; 105. 8. *a.* mindful; 106. 3. *a.* keep judgement; 109. 18. *a.* girded; 119. 20. *a.* unto thy judgements; 41. *a.* keep thy law; 109. *a.* in my hand; 112. to fulfil thy statutes *alway*

Always. 16. 9. *a.* before me; 71. 5. *always* of thee

Amalek. 83. 7. Ammon, and Amalek

Amen. 41. 13. without end, *A.*; 72. 19. majesty. *A., A.*; 89. 50. evermore. *A.*, and *A.*; 106. 46. people say, *Amen*

Amiable. 84. 1. how *a.* are

Amiss. 106. 6. *a.*, and dealt; 130. 3. what is done *amiss*

Ammon. 83. 7. Ammon, and Amalek

Among. 55. 16. wickedness is—*a.* them; 68. 17. Lord is *a.* them; 86. 8. *A.* the gods; 136. 11. Israel from *among* them

Amorites. 135. 11. king of the *Amorites*, 136. 19.

Angel. 34. 7. *a.* of the Lord tarrieth; 35. 5. *a.* of the Lord scattering; 6. *a.* of the Lord persecute

Angels. 8. 5. lower than the *a.*; 63. 17. thousands of *a.*; 78. 26. *a.*' food; 50. evil *angels*; 91. 11. his charge; 103. 20. ye *angels*, 148. 2; 104. 4. his *angels* spirits

Anger. 38. 1. in thine *a.* 78. 50. *a.*, displeasure; 85. 4. *a.* cease from us; 103. 9. *a.* for ever; 106. 29. provoked him to *anger*

Angered. 106. 16. *a.* Moses; 32. *a.* him also at the waters

Angry. 2. 12. lest he be *a.*; 76. 7. when thou art *a.*? 79. 5. wilt thou be *a.*, 80, 4; 90. 9. art *a.* all our days are gone

Anointed (*Verb*). 23. 5. *a.* my head; 45. 8. *a.* thee with the oil; 89. 21. have I *a.* him; 92. 9. *a.* with fresh oil

Anointed. 2. 2. against his *A.*; 18. 51. David his *A.*; 20. 6. helpeth his *A.*; 28. 9. defence of his *A.*; 84. 9. face of thine *A.*; 89. 37. forsaken thine *A.*; 50. footsteps of thine *A.*; 105. 15. Touch not mine *A.*; 132. 10. presence of thine *A.*; 18. lantern for mine *A.*

Another. 16. 4. *a.* god; 19. 2. telleth *a.*; and one night certifieth *a.*; 42. 9. deep calleth *a.*; 49. 2. one with *a.*; 72. 5. generation to *a.*, 90. 1. | 119. 90. | 135. 13; 75. 8. setteth up *a.*; 109. 7. *a.* take his office; 148. 4. thy works unto *a.*

Answer. 38. 15. shalt *a.* for me; 119. 42. make *answer*

Any. 4. 6. *any* good? 14. 3. if there were *any*, 53. 3

Any thing. 36. 4. abhor *any t.*; 94. 20. *any t.* to do with

Apace. 58. 6. runneth *a.*

Apparel. 93. 1. his *a.*—glorious *apparel*

Appear. 42. 2. *a.* before the presence; 102. 16. his glory shall *a.*

Appeared -th. 50. 2. hath God *a.*; 84. 7. *a.* every one

Apple. 17. 8. *a.* of an eye

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Appointed. 44. 22. *a.* to be slain; 79. 12. *a.* to die; 81. 3. time *a.*; 102. 20. *a.* unto death; 104. 8. place which thou hast *a.*; 19. *a.* the moon; 105. 31. *a.* the same

Arabia. 72. 10. A. and Saba; 15. gold of Arabia

Aright. 78. 9. heart *a.*

Arise. 7. 6. *a.* up for me; 10. 13. *A.*, O Lord God; 41. 25. *A.*, and help us; 59. 4. *a.* thou; 68. 1. Let God *a.*; 74. 23. *A.*, O God, 82. 8.; 78. 39. displeasure to *a.*; 89. 10. waves—*a.*; 92. 10. wicked that *a.*; 94. 2. *A.*, thou Judge; 102. 13. shalt *a.*, and have mercy; 132. 8. *Arise*, O Lord

Ariseth. 104. 22. sun *a.*; 107. 25. wind *a.*; 112. 4. *a.* up light

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Arm. 44. 3. their own *arm*; 4. hand, and thine *a.*; 89. 11. thy mighty *a.*; 14. hast a mighty *a.*; 22. *a.* shall strengthen him; 98. 2. holy *a.*; 119. 12. stretched out *a.*

Armies. 44. 10. forth with our *a.*; 68. 12. Kings with their *a.*

Arms. 18. 34. *a.* shall break; 37. 17. *arms* of the ungodly shall

Arose. 76. 9. When God *a.*

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Arrows. 7. 14. *a.* against the persecutors; 11. 2. make ready their *a.*; 18. 14. his *a.*, and scattered; 38. 2. *a.* stick fast; 45. 6. *a.* are very sharp; 57. 5. spears and *a.*; 58. 6. shoot their *a.*; 64. 3. ont their *a.*; 76. 3. *a.* of the bow; 77. 17. *a.* went abroad; 120. 3. sharp *a.*; 127. 5. *a.* in the hand of the giant; 144. 6. shoot out thine *a.*

As for me. 17. 16. | 22. 6. | 26. 11. | 33. 13. | 40. 20. | 55. 17. | 69. 30. | 71. 12

Ascend. 24. 3. Who shall *a.*

Ascribe. 59. 9. I *a.* unto thee; 68. 34. *Ascribe* ye the power; 95. 7. *A.* unto the Lord, 8. | 29. 1.

Ashamed. 25. 2. shall not be *a.*; 34. 5. were not *a.*; 40. 17. Let them be *a.*, 70. 2; 69. 6. be *a.* for my cause; 74. 22. simple go away *a.*; 83. 16. faces *a.*; 86. 17. see it, and be *a.*; 119. 46. will not be *a.*; 80. that I be not *a.*; 127. 6. not be *ashamed* when they speak

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Asked. 21. 4. *a.* life of thee

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Asses. 104. 11. wild *asses*

Assur. 83. 8. Assur also

Assure. 81. 9. *a.* thee

Astonished. 48. 4. were *astonished*, and suddenly cast down

Astray. 58. 3. they go *a.*; 107. 4. They went *astray*; 119. 176. *a.*tray like a sheep

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Ate. 106. 28. *a.* the offerings

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Avenge. 35. 23. *a.* thou my cause, 119. 154; 54. 1. *avenge* me; 135. 14. *avenge* his people; 140. 12. *avenge* the poor

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Awake. 17. 16. I *a.* up; 35. 23. *A.*, and stand up; 44. 23. *a.*, and be not absent; 57. 9. *A.* up, my glory; 108. 2. *a.* thou lute and harp: I myself will *awake*, 57. 9

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Away. 6. 8. *A* from me, 119. 115; 37. 10. he shall be *a.*; 51. 1. do *a.* mine offences; 88. 7. put *a.* mine acquaintance; 109. 13. be done *a.* See CAST, GET

Awe. 4. 4. *a.*, and sin not; 33. 8. Stand in *a.* of him; 96. 9. earth stand in *a.*; 119. 161. standeth in *awe* of thy word

Axes. 74. 7. with *axes*

Baal-peor. 106. 23. unto Baal-peor

Babes. 8. 2. *b.* and sucklings; 17. 15. substance for their *b.*

Babylon. 87. 3. Rahab and Babylon; 137. 1. the waters of Babylon; 8. daughter of Babylon

Back -s. 13. 40. *b.* upon me; 44. 11. *b.* upon our enemies; 69. 24. bow thou down their *b.*; 78. 58. turned their *b.*; 129. 3. plowers plowed upon my *back*

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Barren. 68. 2. *b.* and dry land; 107. 34. maketh he *b.*; 113. 8. *barren* woman to keep house

Bars. 107. 16. *bars* of iron; 147. 13. fast the *b.* of thy gates

Basan. 22. 12. bulls of B.; 68. 15. hill of B.; 22. as I did from B.; 135. 11. king of B., 136. 20

Bath. 39. 5. my length unto the *b.*; 24. 8. mighty in *b.*; 55. 19. *b.* that was against; 76. 3. sword, and the *b.*; 78. 10. day of *b.*; 140. 7; 89. 42. victory in the *b.*; 120. 6. make them ready to *battle*

Bay-tree. 37. 36. green *b.*

Beams. 104. 3. the *beams*

Bear. 25. 13. *b.* a tyrannous; 38. 4. heavy for me to *b.*; 45. 15. *b.* her company; 75. 4. *b.* up the

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Beard. 133. 2. Aaron's *b.*

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Became. 31. 13. *b.* a reproof; 38. 14. *b.* even as a man; 39. 10. *b.* dumb; 83. 10. *b.* as the dung; 109. 24. *became* also a reproach

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Begotten. 2. 7. *b.* thee

Behave -d. 35. 14. *b.* myself; 26. 3. *b.* himself; 44. 18. *b.* ourselves

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Behind. 50. 17. my words *b.* thee; 139. 4. fashioned me *b.*

Behold. 11. 8. *b.* the thing that is just; 17. 10. *b.* the presence; 27. 4. *b.* the fair beauty; 46. 8. *b.* the works; 59. 4. help me, and *b.*; 63. 3. *b.* thy power; 66. 4. *b.* the works of God; 6. *b.* the people; 80. 14. *b.*, and visit; 84. 9. *B.*, O God; 87. 4. *B.* ye the Philistines; 91. 8. shalt thou *b.*; 102. 19. *b.* the earth; 113. 5. humbleth himself to *b.*; 116. 14. *B.*, O Lord; 119. 37. they *b.* vanity

Beholdest -th. 10. 15. *beholdest* ungodliness; 138. 6. he *beholdeth* them afar off

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Believed -th. 78. 23. *b.* not in God; 32. *b.* not his wondrous works; 106. 12. *b.* they his words; 112. 7. *b.* in the Lord; 116. 10. I *b.*, and therefore will I speak; 119. 66. I have *believed*

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Belongeth. 3. 8. Salvation *b.*; 62. 11. power *b.*; 94. 1. to whom vengeance *belongeth*

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Benefits. 68. 19. poureth his *b.* upon us; 103. 2. all his *b.*; 116. 11. *benefits* that he hath done

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Bird -s. 11. 1. flee as a *b.*; 104. 17. *b.* make their nests; 124. 6. even as a *bird* out of the snare

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Blaspheme. 4. 2. *b.* mine honour; 10. 14. *b.* God; 74. 11. enemy *blaspheme* thy Name

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Blasphemy. 31. 15. *b.* of the multitude; 73. 8. wicked *b.*; 79. 13. *b.* wherewith our neighbours

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Bread. 14. 8. people as it were *b.*, 53. 5; 37. 25. begging their *b.*; 41. 9. eat of my *b.*; 78. 21. can he give *b.*; 80. 5. *b.* of tears; 102. 4. to eat my *b.*; 9. ashes as it were *b.*; 104. 15. *b.* to strengthen; 105. 16. provision of *b.*; 39. *b.* of heaven; 109. 9. beg their *b.*; 127. 3. *b.* of carefulness; 132. 16. poor with *b.*

Break. 2. 3. *b.* their bonds; 9. *b.* them in pieces; 10. 17. *B.* thou the power; 18. 34. *b.* even a bow; 28. 6. *b.* them down; 48. 6. *b.* the ships; 58. 6. *B.* their teeth; 74. 7. they *b.* down; 75. 12. horns—will I *b.*; 89. 32. *b.* my statutes; 34. covenant will I not *b.*; 141. 6. precious balms *break* my head

Breaketh. 29. 5. *b.* the cedar-trees; 46. 9. he *b.* the bow; 141. 8. *breaketh* and heweth wood

Breaketh *out.* 119. 20. My soul *breaketh out* of

Breast-s. 22. 9. mother's *b.*

Breath. 18. 15. *b.* of thy displeasure; 33. 6. *b.* of his mouth; 104. 29. takest away their *b.*; 30. lettest thy *b.*; 119. 131. drew in my *b.*; 135. 17. any *b.*; 146. 3. the *b.* of man; 150. 6. that hath *breath*

Brethren. 22. 22. Name unto my *b.*; 69. 8. stranger unto my *b.*; 122. 8. my *b.* and companions'; 133. 1. *b.*, to dwell together

Bridegroom. 19. 5. as a *bridegroom*

Bridle. 32. 10. bit and *b.*; 39. 2. as it were with a *bridle*

Brightness. 18. 12. At the *brightness* of his presence

Brimstone. 11. 7. fire and *b.*, storm and tempest

Bring. 18. 27. shalt *b.* down; 22. 15. *b.* me into the dust; 25. 15. *b.* thou me out; 29. 1. *Bring* unto the Lord—*b.*; 35. 17. which they *b.*; 37. 5. *b.* it to pass; 39. 5. a man peace; 43. 3. *b.* me unto; 55. 20. *b.* them down; 24. *b.* them into the pit; 60. 9. *b.* me into Edom? 108. 10; 68. 22. *b.* my people again—own will I *b.* again; 29. kings *b.* presents; 30. *b.* pieces; 72. 3. *b.* peace; 10. *b.* gifts; 74. 6. *b.* it to an excellent work; 76. 11. *b.* presents unto him; 81. 2. *b.* hither the tabret; 90. 9. *b.* our years; 91. 15. *b.* him to honour; 96. 8. *b.* presents, and come into; 104. 15. *b.* food out; 126. 7. *b.* his sheaves; 142. 9. *B.*—out of prison; 143. 11. *b.*—out of trouble

Bringeth. 33. 10. *b.* the counsel; 68. 6. *b.* the prisoners; 107. 30. he *b.* them; 118. 15. *b.* mighty things, 16; 147. 8. *b.* the ungodly

Bring-eth *forth.* 1. 3. *b. f.* his fruit; 23. 3. *b.* me *f.*; 29. 8. hinds to *b. forth*; 35. 3. *B. f.* the spear; 67. 6. *b. f.* her increase; 92. 13. *b. f.* more fruit; 104. 14. *b. f.* grass; 135. 7. *b.* the clouds; 144. 13. sheep may *bring forth*

Bringing. 135. 7. *b.* the winds out of his treasures

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Broken. 3. 7. *b.* the teeth; 31. 14. *b.* vessel; 34. 20. not one of them is *b.*; 37. 15. bow shall be *b.*; 17. ungodly shall be *b.*; 51. 8. thou hast *b.*; 17. *b.* and contrite; 53. 6. hath *b.* the bones; 62. 3. *b.* hedge; 69. 21. *b.* my heart; 73. 58. *b.* bow; 80. 12. *b.* down her hedge; 89. 38. *b.* the covenant; 39. *b.* down his strong holds; 107. 16. *b.* the gates; 116. 14. *b.* my bonds; 124. 6. snare is *b.*; 147. 3. *b.* in heart; 148. 6. shall not be *broken*

Brook. 83. 9. *b.* of Kison; 110. 7. *brook* in the way

Brother. 35. 14. friend, or my *b.*; 49. 7. deliver his *b.*; 50. 20. against his *brother*

Brought. 44. 9. *b.* in great fear; 20. 8. *b.* down, and fallen; 30. 3. *b.* my soul; 35. 4. *b.* to confusion; 38. 6. *b.* into so great trouble; 40. 2. He *b.* me; 44. 25. soul is *b.* low; 45. 15. *b.* unto the King—and shall be *b.* unto thee; 16. shall they be *b.*; 46. 8. destruction he hath *b.*; 70. 3. soon *b.* to shame; 71. 19. *b.* me to great; 22. *b.* unto shame; 78. 17. *b.* waters; 27. *b.* in the south-west-wind; 54. *b.* them out safely; 55. *b.* them within; 80. 8. *b.* a vine; 81. 11. *b.* thee out of the land; 102. 23. *b.* down my strength; 105. 39. *b.* quails; 106. 42. were *b.* down; 107. 12. *b.* down their heart; 14. *b.* them out of darkness; 39. *b.* low; 136. 11. *b.* out Israel; 142. 7. *brought* very low

Brought *forth.* 7. 15. *b. f.* ungodliness; 18. 19. *b.* me *f.* also; 42. 4. *b.* them *f.* into; 90. 2. mountains were *b. f.*; 105. 30. *b. f.* frogs; 36. *b.* them *f.*; 42. *b. f.* his people

Broughtest. 66. 10. *b.* us into the snare; 66. 11. *b.* us out; 71. 18. *b.* me from; 74. 16. *b.* out fountains and waters

Bruise. 9. 2. shalt *b.* them

Buckler. 18. 1. my *b.*; 35. 2. shield and *b.*, 91. 4

Build. 23. 6. *b.* them; 51. 18. *b.* thou the walls; 69. 36. *b.* the cities; 102. 16. *b.* up Sion; 107. 35. *b.* them a city; 127. 1. *b.* the house—that *b.* it; 147. 2. *b.* up Jerusalem

Builders. 118. 22. *b.* refused

Built. 78. 70. *b.* his temple; 122. 3. Jerusalem is *built* as a city

Bullock-s. 50. 9. I will take no *b.*; 51. 19. young *b.*; 66. 13. *b.* and goats; 69. 32. *b.* that hath

Bulls. 22. 12. *b.* of Basan; 50. 13. that I will eat *bulls'* flesh

Bulwarks. 48. 12. Mark well her *bulwarks*

Burden. 38. 4. a sore *b.*; 55. 23. cast thy *b.*; 81. 6. from the *b.*

Burn-eth. 46. 9. *b.* the chariots; 79. 5. jealousy *b.*; 83. 14. fire that *b.*; 89. 45. *b.* like fire? 97. 3. *b.* up his enemies; 121. 6. *b.* thee by day

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Burnt. 74. 9. *b.* up all the houses; 80. 16. *b.* with fire; 102. 3. bones are *b.*; 106. 18. flame *b.* up

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Burnt-*sacrifice-s.* 20. 3. thy *b.*-*s.*; 66. 13. fat *burnt-sacrifices*

Bury. 79. 3. to *b.* them

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Calf. 29. 6. like a *c.*; 106. 19. *c.* in Horeb; 20. *c.* that eateth hay

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Calling. 5. 2. voice of my *c.*; 39. 13. consider my *c.*; 40. 1. heard my *c.*; 88. 1. ear unto my *c.*

Came. 18. 4. pains of hell *c.*; 9. *c.* down; 10. he *c.* flying; 27. 2. *c.* upon me; 35. 15. abjects *c.*; 48. 5. Fear *c.*; 78. 7. they *c.* up; 22. there *c.* up; 31. wrath of God *c.*; 81. 5. *c.* out of the land; 88. 17. *c.* round about me; 105. 19. time *c.*; 23. *c.* into Egypt; 31. *c.* all manner; 34. grasshoppers *c.*; 106. 14. lust *c.*; 114. 1. Israel *c.*; 118. 12. They *c.*

Canaan. 105. 11. land of

C.; 106. 37. idols of C.; 135. 11. the kingdoms of Canaan

Candle. 18. 28. light my *c.*

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Cared -st -th. 10. 4. *c.* not for God; 14. *c.* not for it; 40. 20. *c.* for me; 142. 5. *c.* for my soul; 146. 8. *c.* for the righteous; 9. *careth* for the strangers

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Carrying. 78. 10. *c.* bows

Carved. 74. 7. *c.* work; 97. 7. worship *carved* images

Case. 144. 15. in such a *c.*

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Catch. 35. 8. *catch* himself

Caterpillar -s. 78. 47. unto the *c.*; 105. 34. *c.* innumerable

Cattle. 50. 10. the *c.* upon; 78. 49. smote their *c.*, 80. 8; 104. 14. grass for the *c.*; 107. 38. *c.* to decrease; 147. 9. Fodder unto the *c.*; 148. 10. Beasts and all *cattle*

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Cease -d. 35. 15. me, and *c.*; 46. 9. wars to *c.*; 77. 2. ran, and *c.*; 85. 4. anger *c.*; 106. 30. the plague *c.*; 107. 29. storm to *c.*

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Cedar -s. 29. 5. *cedars* of Libanus; 92. 11. *c.* in Libanus; 104. 16. even the *c.* of Libanus; 148. 9. fruitful trees and all *cedars*

Cedar-trees. 29. 5. breaketh the *cedar-trees*; 80. 10. were like the goodly *cedar-trees*

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Certain. 104. 19. moon for *certain* seasons

Certified -th. 19. 2. night *certifieth* another; 30. 5. be *certified* how long I have to live

Chaff. 1. 5. are like the *c.*

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Change -d. 102. 27. *c.* them, and they shall be *changed*

Charge. 35. 11. to my *c.*; 91. 11. give his angels *charge*

Charged. 119. 4. hast *c.*

Chariot -s. 20. 7. in *c.*; 46. 9. burneth the *c.*; 68. 17. *c.* of God; 76. 6. *c.* and horse; 104. 3. maketh thé clouds his *chariot*

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Chaser. 6. 1. neither *c.* me, 38. 1; 16. 8. also *c.* me; 83. 12. with rebukes dost *chase* me

Chastened -st. 69. 10. *c.* myself; 73. 13. *c.* every morning; 94. 12. thou *chastenest*; 118. 18. Lord hath *chastened* and corrected

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Cherubims. 8. 10. rode upon the *c.*; 80. 1. sittest upon the *c.*; 99. 1. he sitteth between the *c.*

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Chief. 105. 35. even the *c.*

Child. 131. 3. a *c.* that is weaned; 146. 2. any *child* of man

Children. 17. 15. *c.* at their desire; 18. 45. *c.* shall dissemble; 46. *c.* shall fail; 34. 11. Come, ye *c.*; 45. 17. shalt have *c.*; 69. 8. mother's *c.*; 72. 4. defend the *c.*; 73. 14. of thy *c.*; 78. 4. *c.* of the generations; 5. teach their *c.*; 6. *c.* which were; 7. shew their *c.*; 10. *c.* of Ephraim; 82. 6. *c.* of the most Highest; 83. 8. *c.* of Lot; 89. 31. if his *c.*; 90. 16. *c.* thy glory; 102. 20. *c.* appointed; 28. *c.* of thy servants; 103. 7. unto the *c.* of Israel; 13. pitieth his own *c.*; 17. upon *children's c.*; 105. 6. *c.* of Jacob; 109. 8. *c.* be fatherless; 9. *c.* be vagabonds; 11. fatherless *c.*; 113. 8. mother of *c.*; 115. 14. you and your *c.*; 127. 4. *c.* and the fruit; 5. young *c.*; 128. 4. Thy *c.* like; 7. thy *children's c.*; 132. 13. If thy *c.*—their *c.*; 137. 7. *c.* of Edom; 9. taketh thy *c.*; 144. 7. strange *c.*, 11; 147. 13. blessed thy *c.*; 148. 12. *c.*, praise; 13. *c.* of Israel; 149. 2. *c.* of Sion be joyful

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Choose -st. 25. 11. that he shall *c.*; 47. 4. *c.* out an heritage; 65. 4. man whom thou *choosest*

Chose. 78. 68. *c.* not the tribe; 69. *c.* the tribe; 71. *chose* David also his servant

Chosen. 4. 3. *c.* to himself; 33. 12. he hath *c.*; 78. 31. *c.* men; 89. 3. with my *c.*; 20. exalted one *c.*; 105. 6. Jacob his *c.*; 26. whom he had *c.*; 42. *c.* with gladness; 106. 5. feliity of thy *c.*; 23. Moses his *c.*; 119. 30. *c.* the way; 173. *c.* thy commandments; 132. 14. *c.* Sion; 135. 4. *c.* Jacob

Cities. 9. 6. *c.* which thou hast destroyed; 69. 35. *c.* of Judah

City. 31. 21. a strong *c.*; 46. 4. the *c.* of God; 48. 1. *c.* of our God, 7; 2. *c.* of the great King; 7. in the *city* of the Lord; 55. 9. strife in the *c.*; 59. 6. through the *c.*, 14; 60. 9. into the strong *c.*, 108. 10; 72. 16. green in the *c.*; 73. 19. out of the *city*; 87. 2. thou *c.* of God; 101. 11. from the *city* of the Lord; 107. 4. no *c.* to dwell in; 7. go to the *c.*; 36. *c.* to dwell in; 122. 3. built as a *c.*; 1,7. 2. keep the *c.*

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Clave. 78. 16. He *clave*

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Clean. 18. 26. the *c.* thou shalt be *c.*- 19. 9. fear of the Lord is *c.*; 24. 4. *c.* hands; 51. 7. I shall be *c.*; 10. *c.* heart, O God; 73. 1. such as are of a *clean* heart

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Clear. 37. 6. as *c.* as the light; 51. 4. and *c.* when thou art judged; 139. 11. as *c.* as the day

Cleave. 101. 4. *c.* unto me; 102. 5. *cleave* to; 137. 6. tongue *c.*

Cleaveth. 22. 15. tongue *c.*; 44. 25. our belly *c.*; 78. 9. *c.* not; 119. 25. soul *c.* to the dust

Climb. 132. 3. nor *c.* up; 139. 7. If I *c.* up into heaven

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Close. 56. 6. keep—*close*

Close (*Verb*). 22. 12. *c.* me

Clothe -d. 35. 26. *c.* with rebuke; 104. 1. *c.* with majesty; 109. 17. *c.* himself; 28. *c.* with shame; 132. 9. priests be *c.* 19. I shall *clothe* them with shame

Clothing. 45. 14. her *c.*; 133. 2. skirts of his *clothing*

Cloud. 78. 15. with a *c.*; 105. 38. spread out a *cloud*

Clouds. 18. 11. thick *c.*; 12. *c.* removed; 36. 5. faithfulness unto the *c.*; 57. 11. truth unto the *c.*; 65. 12. thy *c.*; 68. 34. in the *c.*; 77. 17. *c.* poured; 78. 24. *c.* above;

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Comfort -s. 23. 2. of *c.*; 51. 12. *c.* of thy help; 77. 2. refused *c.*; 94. 19. thy *c.*; 119. 50. my *c.*; 52. received *c.*; 76. be my *comfort*

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Hidest -th. 10. 1. *h.* thy face in? 13. *h.* thyself away; 44. 24. Wherefore *h.*; 88. 14. *h.* thou thy face; 104. 29. *h.* thy face they

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Ways. 10. 5. His w.; 14. 7. their w.; 17. 4. from the w.; 18. 21. kept the w.; 25. 3. w., O; 39. 1. to my w.; 33. 24. any w.—the w.; 140. 5. in my w.; 142. 3. w. wherein; 143. 8. w. that I should walk; 146. 9. w. of the ungodly, 1. 7

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A CONCORDANCE

TO THE

PRINCIPAL WORDS

IN THE

BOOK OF COMMON PRAYER,

AND OTHER RITES AND CEREMONIES OF THE CHURCH OF ENGLAND.

THIS Concordance has been specially prepared for the Teachers' Prayer Book, and includes as many of the principal words in our Prayer Book as the space necessarily allotted to it in this work would allow; together with the separate Concordance to the Psalter, it forms, we believe, the only complete Concordance to the *whole Prayer Book* yet published. It does not however give any references to Names of the Deity, or Proper Names; nor to such portions of the *Authorised Version* of the Bible, as are inserted in the Prayer Book, for Epistles and Gospels, &c. The nomenclature of reference is based upon the Table of Contents prefixed to the Prayer Book; for readier reference the paragraphs of the Preface, the petitions of the Litany, and the verses of the Canticles, &c., are numbered; and the following abbreviations also have been used:

ABBREVIATIONS.

a.—after.
abs.—absolution.
Ac.—Accession of the Queen.
Ap.—Apostles'.
Art.—Articles.
b.—before.
Bap.—Baptism: I. Publick; II. Private; and III. Adult.
bl.—blessing.
Bur.—Burial.
Cant.—Canticle.
Cat.—Catechism.
Ch.—Churching.
Col.—Collects.
Com.—Commination.
Con.—Confirmation.
conf.—confession.
cons.—consecration.
Cr.—Creed.
CS.—Communion of the Sick.
dec.—declaration.
dox.—doxology.
EP.—Evening Prayer.
Ep.—Epistle, or Epiphany.
ex.—exhortation.
f.—first.
G.—Gospel.
H.—Hymn.
HC.—Holy Communion.
ib.—the same.
K.—Table of Kindred.
L.—Litany.
l.—last.
les.—lesson.
LP.—the Lord's Prayer.
Mat.—Matrimony.
MP.—Morning Prayer.
off.—offertory.
OP.—Occasional Prayers.
Ord.—Ordinal: I. of Deacons; II. Priests; III. Bishops.
OT.—Occasional Thanksgivings.
P.—Prayer.
Pr.—I. the Preface; and Introductory matter following, concerning II. the Service of the Church; III. Ceremonies; IV. Order of the Psalter; V. of the Holy Scripture; VIII. the Feasts and Fasts.
Ps.—Psalm.
Q.—Question.
R.—Rubric.
rat.—ratification.
sent.—sentence.
suff.—suffrages or responses.
T.—Title.
Te D.—Te Deum.
th.—thanksgiving.
Tr.—Trinity.
VS.—Visitation of the Sick.
war.—warrant.

CONCORDANCE.

Abhor-red. Thou didst not *a.*, *MP. Te D.*; *a.* of all faithful Christians, *HC. l. R.*; *a.* my counsel, *Com.* ii. *ex.*

Abide. *A.* in thy love, *Mat.* i. *P. a. suff.*; who may *a.*, *Com.* ii. *ex.*

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Abolish-ed. Never been legally *a.*, *Pr.* I. 2; utterly *a.*, *Bap.* I. *and* II., *P. b. l. ex.*; *a.* ceremonies or rites, *Art.* XXXIV.

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Absolution. *M. and EP. abs.*; the benefit of *a.*, *HC.* i. *ex.*; pronounce this *a.*, *HC. and Sea abs. R.*

Absolve-th. *A.* all them, *M. and EP. abs*; *a.* thy people,

Col. xxiv. *Tr.*; the Priest shall *a.* him, *V.S. abs. R.*; to *a.* all sinners, I *a.* thee, *ib. abs.*

Absolved. May be *a.*, *Com. P. a. suff.*

Abstain. *A.* from the Lord's Table, *HC.* ii. ex.

Abstinence. *Pr.* VIII.; use such *a.*, *Col.* i. *Lent.*

Abundance ·tly. *Col.* xii. *Tr.*; *a.* of thy grace, *Ord.* II. *and* III. i. *H.* 3; *a.* upon men, *Ord.* III. *P. a. H.*

Abuse ·d. So far *a.*, *Pr.* III. 4; most *a.*, as other, *ib.* 5; *a.* the goodness, *Com.* ii. ex.

Abuses. More and more *a.*, *Pr.* III. 1; *ib.* 4

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Accompany. To *a.* me, *M. and EP. ex.*

Accomplish ·ing. May *a.* his work, *Ord.* II. *a. Q.*; *a.* in you, *ib.* III.

Accord. With one *a.*, *M. and EP. and L. i. P., Bap. ex. a. bap.*

According. *A.* to this beginning, *Bap. ex. a. bap.*

Account ·ed. Shall give *a.*, *Ath. Cr.* 40; give an *a.* of the same, *L. P. R.*; not to be given, *VS.* ii. ex.; *a.* or taken to be, *Ord. Pr.*; we are *a.* righteous, *Art.* xi.

Accursed. All they are *a.*, *Com.* ii. ex.; are to be had *a.*, *Art.* xviii.

Accused ·ing. *A.* and condemning, be *a.* and condemned, *VS.* ii. ex.; by sin are *a.*, *Com. P. a. suff.*; the party *a.*, *Ord.* I. *R. b. L.*, II. *R. b. col.*; be *a.* by those, *Art.* xxvi.

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Acknowledge. *M. & EP. ex.*; *a.* thee, *MP. Te D.*; *a.* every Person, *Ath. Cr.* 19; we humbly *a.*, *l. OT.*; ever *a.* thee, *Ord.* II. ii. *H.* 14; world may *a.* thine, *ib. a.* iii. *P. a. suff.*

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Administer ·ration. *OP.* viii.; *a.* of the Lord's Supper, *HC. Tr.*; *a.* to all such, *ib.* i. ex.; office and *a.*, *Ord. I. col.*; admit you to this *a.*, *ib.* III. *b. Q.*

Admit ·ted. Them that are *a.*, *Col.* iii. *East.*; *a.* the penitent person, *HC. f. R.*; *a.* to the holy Communion, *Bap.* III. *l. R.*; *a.* thereunto, *Ord. Pr.*; to be *a.* Deacons, *Ord.* I. *f. R. and b. L.*; *a.* to that office, *ib. b. L.*; *a.* to the Order, *ib. l.* 19°; be *a.* thereto, *ib. v. Q.*; to be *a.* Priests, *Ord.* II. *f. R.*; *a.* to the order of Priesthood, *ib. b. Col.*; before we *a.*, *ib.* III. *b. suff.*

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Admonitions. Their godly *a.*, *Ord.* I. *and* II. *l. Q.*

Adoption. Children by *a.*, *col. Chr.*; thine own child by *a.*, *Bap.* I. *and* II. *P. a. bap.*; sons of God by *a.*, *Art.* xvii.; of our *a.*, *ib.* xxvii.

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Adversity ·ies. With like *a.*, *OP.* iv.; against all *a.*, *Col. Sex.*; from all *a.*, *Col.* ii. *Lent. Tr.*, xxii. *Tr.*; any other *a.*, *HC. P. a. off.*; any manner of *a.*, suffering patiently *a.*, *VS.* ii. ex.; *L.* i. *P., Mat.* i. ex.; *Col.* iii. *Tr.*

Advertise. Call him and *a.* him, *HC. f. R.*

Advice. Counsel and *a.*, *HC.* i. ex.; with the *a.*, *Art. dec.* i.

Advisedly. Things *a.* established, *Pr.* I. 1; *Mat.* i. ex.

Advocate. *A.* and Mediator, *M. and EP.* iii. *P. a. col.*; *A.* with the Father, *Com.* ii. ex.; *L.* ii. *P.*

Affection. Receive it with pure *a.*, *L.* 25; some the *a.*, *Art.* ix.

Affiance. Have *a.* in thee, *L.* 16

Affinity. Kindred and *a.*, *K.*

Afflicted ·ions. Look upon our *a.*, *L. suff.*; the *a.* of thy people, *OP.* iii.; out of all their *a.*, who are any ways *a.*, *l. OP.*; have been sore *a.*, *l. OT.*; thy *a.* servant, *VS. l. P.*

Afore ·said. None is *a.*, *Ath. Cr.* 25; as is *a.*, *ib.* 27

Afraid. Am *a.* to come, *HC. ii. ex.*; *a.* to offend, *Com.* i. ex.

After. Or *a.* other, *Ath. Cr.* 25

After-ages. Continued to *a.*, *Ac. P. b. Ep.*

Age ·s. For their *a.*, *Pr.* III. 5; until he come of *a.*, *Bap.* I. ii. ex. *a. G.*; when they come to *a.*, *Cat.* xx. *Q.*; twenty-three years of *a.*, thirty years of *a.*, *Ord. Pr.*; *a.* in Christ, *ib.* II. *ex.*; through the *a.*, *ib.* II. *and* III. i. *H.* 4; *VS.* i. ex.

Agony. By thine *a.*, L. 12

Agree ·able. Much *a.*, *Pr.* II. 4; *a.* to the same, *Pr.* II. 4, *Col.* iii. *East.*, *Ord.* II. i. *col.*; *a.* in the truth, *HC. P. a. off.*; that they all *a.*, *Art. dec.* v.

Agreement. Unto that *a.*, *Ord.* II. ex.

Aid. By thy mighty *a.*, *Col.* iii. *Tr.*; *a.* of all that need, *Bap.* I. *and* III. ii. *P.*

Aim. Our general *a.*, *Pr.* I. 4

All. *A.* that believe in him, *HC. a. abs.*; drink ye *a.* of this, *ib. com.*; with *a.*, my, *Cat.* x. *Q.*; Father of us *a.*, *Ac.* i. *col. a. G.*

Allegation. Prove his *a.*, *Mat. R. b. Q.*

Allowed. *A.* before God, *HC.* ii. ex.; *a.* to be holden, *Art.* xxxiv.

Almighty. *A.* God, *M. and EP. &c.*; Father *A.*, *Ap. Cr., HC. P. a. li. LP., dox.*; *A.* and everlasting God, *MP.* iii. *col., M. and EP.* iii. *P. a. col., Col.* ii. *and* iii. *Ep., Ash W., S. b. East., G. F., Tr.*, xii. *Tr.*, xiv. *Tr., S. Bart., HC., Bap.*; God *A.*, *Ath. Cr.* 39, *HC. Con. Ord. and Ac. bl.*; *A.* Father, *Col. S. East.*; the Lord God *A.*, *Col. S. Barn.*; *A.* Lord, *HC.* ii. *col. a. bl., Con. l. P.*; the *A.* Lord, *VS. a. Pa.*; *Ath. Cr.* 13, 14

Alms. *HC. R. and P. a. off.*; *a.* of the parishioners, *Ord.* I. v. *Q.*; give *a.* to the poor, *Art.* xxxviii.

Alms-doing. Of *A.*, *Art.* xxxv.

Alone. Of the Father *a.*, *Ath. Cr.* 22

Already. Not *a.* baptized, *Bap.* II. i.

Alter ·ed. Appoint or *a.*, *Pr.* III. 2; shall never *a.*, *MP. col. R.*; *Pr.* II. 2, III. 5

Alterable. Indifferent and *a.*, *Pr.* I. 1

Alteration ·s. Without *a.*, *EP. col. R.*; *Pr.* I. 1, 2, 3, 4

Altercations. *Art. dec.* i.

Altogether. One *a.*, *Ath. Cr.* 36

Amen. *Pr.* IV., *M. and EP.*, &c., *Com.* i. ex. *and sent.*; *A.* so be it, *Cat.* xiii. *Q.*; in the Name of God *A.*, *Ord.* III. *oath*

Amend ·ed. *A.* our lives, *L.* 34, *OP.* ii., *Art.* xvi.; *a.* his former naughty life, *HC. f. R.*; *a.* your lives, *ib.* iii. ex.; *ib.* ii.

Amendment. *A.* of life, *HC.* i. ex.; mercifully to *a.*, *Com.* ii. ex.

Amends. To make *a.*, *HC. f. R.*; he make *a.*, *VS. R. a. Cr.*

Amongst. Be *a.* you, *HC., Ord., and Ac. bl.*

Anabaptism ·ists. Growth of *A.*, *Pr.* I. 4; *A.* do falsely boast, *Art.* xxxviii.

Ancestors. Throne of her *a.*, *Ac.* iii. *P. a. suff.*

Ancient. *A.* authors, *Ord. Pr.*

Anew. All devised *a.*, *Pr.* III. 5

Angel ·s. All *a.* cry aloud, *MP. Te D.*; O ye *a.*, *ib.* iii. *Cant.* 2; the message of an *a.*, *Col. Ann.*

V. Mary; therefore with *a., HC. a. pr.*; *Col. S. Mich.*

Anger -ry. Be not *a.*, *L. 5*, *VS. b. LP.*; denouncing of God's *a.*, *Com. T.*; turn thine *a.*, *tb.* ii. *P. a. suff.*

Annexed. *A.* to the book, *Ac. war.*

Anoint -ing. The *a.* Spirit, *Ord.* II. *and* III. i. *H.* 1; *a.* and cheer, *tb.* 3

Anointed. The face of thine *a.*, *Ac. H.* 5

Another. *Ath. Cr.* 5

Answer -s. *Suff., Bap. Q., Cat., Mat. Q., Com. sent., Ord. Q.*; of such as bring, *Bap.* II. *R. b. G.*

Answer -ably. People shall *a., MP. abs. R.*; *a.* for themselves, *Bap.* III. *T. and i. R.*; to walk *a., tb. i. ex.*; *a.* to the other questions, *Cat. i. R.*; *a.* to such other questions, *Con. pr.*; shall *a.* plainly, *Ord.* II. *ex.*

Anthem -s. Another *A.* is appointed, *MP. R. b. Cant.*, here followeth the *A., M. and EP. R. a. col.*; *Pr.* II. 3, *East. R.*

Antiquity. *Pr.* III. 5

Apostle -s. The *A.* teacheth, *Pr.* III. 1; company of the *A., MP. Te D.*; the *A.* Creed, *M. and EP. Cr. R.*; by holy *A., HC. P. a. off.*; to all his *A., tb. iv. pr.*; the example of thy holy *A., Con. col.*; by his holy *A., Bur. col.*; from the *A.* time, *O. d. Pr.*; writings of the *A., tb.* II. *ex.*; his *A., tb. P. a. R.*; give to thy holy *A., tb.* III. *col.*; his twelve *A., tb. b. suff.*; making some *A., tb. P. a. H.*; the *A.* doth confess, *Art.* ix.; following of the *A., tb.* xxv.; James his *A., tb.* xxxix.; *Col. S. Thos., &c., Bap.* III. *ex. a. G., Ord.* III. *b. suff.*

Apostolick. *A.* Church, *HC. Cr.*

Apparel. Excess of *a., Art.* xxiv.

Appear -ed. When he shall *a.* again, *Col.* vi. *Ep.*; manifestly *a., HC. iv. pr.*; make it *a., Sea* iii. *P. a. col.*; hath *a.* for us, *tb.* ii. *H.* 7, 8; *a.* in our lives, *tb. l. col.*

Appearance -eth. In all *a., VS.* ii. *P. a. bl.*; when he *a., Com.* ii. *ex.*

Appease -ing. *A.* of the same, *Pr.* II. 6; pleased thee to *a., OT.* vi.

Appertaineth. *A.* to the office, *Ord.* i. *v. Q.*

Appetites. *Mat.* i. *ex.*

Apply. *A.* yourselves, *Ord.* II. *ex.*; will *a.* myself thereto, *tb.* vi. *Q.*

Appoint -ed. It be *a., Pr.* II. 7; presume to *a., tb.* III. 2; the Collect *a., R. b. Col.*; whom he shall *a., Bap.* III. *f. R.*; the day *a., Con. f. R.*; the day and time *a., Mat. R. b.* i. *ex.*; thy good *a.* time, *VS.* i. *P. a. bl.*; *a.* to serve, *Ord.* I. iv. *and v. Q.*; *a.* in his stead, *tb.* II. *f. R.*; as is before *a., tb. R. b. col.*; by thy Holy Spirit hast *a., tb. col., Ord.* III. *P. a. suff.*; over whom they shall be *a., tb.* II. *P. a. R.*; before *a., tb. I. R.*; *Pr.* IV. *and* V., *Mat.* iii. *P. a. suff.*

Appointment. By thy *a., Col. S. Mich.*; *Pr.* III. 2

Apprehensions. Variety of *a., Pr.* I. 5

Apprentices. *Cat. i. R.*

Approved. Examined and *a., acceptable a., Pr.* I. 5; *a.* by the Curate, *Bap.* II. *f. R.*; were *a., Ord. Pr.*; is again *a., Art. rat.*

Apt. Be *a.* and meet, *Ord.* I. *b. L., tb. b. col.*

Archangels. *HC. a. pr.*

Archbishop. Resolution thereof to the *A., Pr.* III. 6; consecrating an *A., Ord.* III. *T.*; *A.* of that province, *tb. R. a. G.*; obedience to the *A., tb. oath*; consecration of an *A., tb. R.*; the *A.* beginning, *tb. b. H.*; *A.* and Bishops present, *A.* shall deliver him, *tb. b. l. col.*; the *A.* and Bishops, *Art. T., tb. rat.*; Consecration of *A.* and Bishops, *tb.* xxvi.; *Ord.* III.

Archdeacon. First the *A., Ord.* I. *and* II. *f. R.*; the *A.* shall answer, *Ord.* I. *R. b. L., tb. b. col.*

Argument. Any strength of *a., Pr.* I. 3; an *a.* to us, an *a.* again, *Con. dec.*

Arise. O Lord *a., L. suff., Sea P. b. LP.*; may *a.* again, *Art.* xvi.

Ark. His family in the *a.*, the *a.* of Christ's Church, *Bap.* I. *and* III. *P.*

Arm -s. *A.* of his mercy, *Bap.* I. *and* II. *ex. a. G.*; our own *a.*, thine *a., Sea* ii. *H.* 6

Armed -our. *A.* with thy defence, *OP.* v.; the *a.* of light, *Col. Ad.*

Arrogancy. Taught without *a., Art.* xiv.

Article -s. In certain *A., Ord.* III. *b. Q.*; *A.* agreed upon, *Art. T.*; joined under this *A., tb.* xxxv.; this book of *A.*, which *A.* were deliberately read, *tb. rat.*; Table of the *A., tb.*; *Cat.* iii. v. vi. *Q., Art. dec.*

Ascend -ed. *A.* into heaven, *Creeds, Ord.* II. *and* III. *P. a. H., Art.* iv.; *a.* into the heavens, in heart and mind thither *a., Col. Asc. D.*; *a.* up into heaven, he might also *a., HC.* iv. *pr.*

Ascension. *L.* 12; before his *a., Bap.* III. *ex. a. G.*

Ascribe. *A.* to thee, *Sea l. col.*

Ash -es. *A.* to *a., Bur. a. ies.*

Ashamed. Are ye not *a., HC.* ii. *ex.*; he shall not be *a., Bap. a. bap.*

Ask -ed. Make them to *a., Col. x. Tr.*; being thrice *a., Mat.* ii. *R.*; *HC.* v. *and* vi. *col. a. bl., Ac. i. col., Bap.* I. *and* III. ii. *P.*

Asking. Time of *a., Mat. Banns*

Assault -s. Impetuous *a., Pr.* I. 1; in all *a., MP.* ii. *col.*; *a.* of the devil, *L.* 6; which may *a., Col.* ii. *Lent*

Assemble -d. *A.* and meet together, *M. and EP. ex.*; at this time *a., OP.* x.

Assembly. An *a.* of men, *Art.* xxi.

Assent -ed. Of our own accord *a., Pr.* I. 3; *a.* unto by us, *Art. dec.* iv.; with our royal *a., tb.* vii.; by the *a.* and consent, *tb. rat.*

Assist. So to *a.* us, *HC. P. b. dox.*; *a.* us mercifully, *tb.* i. *c. l. a. bl.*; *a.* with thy blessing, *Mat.* ii. *P. a. suff.*; *a.* the Priest, *Ord.* I. v. *Q.*

Assistance. Through God's *a., HC.* i. *ex.*; *a.* of the Holy Ghost, *Ord.* II. *ex.*

Assure -d. Dost *a.* us thereby, *HC. b. dox.*; be ye well *a., Mat.* ii. *ex.*

Assuring. *A.* ourselves, *Com.* ii. *ex.*

Asswage. *A.* the contagious sickness, *I. OT.*

Asunder. No man put *a., Mat. b. Tr.*; lawful to put *a., tb.* iii. *P. a. suff.*

Atonement. Accept of an *a., OP.* vi.

Attain -ment. May at length *a., Col. S. Jo.*; finally to *a., Col.* xiii. *Tr.*; towards the *a., HC.* i. *col. a. bl.*

Attribute. *A.* to the Queen's Majesty, *Art.* xxxvii.

Audibly. Shall *a.* answer, *Con. Q. R.*

Author -ized. *Pr.* III. 2; *A.* of peace, *MP.* ii. *col.*; who art the *a., Col.* vii. *and* xiii. *Tr.*; *A.* of everlasting life, *Mat. P. b. Pr., Ord.* II. *and* III. *P. a. H.*; allowed and *a.* heretofore, *Art. dec.* iii.

Authority. Are in place of *a., Pr.* I. 1; set forth by *a., tb.* 3, *HC. R. b. off.*; *a.* of Parliament, *R. b. MP.*; whose *a.* she hath, *HC.* i. *col. Queen*; in *a.* under her, *tb. P. a. off., Cat.* xi. *Q.*; his *a.* committed to me, *VS. abs.*; by lawful *a., Ord. Pr.*; take thou *a., Ord.* I. *a. Q., II. b. l. col.*; according to such *a., tb.* III. vi. *Q.*; use the *a., tb. P. a. H.*; of whose *a., Art.* vi.; *a.* of the Church, *tb.* xx.; *a.* of general councils, strength nor *a., tb.* xxi.; publick *a.* given unto them, *tb.* xxiii.; the evil have chief *a.*, by his commission and *a., tb.* xxvi.; approved by common *a.*, hath *a.* to ordain, only by man's *a., tb.* xxxiv.

Avail. *A.* before God, *HC.* ii. *ex.*

Avarice. Unsatiable *a., Pr.* III. 4

Avoided. Are to be *a., Art.* xxxiii.

Axe. *A.* put unto the root, *Com.* ii. *ex.*

Babes. Out of the mouths of *b., Col. Inn.*

Badges. Not only *b., Art.* xxv.

Bands. The *b.* of those sins, *Col.* xxiv. *Tr.*

Banish. *B.* and drive away, *Ord.* II. *and* III. iv. *Q.*

Banner. Under his *b., Bap. a. bap.*

Banns. *B.* of all that are to be marr ed, *Mat.* i. *R.*; *B.* of Marriage, *tb. Banns*; *B.* must be asked in both parishes, Certificate of the *B., tb.* ii. *R.*

Banquet. To feed on the *b., HC.* ii. *ex.*

Baptism. Office for the *b. Pr.* I. 4; by thy *b., L.* 11; one *b.* for the remission of sins, *HC. Cr.*; private *b.* of children, *Bap.* II. *T.*; in my *b., Cat.* ii. *Q.*; promised for them in *b., Con. pr.*, at your *b., tb. Q.*; in your *b., VS.* ii. *ex.*; one *b., Ac. i. col. a. G.*; sin

after *b.*, *Art.* xvi.; *Bap.*, *Cat.* xiv. xvii. *Q.*, *Art.* xxv. xxvii.

Baptize -d. As we are *b.*, *Col. Eust. E.*; already *b.* or no, *Bap.* I. *b.* i. *ex.*; *b.* in this faith, *Bap.* I. and III. iii. *Q.*; I *b.* thee, *Bap.*; children which are *b.*, *ib.* I. *l. R.*; not to be *b.* again, is already *b.*, *Bap.* II. *R. b. G.*; by whom was this child *b.*, *ib. b. G.*; those that are *b.*, *Con. T.*; to *b.* infants, *Ord.* I. *Q.*; believe and are *b.*, *Art.* ix.; although *b.*, *ib.* xv.; *Bap.*

Baptizing. *B.* of natives, *Pr.* I. 4; the *b.* of this child, *Bap.* II. *b. G.*

Bason. In a decent *b.*, *HC. R. a. off.*

Battle. From *b.*, *L.* 9; *b.* to the strong, *Sea* iii. *P. a. col.*; in the day of *b.*, *ib.* ii. *H.* 7

Beams. Thy bright *b.* of light, *Col. S. Jo.*

Bear. *S.* all ye *b.*, *MP.* iii. *Cant.* 2.); *b.* increase, *OP.* iii.; like brute *b.*, *Mat.* i. *ex.*

Beat. *B.* down Satan, *L.* 27

Beautified. *B.* with his presence, *Mat.* i. *ex.*

Bed. *B.* of sickness, *VS.* i. *P. a. bl.*

Before. The Priest standing as *b.*, *HC.* i. *col. Queen*; standing *b.* the Table, *b.* the people, *HC. cons. R.*, *b.* rehearsed may be said *b.*, *VS. R. a. Cr.*; going in it, *Bur. J. R.*; as *b.*, *Ord.* II. *l. R.*

Beg -ging. This we *b.*, *l. OP.*; *b.* mercy, *Sea* iii. *P. a. col.*

Beginneth-ing. Was in the *b.*, *Pr.* IV. &c., *Gloria*; here *b.*, *MP. R. b. Te D.*; *b.* of this day, *ib.* iii. *col.*; take her *b.*, *Mat.* iii. *P. a. suff.*; at the *b.*, *ib. l. P.*; *b.* of the world, *Bur. col.*; *b.* of Lent, *Com.* i. *ex.*

Begotten. *B.* before the worlds, *Ath. Cr.* 31; *b.* of his Father, *b.*, not made, *HC. Cr.*; *b.* from everlasting, *Art.* ii.; *Ath. Cr.* 21, 22, 23

Begun. All our works *b.*, *HC.* iv. *col. a. bl.*, *Sea col.*, *Ord. l. col.*; hath *b.* in vain, *Ord.* II. *a. Q.*; he hath *b.*, *ib.* III.; *Pr.* II. 2

Behalf. In God's *b.*, in Christ's *b.*, *HC.* ii. *ex.*

Behave. So well *b.* themselves, *Ord. I. col. a. G.*; to *b.* yourself, *ib.* III. *b. Q.*

Beholdest. *B.* all things, *Sea* ii. *P. a. col.*

Belief. Articles of thy *B.*, *Cat.* v. and vi. *Q.*

Believe -d. We *b.*, *MP. Te D.*, *Ath. Cr.* 30, *HC.* vi. *pr.*; I *b.* in God, *Creeds*; *b.* rightly, *Ath. Cr.* 29; *b.* faithfully, *Ar.* 41; as we do *b.*, *Col. Asc. D.*; to *b.* in thy Son, *Col. S. Thos.*; truly to *b.*, which he *b.*, *Col. S. Bart.*; I *b.*, *HC. Cr.*; the life of them that *b.*, *Bap.* I. *and* III. ii. *P.*; earnestly *b.*, *Bap. ex. a. G.*; *b.* God's holy Word, *ib.* I. *and* III. ii. *ex. a. G.*; dost thou *b.*, *Bap. and VS. Cr.*; stedfast ly *b.*, *ib., Cat.* xix. *Q.*, *US. l. R.*; to *b.* in God, *Bap. l. ex., Cat.* vi. *Q.*; to know and *b.*, *Bap.* I. *and* II. *l. ex.*; *b.* all the articles, *Cat.* iii. *Q.*; *b.* in him, *ib.* x., *VS. abs.*; whether you do *b.*, *VS.* ii. *ex.*; unfeignedly *b.*, I do *b.* them, *Ord.* I. iii. *Q.*; to such as *b.*, *ib.* III. I. *col.*; it is to be *b.*, *Art.* iii.; that it should be *b.*, *ib.* vi.; to be received and *b.*, *ib.* viii.; for them that *b.*, *ib.* ix.

Believers -th. To all *b.*, *MP. Te D.*; whosoever *b.*, *b.* in him, *Bur. col.*

Bell. *B.* to be tolled, *Pr.* II. 9

Beloved. Dearly *b.*, *M. and EP. HC. Bap. Mat. and VS. ex.*; most dearly *b.* Son, *HC. iv. pr., VS. col. a. abs., Ord.* II. *and* III. *P. a. H.*; of his *b.* Son, *Ord.* II. ii. *H.* 13; *Bap.* I. and III. *P. b. bap., ib. ex. a. G.*

Benediction. Heavenly *b.*, *OP.* iv. *and* vii., *HC. P. a.* ii. *LP.*; all spiritual *b.*, *Mat. bl. b. Pa.*; the gracious *b.*, *Com.* ii. *ex.*; before the *b.*, *Ord.* I. *R. a. G., b.* II. *and* III. *R. b. l. col.*

Benefit -s. Christ's *b.*, *Pr.* III. 4; the great *b.*, *M. and EP. ex., Bap.* III. *ex. a. G.*; the *b.* of the holy Church, *OP.* viii.; the *b.* is great, *HC.* iii. *ex.*; *b.* of Christ, *ib. l. R.*; *b.* which we receive, *Cat.* xxi. *Q.*; what are the *b.*, *ib.* xxix.; his *b.* upon us, *Sea* i. *H.* 14; these to spread *b.*, all other thy *b.*, *Ord.* III. *a. H.*

Beseech. We *b.* thee, *M. and EP., L., HC.*, &c.; we humbly *b.* thee, *L.* ii. *P., OP.*, *Ac. R. a. suff.*, &c.; humbly we *b.* thee, *Bap.* I. *and* II. *P. b. l. ex.*; we meekly *b.* thee, *Bur. col.*; *Ord.* III. *l. col.*

Beseeching. *B.* thee, *OT.* iv. v. vi. &c.; most humbly *b.* thee, *VS.* iii. *P. a. bl.*

Bestow. *B.* upon them the Holy Ghost, *Bap.* III. *ex. a. G.*

Betrayed. *B.* and given up, *Cat.* i. *G. F.*; that he was *b.*, *HC. cons.*

Better -s. Return to a *b.* mind, *HC.* ii. *ex.*; to all my *b.*, *Cat.* xi. *Q.*; for *b.* for worse, *Mat. a. Q.*

Bewail -ing. *B.* your own sinfulness, *HC.* i. *ex.*; we acknowledge and *b.*, *ib. and Sea conf.*; *b.* and lamenting, *Com.* ii. *ex.*

Beware. Also to *b.*, *Ord.* II. *ex.*

Bible. The whole *B.*, *Pr.* II. 1; any book of the *B.*, *ib.* 2; the great English *B.*, *Pr.* IV.; the *B.* into his hand, *Ord.* II. *R. b. l. col.*; deliver him the *B.*, *ib.* III.

Bid -den. I *b.* you, *b.* by God himself, *HC.* ii. *ex.*

Bind. Do not *b.* Christian men, *Art.* vii.

Birth. A new *b.* unto righteousness, *Cat.* xviii. *Q.*; regeneration or new *b.*, *Art.* xxvii.

Birth-day. *B.* of Christ, *Col. Chr.*

Birth-sin. *Art.* ix.

Bishop -s. Resort to the *B.*, *Pr.* II. 6; *B.* Priests and Deacons, *L.* 19, *Ord. T. and Pr., Art.* xxxii.; thy servants the *B.*, *OP.* vii.; all *B.*, *Col. S. Pet., HC. P. a. off.*; the *B.* being present, *HC. abs.*; deliver the same to the *B.*, *ib. R. a. cons.*; *B.* if he be present, *ib. bl.*; be brought to the *B.*, *Bap.* I. *ex., Cat.* i. *R.*; notice shall be given to the *B.*, *ib.* III. *f. R.*; confirmed by the *B.*, *ib. l. R., Cat. T.*; the *B.* shall give knowledge, the *B.* approve of them, *ib. l. R.*; ordained or consecrated *B.*, the *B.* knowing, *Ord. Pr.*; appointed by the *B.*, *ib.* I. *and* II. *f. R., ib.* I. *R. b. G.*; present unto the *B.*, *ib.* I. *and* II. *f. R.*; admitted thereto by the *B.*, *ib.* I. v. *Q.*; *B.* laying his hands, *B.* deliver to every one, *ib. R. a. Q.*; licensed by the *B.*, *ib. a. Q.*; the same day with the *B.*, *ib. R. a. G.*; seem good unto the *B.*, *ib. l. R.*; the *B.* beginning, *ib.* II. *R. b. H.*; the *B.* with the Priests, *B.* shall deliver, *ib. R. b. l. col.*; consecrating an Archbishop or *B.*, *Ord.* III. *T.*; other *B.* appointed, *ib. f. R.*; to all *B.*, *ib. col.*; another *B.* shall read, *ib. R. a. col. and b. G.*; the elected *B.*, presented by two *B.*, other *B.* appointed, *ib. R. a. G.*, chosen *B.* of the Church, *ib. oath*; illuminate all *B.*, *ib. R. b. off.*; Ministry of a *B.*, *ib. P. a. suff.*; the *B.* elect, *B.* with others, *ib. R. b. H.*; *B.* present shall lay their hands upon the head of the elected *B.*, the new consecrated *B.*, *ib. R. b. l. col.*; office and work of a *B.*, *ib. b. l. col.*; by the Archbishops and *B.*, *Art. T.*; so many of our *B.*, *ib. dec.*; the *B.* and Clergy, *ib.* i.; donation of the *B.*, *Art.* xxxvi.; the *B.* of Rome, *ib.* xxxviii.; Archbishops and *B.*, *ib. rat.*; *M. and EP.* iii. *P. a. col., Con. Ord.*

Bitter. Writest *b.* things, *VS. l. P.*; into the *b.* pains, *Bur. a. les.*

Blamed. How he *b.* those, *Bap.* I. *and* II. *ex. a. G.*

Blasphemer -ous. A *b.* of God, *HC. i. ex.*; were *b.* fables, *Art.* xxxi.

Blast. Carried away with every *b.*, *Col. S. Mark*; *b.* the designs, *Ac.* iii. *P. a. suff.*

Bless. *B.* ye the Lord, *MP.* iii. *Cant.*; to *b.*, *L.* 18, 21, 22; we *b.* thee, *OT. i. ex.*; to *b.* thy holy Name, *OT.* vi., *HC. P. a. off.*; and *b.* you, *Bap.* III. ii. *ex. a. G., Mat. l. P.*; the Bishop shall *b.* them, *Con. bl. R.*; we *b.* in thy Name, *Mat. l. P.*; *b.* these thy servants, *b.* them, *Mat. i. P. a. suff.*; *b.* them both, *ib.* iii.; the Lord *b.* thee, *VS. bl.*; the Lord *b.* us, *Com. bl.*; *b.* and glorify, *Sea* ii. *th. col.*; *b.* these days, *Ord. I. L.* 19*; *b.* this our brother, *ib.* III. *suff.*; together with her *b.*, *Ac.* ii. *P. a. suff.*; *Mat. bl. b. Fa.*

Blessed. Of *b.* memory, *Pr. I.* 1; *b.* Virgin Mary, *EP. Cant. R.*, *L.* 4, *Col. Assm. Mary*; our most *b.* Lord, *OP.* x.; *b.* Lord, *Col. ii. Ad., iii. G. F.*, xxiv. *Tr., VS. l. P., Ac. P. b. Ep.*; *b.* Jesus, *Col. S. Steph.*; *b.* apostle, *Col. S. Jo., S. Paul*; *b.* Son, *Col. Circ., vi. Ep., East. E., S. Matt., Ord.* II. ii. H. 15, *ib. P. a. H.*; thy *b.* Saints, *Col. All S.*; the *b.* company, *HC. P. b. dox.*; *b.* them, *Bap.* I. *and* II. *ex. a. G.*; *b.* Lord God, *ib.* I. *and* III. *a. Q.*; *b.* the seventh day, *Cat.* viii. *Q.* 4; *b.* be the Name, *Con. suff., Sea* i. H. 18; ye *b.* children, *Bur. col.*; *b.* Saviour, *Sea* ii. *P. a. col., P. b. LP.*; most *b.* and glorious Lord God, *Sea* i. *th. col.*; *b.* be thy Name, *ib.* i. *H.* 11; *b.* be the Lord God, *ib.* 17, *Ac. H.* 11

Blessing -s. Of thy *b.*, *M. and EP.* iii. *P. a. col.*; the *b.* of this life, *OT.* i.; *b.* of the Bread, *b.* of the Cup, *HC. R. b.* ii. *LP.*; *b.* of God Almighty, *HC. Con. Ord. and Ac. bl.*; concluding with the *B.*, immediately after the *B.*, *ib. l. R.*; send thy *b.*, *Mat. P. b. Fa.*, i. *P. a. suff.*; add this *b.*, *ib. R. b. Pa.*; receive that *b.*, *Bur. col.*; *b.* of the land, *Sea f. P.*; thy heavenly *b.*, *Ord.* II. *and* III. *l.*

col.; *b.* may be continued, *Ac. P. b. Ep.*

Blind -ed. *B.* the people, *Pr.* III. 1; *b.* to go out of his way, *Com. sent.* iv.; our *b.* sight, *Ord.* II. *and* III. i. *H.* 2

Blindness. All *b.* of heart, *Ps.* I. 7; for our *b.*, *HC.* v. *col. a. bl.*, *Ac. l. col.*

Blissful. The *b.* sight, *Ord.* II. ii. *H.* 13

Blood. With thy precious *b.*, *MP. Te D.*; most precious *b.*, *L. S. HC. P. a. pr.*; by the precious *b.*, *OP.* vii.; Body and *B.* of Christ, *HC.* i. *and* iii. *ex.*, *Art.* xxix.; drink his *b.*, his precious *b.*-shedding, *HC.* iii. *ex.*; *B.* of our Lord, Christ's *B.*, his *b. a. cons.*; precious *B.*, *VS. a. Ps.*; he shed his *b.*, *Ord.* II. *ex.*; the *B.* of Christ, *Art.* xxviii.; *HC. cons.*, *CS. R.*

Bodies -ly. With their *b.*, *Ath. Cr.* 40; our sinful *b.*, *HC. P. a. pr.*; there *b.* received, *vb. l. R.*; as our *b.* are, *Cat.* xxiv. *Q.*

Body. Main *b.* and essentials, *Pr.* I. 1; resurrection of the *b.*, *Ap. Cr.*; *b.* or estate, *L. OP.*; may happen to the *b.*, *Col.* ii. *Lent*; *b.* and soul, *vb. v.*, *Col. v. Art. HC.* i. *ex.*; *Bur. P. a. LP.*; the *b.* of the Church, *HC. f. R.*, *Mat. R. b.* i. *ex.*; sacrament of the *B.*, *HC.* i. *ex.*; *B.* and Blood of our Saviour, *vb.* iii., *Cat.*; not considering the Lord's *B.*, *HC.* iii. *ex.*; his most blessed *B.*, this is my *B.*, *vb. cons.*; the *B.* of our Lord, *vb. a. cons.*; the natural *B.* and Blood, *vb. l. R.*; the whole *b.* of us, *Bap. I. and* II. *P. b. l. ex.*; *B.* and Blood of Christ, *Cat.* xxiii. xxiv. *Q.*, *Art.* xxix., xxxv.; with my *b.*, *Mat. a. Q.*; Christ's *B.* and Blood, *CS. I. R.*; cast upon the *b.*, *Visit. l. ex.*; his *b.* to the ground, *Bur. a. les.*, *Sea bur. R.*; our vile *b.*, his glorious *b.*, *Bur. a. les.*; his *b.* to the deep, *Sea bur.*; his *b.*, *Ord.* II. *ex.*; but one *B. Ac. l. col. a. Q.*; without *b.*, *Art.* i.; took again his *b.*, *vb.* iv.; the *B.* of Christ, *vb.* xxviii., xxix.

Boldness. *HC.* v. *pr.*

Bond. United in one holy *b.*, *Ac. i. col. a. G.*

Bondage. *B.* of the figure, *Pr.* III. 4; house of *b.*, *Cat.* viii. *Q.*

Bones. *B.* which thou hast broken, *VS. l. P.*; *b.* and all things, *Art.* iv.

Book -s. The said *b.* might be revised, *Pr.* I. 2; the *b.* as it stood before, *vb.* 3; the former *b.*, the present *b.*, *vb.* 4; *b.* of Isaiah, *b.* of Genesis, to begin the *b.*, *Pr.* II. 2; contained in this *b.*, *vb.* 6, *Ord.* III. *b. l. col.*; laying the same upon the *b.*, *Mat. R. a. Q.*; canonical *b.*, other *b.*, all the *b.*, &c., *Art.* vi.

Born. *B.* of the Virgin, *Ap. Cr.*; *b.* in the world, *Ath. Cr.* 31; at this time to be *b.*, *Col. Chr.*; *b.* as at this time, *HC.* ii. *pr.*; *b.* anew, *Bap. I. and* III. *l. ex.*; may be *b.* again, *vb. P. a. G.*; where the child was *b.*, *vb.* II. *R. b. G.*; being *b.* again, *vb. P. a. G.*; *b.* of water and of the Spirit, *vb.* III. *ex. a. G.*; being now *b.* again, *vb. P. a. bap.*; *b.* in sin, *Cat.* xviii. *Q.*; *b.* of a woman, *Bur. a. les.*; *b.* into this world, *Art.* ix.; *b.* again in Christ, *vb.* xv.

Both. Thee of *b.*, *Ord.* II. *and* III. i. *H.* 4; *b.* from the Father, *vb.* II. ii. 1

Bottom. From the *b.* of his heart, *HC. f. R.*

Bought. *B.* with his death, *Ord.* II. *ex.*

Bound -en. As we are most *b.*, *HC.* iii. *ex.*; chiefly are we *b.*, *vb.* iii. *pr.*; this our *b.* duty, *vb. P. a. ii. LP.*; *b.* to believe, *Cat.* iv. *Q.*, *Con. Q.*; *b.* to perform, *Cat.* xx. *Q.*; will be *b.*, *Mat. R. b. Q.*; your *b.* duty, *Ord.* II. *ex.*; they are *b.* to do, of *b.* duty is required, *Art.* xiv.

Bountiful. Thy *b.* grace, *Col. iv. Ad.*; thy *b.* goodness, *vb.* xx. xxiv. *Tr.*

Bounty -eous. This special *b.*, *OT.* iv.; of his *b.* mercy, *Bap. I. i. ex.*

Bow. *B.* down to them, *Cat.* viii. *Q.* 2; *b.* and obey, *VS. a. Ps.*

Brake. He *b.* it, *HC. cons.*

Bread. Our daily *b.*, *LP.*; so much *b.* and wine, *HC. R. a. off.*; eat of that *b.*, *vb.* iii. *ex.*; *B.* and Wine, *vb. l. R.*, *Cat.* xxii. *and* xxiv. *Q.*, *Art.* xxviii.; the *b.* be such as is usual, the best and purest wheat *b.*, *Ad. l. R.*; the *B.* which we break, *Art.* xxviii.; *HC. cons.*, *R. a. cons.*

Break. *B.* the bread, *HC. cons. R.*; openly *b.* the traditions, *Art.* xxxiv.

Brief -s. *B.* Citations, *HC. R. b. suff.*; this *b.* exhortation, *Bap. I. and* II. *ex. a. G.*

Bring -ing. In *b.* this infant, *Bap. I. ex. a. G.*; that *b.* any child, *vb.* II. *R. b. G.*; which *b.* the infant, *vb. l. R.*; shall either *b.*, *Cat. l. R.*; to *b.* all such, *Ord.* II. *ex.*

Broken. Bind up the *b.*, *Ord.* III. *b. l. col.*

Bottom. Good *b.*, *VS.* ii. *ex.*; our dear *b.*, *vb.* iii. *P. a. bl.*; *K.*

Brought. To be *b.* unto him, *Bap. I. and* II. *ex. a. G.*; have *b.* this child, *Bap. I.* ii. *ex. a. G.*; who *b.* thee out, *Cat.* viii. *Q.*

Bruised. The *b.* reed, *VS. l. P.*

Built. *B.* thy Church, *Col. S. Sim. and Jude*

Burden. *B.* of them, *Pr.* III. 4, *HC. and Sea conf.*; *b.* should be taken away, *Pr.* III. 4; *b.* men's consciences, *vb.* 5; *b.* of the flesh, *Bur. P. a. LP.*; light *b.* upon us, *Com.* ii. *ex.*; *b.* of our sins, *vb.* ii. *P. a. suff.*

Burial. Order for the *B.*, *Bur. T.*; *B.* of their dead at sea, *Sea bur.*; *L.* 12

Buried. Dead and *b.*, *Ap. Cr.*, *Art.* ii.; *b.* with him, *Col. East. E.*; was *b.*, *vb.*, *HC. Cr.*, *Art.* iii.; may be so *b.*, *Bap. I. and* III. *a. Q.*; *b.* with Christ, *vb. I. and* II. *P. b. l. ex.*

Calendar -s. Chiefly done in the *C.*, *Pr.* I. 4; drawn out a *C.*, *Pr.* II. 3; *Pr. V.*, *MP. R.*

Call -ed. *C.* themselves Christians, *L. OP.*; *c.* by thy holy Word, *Col. S. And.*; didst *c.* Matthew, *vb. S. Matt.*; *HC.* ii. *ex.*; *c.* upon God, *Bap. I. and* III. i. *ex.*, II. *f. R.*; we *c.* upon thee, *vb. I. and* III. ii. *P.*; our God shall *c.*, *vb.* III. *ex. a. G.*; to *c.* upon him, *Cat. x. Q.*; God to *c.* them, *CS. f. R.*; we *c.*, *Sea i. th. col.*; were first *c.*, except he be *c.*, *Ord. Pr.*; *c.* to the like office, *Ord. I. col.*; are truly *c.*, *vb.* ii. *Q.*; *c.* to the office, *vb.* II. *col.*; whereunto ye are *c.*, *vb. ex.*; you be truly *c.*, *Ord.* II. *and* III. i. *Q.*; *c.* them thy servants, *c.* upon thy holy Name, *vb.* II. *P. a. H.*; the Holy Ghost hath *c.* him, *vb.* III. *b. suff.*; whereunto he is *c.*, *vb. suff.*; *c.* to the work, *vb. P. a. suff.*; *c.* in the Greek, *Art. ix.*; *c.* according to God's purpose, *vb.* xvii.; lawfully *c.*, *c.* and send Ministers, *vb.* xxiii.

Calleth -ing. The *c.* of thy Son, *Col. S. And.*, *S. Jas.*; your Christian *c.*, *Bap.* III. i. *ex.*; *c.* upon me, *Com.* ii. *ex.*; *c.* upon God, *Art.* x.

Calm. Turned into a *c.*, *Sea i. H.* 12

Came. *C.* down from heaven, *HC. Cr.*; the Holy Ghost *c.* down, *vb.* v. *pr.*

Canon -s. According to the *C.*, *HC. f. R.*; the xxxth *C.*, *Bap.* I. i. *R.*; times appointed in the *C.*, *Ord. Pr.*, *vb.* I. *R.*; ancient *C.* command, *vb.* III. *b. Q.*; *Art. dec.* iii.

Canonical. All the *c.* Scriptures, *Ord.* I. iii. *Q.*; those *c.* Books, number of the *c.* Books, account them *c.*, *Art.* vi.

Canticle. *MP.* iii. *Cant.*

Captives. *L.* 29

Care -s. Ye are to take *c.*, *Bap.* I. *i. ex.*; your *c.* and diligence, *c.* and studies, *Ord.* II. *ex.*

Carnal -ly. Worldly and *c.* affections, *Col. S. Jas.*; all *c.* affections, *Bap.* I. *and* III. *a. Q.*; men's *c.* lusts, *Mat.* i. *ex.*; his own *c.* will, *VS. col. a. abs.*; *c.* persons, *Art.* xvii.; *c.* and visibly, *vb.* xxix.

Carried. We were *c.* up, *Sea* i. *H.* 9; *c.* about, *Art.* xxv., xxviii.

Cast. *C.* away the works, *Col.* i. *Ad.*; *c.* away from you, *Com.* ii. *ex.*; *c.* out our prayer, *Sea* i. *H.* 9

Catechism -t. Instructed in the Church-*C.*, *Bap.* I. *i. ex.*; in the short *C.*, *Con. pr.*; in the *C.*, *Ord.* I. v. *Q.*; *Cat. T. and R.*; *Cat.* v. *and* xii. *Q.*

Cathedral. *C.* and Collegiate Churches, *Ac. war.*; *HC. l. R.*

Catholick. *C.* Church, *Pr.* I. 3, *Ap. Cr.*, I. *OP.*; *C.* faith, *Ath. Cr.* 1, 3, 42; *C.* religion, *vb.* 29; *c.* and apostolick Church, *HC. Cr.*

Cattle. Beasts and *c.*, *MP.* iii. *Cant.* 25; *Cat.* viii. *Q.* 4

Cause -s. Certain *c.* rendered, *Pr.* III. 3; without any *c.*, *HC.* ii. *ex.*; reasonable *c.* to the contrary, *vb. l. R.*; any of you know *c.*, *Mat. Banns*; considering the *c.*, shew any just *c.*, *vb.* i. *ex.*; for what *c.*, *VS.* i. *ex.*; take the *c.*, *Sea* iii. *P. a. col.*; this selfsame *c.*, *Ord.* II. *ex.*; in all *c.* doth appertain, *Art.* xxxvii.

Caution. Put in a *c.*, *Mat. R. b. Q.*

Cavil. Occasion of *c.*, *Pr.* I. 4

Cease -d. We shall not *c.*, *HC.* ii. *ex.*; windy storm *c.*, *Sea* ii. *H.* 12; never *c.* your labour, *Ord.* II. *ex.*

Celebrate -ion. *C.* of the holy Communion, *HC.* i. *ex. R.*;

c. the Lord's Supper, *ib.* ii. *ex.*; *c.* of the Communion, *ib.* iii.; shall be no *c.*, *ib. i. R.*; *c.* the holy Communion, *CS. f. R.*

Censure. The Church's *c.*, *Art. dec.* vii.

Ceremony -ies. *C.* and rites, *Art.* vii.; manner of *c.*, *ib.* xix.; *c.* ordained of God, *ib.* xxviii.; traditions and *c.*, *c.* or rites, *ib.* xxxiv.; *Pr.* III.

Certain. *C.* by God's Word, *Bap.* I. *i. R.*

Certify -ied. *C.* of the true form, I *c.* you, *Bap.* II. *b. G.*; *c.* them by this sign, *Con. col.*; *Bap.* I. *R. bap.*

Chaff. Burn the *c.*, *Com.* ii. *ex.*

Chain. The *c.* of our sins, *OP.* ix.

Chalice. *HC. cons. R.*

Chancel -s. Or in the *C.*, *HC. f. R.*; *R. b. MP.*

Chanceth. *C.* diversely, *Pr.* III. 5

Change -d. May be *c.*, *c.* and abolish, *Art.* xxxiv.; *Pr.* III. 5

Change -s. *C.* hath been made, remedied by such *c.*, such *c.* and alterations, as are given to *c.*, *Pr.* I. 1; reason of the *c.*, *Pr.* I. 4; *c.* of weather, *OT.* iii.; *c.* of the world, *Col. iv. East.*; all the *c.* and chances, *HC. i. col. a. bl.*; the *c.* of the substance, *Art.* xxviii.

Changings. *C.* of the service, *Pr.* II. 2

Chapel -s. Parish-Church or *C.*, *Pr.* II. 9; Churches and *C.*, *Ac. T. and war.*; *R. b. MP.*

Chapter -s. Three or four *C.*, *Pr.* II. 2; *Pr.* V.

Charge. Committed to their *c.*, *M. and EP.* iii. *P. a. col.*, *Art.* xxxvii.; committed to her *c.*, *HC. ii. col. Queen*; *c.* you both, *Mat.* ii. *ex.*; to whom the *c.*, *Ord.* I. *i. Q.*; office and *c.*, *ib.* II. *ex.*; committed to your *c.*, *ib.* II. *ex.*, vii. *Q.*, II. *and* III. *ii. Q.*; is committed the *c.*, *ib.* II. *Q.*; committed to our *c.*, *Art. dec.* I.

Charitable. *C.* uses, *HC. i. R.*; this *c.* work of ours, *Bap.* I. *ex. a. G.*

Charity. In perfect *c.*, *HC.* iii. *ex.*; *c.* with your neighbours, *ib. b. conf.*; rooted in *c.*, *Bap.* I. *and* III. i. P.; in *c.* with all, *Cat.* xxv. *Q.*, *VS. R. a. Cr.*; faith and *c.*, *Art.* xxxix.; *Col. Quin.*, xiv. *Tr.*, *Com.* ii. *ex.*

Chastise -ment. *C.* of the Lord, *VS.* ii. *ex.*; *c.* every one, *CS. col.*

Chastity. In *c.*, *Ord.* III. *l. col.*; *Cat.* xi. *Q.*

Cheapness. *C.* and plenty, *OT.* iv.; *OP.* iii., iv.

Cheerfully. May *c.* accomplish, *Col.* xx. *Tr.*; *c.* and willingly, *Ac. col. a. suff.*

Cherish. *Mat. a. Q.*

Cherubim. *MP. Te D.*

Chief. Hath the *c.* power, the *c.* government, *Art.* xxxvii.

Child. For *c.*, *Bap.* III. *l. R.*; *c.* of God, *Cat.* ii. *Q.*; this thy *c.*, *Con. a.* i. P.

Child-bearing. Past *c.*, *Mat.* ii. P. *a. suff.*

Child-birth. After *c.*, *Ch. T.*; danger of *c.*, *ib. b. Ps.*; peril of *c.*, *ib. i. P.*

Children. O ye *c.* of men, *MP.* iii. *Cant.* 26; young *c.*, *L.* 29; the fathers the *c.*, *ib.* 30; made thy *c.*, *Col. Chr.*; not like *c.*, *Col. S. Mark*; *c.* of God, *HC.* iii. *ex.*, *Bap.* II. *b. G.*, III. *i. ex.*; for the *c.* of men, *Sea i. H.* 13; for his *c.*, *Ord.* II. *ex.*; see her *c.*'s *c.*, *Ac. P. b. Ep.*; Baptism of young *c.*, *Art.* xxvii.; *Cat. i. R.*

Choose. *C.* thy faithful servant, *Col. S. Matthias*; *c.* into the order, *Ord. col.*; before he did *c.*, *ib.* III. *b. suff.*

Chosen. Thy *c.* people, *M. and EP. and Ac. suff.*; thy *c.* servant Victoria, *HC. i. col. Queen*; *c.* in Christ, *Art.* xvii.; *c.* and called, *ib.* xxiii.

Christen-ed. Born or *c.*, shall not be *c.* the child again, *Bap.* II. *R. b. G.*; that be not *c.*, *Art.* xxvii.

Christianly. *C.* and virtuously brought up, *Mat.* ii. *P. a. suff.*

Church -es. *Pr.* I. 1; unity in the *C.*, Liturgy of the *C.*, *ib.* 4; Service of the *C.*, in the *C.*, *Pr.* II. 1 *and* 2; singing in *C.*, *Pr.* II. 5; sung in the *C.* *ib.*, 7; in the *C.*, *Pr.* III. 1, *Ord.* I. v. *Q.*; in Christ's *C.*, *Pr.* III. 2, *Ord. Pr.*; accustomed place of the *C.*, ornaments of the *C.*, *R. b. MP.*; holy *C.*, *MP. Te D.*, *L.* i. P., *OP.* viii., *Col. ii. G. F.*; thy holy *C.* universal, *L.* 14; an universal *C.*, ministry of thy *C.*, *OP.* vii.; in thy *C.*, *OP.* viii.; thy whole *C.*, *OP.* x.; in the midst of thy *C.*, *OT.* vii.; to keep thy *C.*, *Col. v. Ep.*; the whole body of the *C.*, *Col. ii. G. F.*; thy *C.*, *Col. v. Tr.*, *ib. v.*, *Ac.* ii. *col. a. G.*; mercy upon the whole *C.*, *HC. i. col. Queen*; carried out of the *C.*, *ib. i. R.*; used in the *c.*, into the number of Christ's *C.*, *Bap.* I. *T.*; brought into the *C.*, *ib.* II. *R. b. G.*; come to the *C.*, *Cat. i. R.*; betwixt Christ and his *C.*, *Mat.* i. ex.; into the *C.*, *Bur. f. R. and R. b. Ps.*, *Ch. f. R.*; in the face of the *C.*, *Ord. Pr.*, *ib.* I. *i. R.*; in the *C.* of Christ, *Ord.* I. *and* II. *f. R.*; in the *C.* of God, *Ord. I. a. Q.*, II. *b. l. col.*, III. *b. Q.*, *b. l. col.*; *C.* and Congregation, the same *C.*, *ib.* II. *ex.*; as this *C.*, *ib.* iii. *Q.*; used in all *C.*, *Ac. T.*; supreme Governor of this *C.*, *ib. R. b. Ep.*; over this *C.* and nation, *ib. P.*; *C.* and Chapels, *Ac. war.*; in the *C.* and Commonwealth, *Art. dec.* i.; of the *C.*, the visible *C.*, *C.* of Jerusalem, *C.* of Rome, *Art.* xix.; authority of the *C.*, the *C.* hath power, the *C.* to ordain, the *C.* be a witness, *ib.* xx.; received into the *C.*, *ib.* xxxiii.; every particular or order of this *C.* *E.*, *ib.* II. i. *Q.*; united *C. E.* and Ireland, *Ac. war.*; *T.*, *Pr.* I. 1, 3, 5, *Pr.* II. 2, *Pr.* VIII., *Art. dec.*

Churching. *C.* of women, *Ch. T.*

Churchmen. *C.* may do the work, *Art. dec.* iii.

Church-wardens. *HC. R. a. off.*, *i. R.*

Church-yard. Entrance of the *C.*, *Bur. f. R.*

Circumcised -ion. *L.* 11, *Col. Circ.*

Citations. *HC. R. b. off.*

Civil. *C.* precepts thereof, *Art.* vii.; *c.* magistrates, ecclesiastical or *c.*, the *c.* sword, *ib.* xxxvii.

Clean. Make *c.* our hearts, *M. and EP. suff.*; pure and *c.* hearts, *Col. Pur. V. Mary*; *c.* from all sin, *HC.* ii. *pr.*; made *c.* by his body, *ib. P. a. pr.*

Cleanse -d. *C.* from all their sins, *Col.* xxi. *Tr.*; *c.* the thoughts, *HC. f. col.*; *Col.* xvi. *Tr.*

Clear. Into the *c.* light, *HC. v. pr.*

Clemency. For thy *c.*, *OP.* ii.

Clergy. With the *C.* and people, *Ord. I. R. b. L.*, II. *R. b. col.*; the whole *C.*, *Art. rat.*; our *C.* generally, *ib. dec.* ii.; *Pr.* II. 1, *M. and EP.* iii. *P. a. col.*, *Art. dec.*

Clergymen. All *C.*, *Art. dec.* v.

Clerk -s. Priest and *C.*, *Mat. R. a. Q.*, *Bur. f. R.*, *R. a. les.*; Minister or *C.*, *ib. R. b. Ps.*; Priest and *C.* kneeling, *Com. R. b. Ps.*; another by the *C.* and people, *Ac. R. b. L.*, *M. and EP. R. b. L. P.*

Cloke. Dissemble nor *c.* them, *M. and EP. ex.*

Cloth. Fair white linen *c.* upon it, *HC. f. R.*; fair linen *c.*, *ib. R. b. ii. P.*

Clouds. Lightnings and *c.*, *MP.* iii. *Cant.* 17

Co-equal. *C.* Three, *Ord.* II. *ii. H.* 15; *Ath. Cr.* 26

Co-eternal. *Ath. Cr.* 6, 26

Cold. Frost and *c.*, *MP.* iii. *Cant.* 13

Collect -s. So many of the *C.*, *Bap.* II. *f. R.*; after the last *C.*, *Ord.* I. *i. a. G.*, II. *R. b. l. col.*; *C.* shall both be used, *Ord.* II. *l. R.*; instead of the first *C.*, after the *C.*, *Ac. R. a. suff.*; instead of the *C.* for the Queen, *ib. R. b. Ep.*; *Pr. V.*, *M. and EP. col.*, *i. OP.*, *Col.*, *HC.*, &c.

Colleges -iate. *C.* Churches, *HC. l. R.*, *Ac. war.*; Chapels of *C.*, *ib.*; *HC. l. R.*, *Art. dec.* vii.

Come -th. He shall *c.*, *Creeds*, *Col. i. Ad.*; *c.* among us, *Coll. Advent*; else *c.* not, no man should *c.*, let him *c.* to me, *HC. i. ex.*; from thence shall *c.* again, *Bap. and VS. Cr.*; he *c.* up, *Bur. a. les.*; *c.* out of his place, *Com.* ii. *ex.*; let him *c.* forth, *Ord. i. I. i.*, II. *b. col.*; *c.* Holy Ghost, *Ord. II. and* III. *H.* 1

Comfort -s. To our *c.*, *OP.* i., *Bap.* II. *b. G.*; our own *c.*, *OP.* iv.; please thee to *c.*, *i. OP.*; to the great *c.* of, *ii.*; our *c.*, *ib.* iv.; *c.* of thy holy Word, *Col.* ii. *Ad.*; *c.* of thy grace, *ib.* iv. *Lent*; *c.* us, *ib. Asc. D.*, *Com.* ii. *P. a. suff.*; his holy *c.*, *Col. Whit.*; *c.* and succour, *HC. P. a. off.*; requireth further *c.*, *HC. i. ex.*; great and endless *c.*, *ib.* iii.; to your *c.*, *ib. b. conf.*; *c.* her, *Mat.* I. *Q.*; to their great *c.*, *ib. i. P. a. suff.*; give him *c.*, *VS. P. a. suff.*; for our *c.*, no greater *c.*, *ib.*

ii. *ex.*; God of all *c.*, *ib.* ii. *and* iv. *P. a. bl.*; *c.* of thy holy Scriptures, *ib.* iv.; is *c.*, *Ord.* II. *and* III. i. *H.* 2; take *c.* in this, *Art. dec.* v.; very full of *c.*, *Art.* xi.; *c.* to godly persons, *ib.* xvii.; L. 27, 28, *Mat.* i. *ex.*

Comforted-able. *C.* our souls, *OT.* iii.; the most *c.* sacrament, *c.* a thing, *HC.* i. *ex.*; what *c.* words, *ib. a. abs.*; *Col.* iii. *Tr.*

Comforter-less. Leave us not *c.*, *Col. Asc. D.*; the Holy Ghost the *C.*, *Con.* i. *Fr.*, *MP. Te D.*; the very *C.*, *Ord.* II. ii. *H.* 3; be our *C.*, *ib.* II

Coming. At whose *c.*, *Ath. Cr.* 40; *c.* of the Holy Ghost, L. II.; at thy first *c.*, at thy second *c.*, *Col.* ii. *Ad.*; until his *c.* again, *HC. cons.*; day of his *c.*, *Com.* ii. *ex.*; at his *c.*, *Sea bur.*

Command -er. Gave *c.* to his disciples, *Bap.* III. *ex. a. G.*; the word of *c.*, *Sea* ii. *P. a. col.*; the sovereign *C.*, *Sea* i. *col.*; by her Majesty's *c.*, *Ac. war.*

Command -est. Which thou *c.*, *Col.* iv. *East.*; which thou dost *c.*, *ib. Tr.*; *c.* us to continue, *HC. cons.*

Commanded -st. *C.* him earnestly, *Col. S. Pet.*; he himself hath *c.*, *HC.* ii. *ex.*; *c.* the children, *Bap.* I. *and* II. *ex. a. G.*; the Lord hath *c.*, *Cat.* xxii. *Q.*, *Ord.* II. iii. *Q.*; *c.* them to be done, *Art.* xiii.; that are *c.* to you, *ib.* xiv.

Commandment -s. *C.* to his ministers, *M. and EP. abs.*; obey thy *c.*, *EP.* ii. *Ad.*; after thy *c.*, L. 24; thy holy *c.*, *OT.* vi., *Col. S. And.*, *S. Jas.*; keeping of thy *c.*, *Col.* i. *Tr.*; the way of thy *c.*, *ib.*; the ten *C.*, *HC.* x. *com.*, *R., Bap.* I. *and* II. *l. ex.*, *Cat.* I. *R., Con. pr.*; after every *c.*, *HC. x. coms. R.*; the rule of God's *c.*, *ib.* i. *ex.*; following the *c.*, *ib. b. conf.*; gave *c.* to his disciples, *Bap.* I. *and* III. *P. b. bap.*; keep God's *c.*, *Cat.* vii. *Q.*; keep my *c.*, *ib.* viii. 2; learn by these *c.*, *ib.* ix.; walk in the *c.*, *ib.* xii., *c.* to all married men, *Mat.* I. ex.; the *c.* of God, *Com.* ii. *ex.*, *Ord.* II. iii. *Q.*; send forth thy *c.*, *Sea* i. *H.* 12; by his Majesty's *c.*, *Art.* T.; obedience of the *c.*, *ib.* vii.; God's *c.*, *ib.* xiv.; without the *c.*, *ib.* xxi.; by Christ's ordinance and *c.*, *ib.* xxx.; L. 10, *Bap.* I. *Q.*, *Cat.* iii. *Q.*

Commemorations. *Pr.* II. 2

Commend -ed. Finally we *c.*, *OP.*; *c.* of Saint Paul, *Mat.* I. *ex.*; humbly *c.* the soul, *VS.* iii. *P. a. bl.*

Commendatory -ing. A *c.* prayer, *VS.* iii. *P. a. bl.*; *c.* such, *Ord.* I. *R. b. L.*, II. *R. b. conf.*

Comment. His own sense or *c.*, *Art. dec.* vi.

Commination. *Com. T.*

Commission. In our *C.* Ecclesiasti ic, *Art. dec.* viii.

Committed. We have *c.*, *Col.* xxiv. *Tr.*; now *c.* unto thee, *Ord.* II. *b. l. col.*

Commodious. More profitable and *c.*, *Pr.* II. 4

Common -ly. It was *c.* said, *Art.* xxii. are not *c.*, *ib.* xxxvii.

Commonwealth. Church and *C.*, *Art. dec.* i.; received in any *c.*, *Art.* vii.

Communicants. *C.* being conveniently placed, *HC.* iii. *ex. R.*; such other of the *c.*, *ib. l. R.*

Communicate -d. I will not *c.*, *HC.* ii. *ex.*; all have *c.*, *ib. R. b.* ii. *LP.*; *c.* with the Priest, *ib. l. R.*; *c.* with him, *CS. f. R.*; *c.* with the sick, only *c.* with him, *ib. l. R.*; shall also *c.*, *Ord.* III. *R. b. l. col.*

Communion. *C.* of saints, *Ap. Cr.*; appointed at the *C.*, *MP. R. b. col.*; in one *c.* and fellowship, *Col. All S.*; partakers of the holy *C.*, admit the penitent person to the holy *C.*, at the *C.* time, *&c.*, *HC. R.*; when there is no *C.*, *ib. R. a. bl.*; if there be no *C.*, shall be no *C.*, *ib. l. R.*; admitted to the holy *C.*, *Con. l. R.*; receive the holy *C.*, *Mat. I. R., Ch. l. R., Ord.* I. *R. a. G.*; if there be a *C.*, *Ch. l. R.*; service for the *C.*, *Ord.* I. *and* II. *R. b. col.*; ministereth the holy *C.*, *ib.* I. v. *R.*; Bishop proceed in the *C.*, the *C.* ended, *ib. R. a. G.*; Service of the *C.*, have received the *C.*, the *C.* being done, *ib.* II. *R. b. l. col.*; begin the *C.* Service, *ib.* III. *f. R.*; proceed in the *C.*-Service, *ib. R. b. l. col.*; in the *C.* Service, *Ac. R. b. Ep.*; *HC. ex., CS., &c.*

Company. Before God and this *c.*, *Mat. b. Ps.*; for lack of *c.*, *CS. I. R.*

Compass -ed. *C.* the waters, *Sea f. P.*; by any other means *c.*, *Ord.* II. ex.; *OT.* v.

Compassion. *C.* upon our infirmities, *HC.* v. *col. a. bl., Ac. l. col.*; *c.* upon all, *Com.* ii. *P. a. suff.*; full of *c.*, *ib. l. P., Sea* i. *H.* 3

Compelled. Like as we are *c.*, *Ath. Cr.* 19

Competent. A *c.* age, *Cat. l. R.*

Compiled -ing. The first *c.*, *Pr.* I. 1; the former book was *c.*, *ib.* 4

Complained. Augustine in his time *c.*, *Pr.* III. 4

Conceived. *C.* by the Holy Ghost, *Ap. Cr.*; all men are *c.*, *Bap.* I. *and* III. i. *ex.*

Concluded. *C.* and proved, *Ord.* II. *and* III. ii. *Q.*

Concord. Unity and *c.*, *Pr.* III. 5, *HC. P. a. aff.*; lover of *c.*, *MP. bl. col.*; L. 23

Concupiscence. *C.* and lust, *Art.* ix.

Condemned-ation. There is no *c.*, *Art.* ix.; they are to be *c.*, *ib.* xvi.; rather to their *c.*, *ib.* xxix.

Condescend. Did graciously *c.*, *Pr.* I. 2

Conditions. All *c.* of men, *l. OP.*

Confess -ing. *C.* their faults, *M. and EP. conf.*; believe and *c.*, *Ath. Cr.* 30; *c.* thy holy Name, *HC. P. a. aff.*; *c.* yourselves to Almighty God, *HC.* i. *ex.*; *c.* the faith, *Bap. a. bap.*; do now *c.* it, *Mat.* ii. *ex.*; *c.* our offences, *Com.* ii. *ex.*; *c.* their sins, *ib. P. a. suff.*; we *c.*, *Sea* i. *P. a. col., Art.* xxxix.; *M. and EP. ex.*

Confession. General *C.*, *M and EP and HC. conf.*; this *C.* of our Christian faith, *Ath. Cr. R.*; *c.* of a true faith, *Col. Tr.*; your humble *c.*, *HC. b. conf.*; by their own *c.*, *Cm. pr.*; special *c.* of his sins, *VS. abs. R.*; make an humble *c.*, the *c.*, *Sea R. b. conf.*

Confidence. *C.* in thy mercy, *Litan. F.*; sure *c.* in thee, *VS. C. a. suff.*; his *c.* in thee, *ib. l. P.*

Confirm -ed. *C.* and strengthen you, *HC. and Sea abs.*; *c.* this faith, *Bap. P. a. G., ib.* III. *P. a. bap.*; to be *c.* by him, *ib.* I. *l. ex.*; should be *c.*, *ib.* III. *l. R.*; brought to be *c.*, *Cat. T.*; strengthen and *c.*, *Ord.* II. *ii. H.* 8; *c.* at the same time, *Art.* xxxvi.; read and *c.* again, *ib. rat.*; *Cat. l. R., Con.*

Confirmation. *C.* of the faith, *Col. S. Thos.*; that is to say *C.*, *Art.* xxv.; *Cat. l. R., Con.*

Confound -ed. Let me never be *c.*, *MP. Te D.*; *c.* their devices, *OP.* v.

Confounding. Neither *c.* the Persons, *Ath. Cr.* 4

Confusion -s. The late unhappy *c.*, *Pr.* I. 2; not by *c.*, *Ath. Cr.* 33; brought to *c.*, *Com. l. P.*

Confute. *Pr.* II. 1

Congregation-s. Ministers in the *c.*, *Pr.* II. 1; the *c.* may be thereby edified, *ib.* 7; the whole *c.*, *M. and EP. conf. R.*; all *c.*, *ib.* iii. *P. a. col.*; the prayers of the *c.*, *ib. l. OP.*; the *c.* be thereby offended, the *c.* may thereby be satisfied, *HC. f. R.*; especially to this *c.*, *ib. P. a. aff.*; the *c.* there present, *Bap.* I. *P. R.*; the *c.* may be certified, *ib.* II. *R. b. G.*; the *c.* hath prayed, this whole *c.*, *ib.* III. ii. *ex. a. G.*; before this *c.*, *ib. l. ex.*; in the face of this *c.*, *Mat. I. ex.*; present *c.* of Christ, *Ord.* II. *ex.*; *c.* shall be desired, *ib. R. b. H.*; in the *c.*, *ib. b. l. col., Art.* xxiii.; *c.* present to pray, *Ord.* III. *R. a. oath*; the *c.* present, *ib. R. Q.*; a *c.* of faithful men, *Art.* xix.; speaking in the *c.*, *ib.* xxiv.

Congruity. Deserve grace of *c.*, *Art.* xiii.

Conscience -s. Ease of tender *c.*, *Pr.* I. 2; with a good *c.*, *ib.* 3; the *c.* of all, *ib.* 5; matter of *c.*, *ib.* III. 4; burden men's *c.*, 15. 5; our *c.* is afraid, *Col.* xii. *Tr.*; a good *c.* towards God, *Bap.* III. *ex. a. G.*; discharging of his *c.*, *VS. R. a. Or.*; his *c.* troubled, *ib. abs. R.*; in mind or in *c.*, *ib. l. P.*; whose *c.*, *Com. P. a. suff.*; *c.* shall accuse him, *Sea R. b. conf.*; testimony of a good *c.*, *Ord.* I. *col. a.*; for *c.* sake, *Ac. col. a. suff.*; *HC.* i. *ex.*

Conscientious. Truly *c.* sons, *Pr.* I. 5

Consecrate -d. *C.* Bread or Wine, is to *c.* more, *HC. R. b. ii. LP.*; remain of that which was *c.*, *ib. R.*; *c.* the state of matrimony, *Mat.* iii. *P. a. suff.*; is to be *c.*, *Ord.* III. *R. b. Q.*; *c.* or ordered, lawfully *c.*, *Art.* xxxv.

Consecrating. *T.*; *C.* of Bishops, *Ord. T.*; Ordaining or *C.*, *ib.* III. *T.*

Consecration. The Prayer of *C.*, *HC. com. R.*; Mandate for the *C.*, *Ord.* III. *oath R.*; *C.* of Bishops and Ministers, *Ordinal*

Book of *C.*, all things necessary to such *C.*, *Art.* xxiv.

Consent -ed. Have *c.* together, *Mat. b. Pa.*; establishing of *c.*, *Art. T.*

Conserve. *C.* and maintain the Church, *Art. dec.* i.

Consider. *C.* with yourselves, *Ord.* II. ex.; *HC. ex.*

Conspiracy -ies. Privy *c.*, *L.* 10; no secret *c.*, *Ac.* iii. *P. a. suff.*

Constant -cy. *C.* of our faith, *Col. Inn.*; humble and *c.*, *Ord. col. a. G.*

Constituted -ions. Ordained and *c.*, *Col. S. Mich.*; other *C.* whatsoever, Ordinances and *C.*, *Art. dec.* iii.

Consultations. Prosper all their *c.*, *OP.* x.

Consummation. Our perfect *c.*, *Bur. P. a. LP.*

Contagious. Other like *c.* times, *CS. I. R.*

Contempt. *C.* of thy Word, *L.* 10, *Col.* iii. *G. F.*

Contented. Jesus Christ was *c.* *Col. i. G. F.*

Continency. The gift of *c.*, *Mat. i. cr.*

Continual -ly. May *c.* offer, *OT.* vi.; thy *c.* help, *Col. East.*, *HC.* iv. *col. a. bl.*, *Sea col., Ord. l. col.*; *c.* to be given, *Col.* xvii. *Tr.*; *c.* before their eyes, *Art.* xvii.

Continuance. *C.* amongst us, *VS.* ii. *P. a. bl.*; the settled *c.*, *Art. dec.* iv.

Continue -d. Have still *c.* the same, *Pr.* I. 1; we may *c.*, *HC. H. Ghost*, *Com.* II. *P. a. H.*; *c.* thy servant, *Bap.* II. *P. a. G.*, *c.* thy servants, *ib.* III. *P. a. bap.*; *c.* in the same, *Cat.* iv. *Q.*; *c.* thine for ever, *Con. a.* i. *P.*; *c.* this sick member, *VS. col. a. abs.*; *c.* in that office, *Ord.* I. *l. R.*; *HC.* iv. *col. a. bl.*, *Sea col.*, ii. *th. col.*, *Ord. l. col.*

Contrary. Find not to the *c.*, *Ord.* II. *b. col.*; not *c.* to the New, *Art.* vii.

Contrite -ion. *C.* heart, *L.* i. *P.*; *c.* hearts, *Col. Ash W.*; consider his *c.*, *VS. col. a. abs.*; with all *c.*, *Com.* ii. *cr.*

Controversies. In *c.* of faith, *Art.* xx.

Convenient -ly. A *c.* time, *Pr.* II. 9; Ceremonies *c.*, think it *c.*, *ib.* III. 5; as he *c.* may, *HC. f. R.*; there be a *c.* number, *HC. l. R.*; it is most *c.*, *Bap. R.*; shall think *c.*, *Cat. l. R.*; very *c.* to be observed, *Com. pr.*; a *c.* place, *CS. f. R.*; in some *c.* place, *Ch. f. R.*; it is *c.*, *ib. l. R.*

Conversation -s. Your lives and *c.*, *HC.* i. *ex.*; in *c.*, *Ord.* III. *l. col.*

Conversion -ted. *C.* to the Faith, *Pr.* I. 4; *c.* of the Godhead, *Ath. Cr.* 35; that he should be *c.*, *Col.* iii. *G. F.*; *Col. S. Paul*

Convicted. As stood *c.*, *Com.* i. *ex.*

Convince. Withstand and *c.*, *Ord.* III. iii. *Q.*

Convocation -s. *C.* of both Provinces, *Pr.* I. 5; the *C.* holden at London, *Art. T.*; the Clergy in their *C.*, *ib. dec.* iii.; from time to time in *C.*, *ib.* iv.; already established in *C.*, *ib.* vii.; in their *C.*, *ib. rat.*

Corner-stone. The head *c.*, *Col. S. Sim. and Jude*

Corporal. Any *c.* Presence, *HC. l. R.*

Corpse. Meeting the *c.*, *Bur. f. R.*; *c.* is made ready, *ib. R. a. les.*

Correct-ion. Thy fatherly *c.*, *VS. P. b. ex.*; *c.* and amend, *ib.* i. *ex.*; Fathers *c.*, *ib.* ii. *i.*; dost *c.* those, *CS. col.*; *c.* and punish, *Ord.* III. vi. *Q.*

Corrupt -ed. Hath not been *c.*, *Pr.* II. 1; our *c.* affections, *Col. East. E.*; partly of the *c.* following, *Art.* xxv.

Corruption. Turned into *c.*, *Sea bur.*; fault and *c.*, *Art.* ix.

Council -s. Lords of the *C.*, *L.* 20; her whole *C.*, *HC. P. a. off.*; general *C.*, *Art.* xxi.

Counsel -s. All good *c.*, *EP.* iii. *col.*; *HC.* i. *ex.*; the spirit of *c.*, *Con.* i. *P.*; direct all her *c.*, *Ac. col. a. suff.*; decreed by his *c.*, *Art.* xvii.

Counted. Not to be *c.* for Sacraments, *Art.* xxv.

Countenance. Lift up his *c.*, *VS. bl.*; light of thy *c.*, *ib. l. P.*, *Sea* ii. *H.* 6; light of his *c.*, *Com. bl.*; joy of thy *c.*, *Ac. H.* 7

Country -ies. Every *c.*, divers *c.*, *Pr.* III. 5; the diversities of *c.*, *Art.* xxiv.

Coupled. Are *c.* together, *Mat.* ii. *ex.*; *c.* together in matrimony, *ib. R. b. Q.*

Course. Break the continual *c.*, *Pr.* II. 3; *c.* of this world, *Col. Tr. Ac. Pr. col. a. G.*; fulfilling his *c.*, *Bap.* III. *l. col.*

Court. Given at our *C.*, *Ac. war.*

Covenant. *C.* betwixt them, *Mat. P. b. Pa.*

Covered -ing. *C.* the same, *HC. R. b.* ii. *LP.*; well-nigh *c.* us, *Sea* i. *H.* 7; *c.* our heads, *ib.* ii. 7

Covet. Thou shalt not *c.*, *Cat.* viii. *Q.* 10; not to *c.*, *ib.* xi.

Covetous. All *c.* desires, *Col. S. Matt., Bap.* i. *Q.*; *c.* persons, *Com.* x. *exh.*

Craft -s. From the *c.*, *L.* 6; *c.* and subtilty, *L.* i. *P.*

Create -d. *Ath. Cr.* 21, 22, 23; *c.* and make in us, *Col. Ash W.*; *c.* our first parents, *Mat. l. P.*

Creation -or. *C.* and Preserver, *l. OP., Mat. P. b. Pa.*; for our *c.*, *OT.* i.

Creatures. Receiving these thy *c.*, *HC. cons.*; we thy *c.*, *Sea* i. *P. a. col.*

Creed -s. Learn the *C.*, *Bap. l. and* II. *l. cr.*; can say the *C.*, *Con. pr.*; the Nicene *C.*, *Ord.* II. *b. l. col.*, III. *R. a. G., Ac. R. a. G.*; next after the *C.*, *Ac. R. b. suff.*; the three *C.*, Nicene *C.*, Athanasius's *C.*, the Apostles' *C.*, *Art.* viii.; *M. and EP. Cr. R., Ath. Cr. R., HC. Cr. R., Cat. i. R.*

Crept. *C.* in amongst us, *Pr.* I. 4

Cried. *C.* we unto thee, *Sea* i. *H.* 10

Crime. Any other grievous *c.*, *HC.* i. *ex.*; without *c.*, *Ord. Pr.*; notable *c.*, shew what the *c.*, *Ord. I. b. L.*, II. *b. col.*; any great *c.*, *Ord. I. R. b. L.*, II. *R. b. col.*; clear of the *c.*, *Ord. I. R. b. L.*; clear of that *c.*, *ib.* II. *R. b. col.*

Criminous. *Ord.* III. vi. *Q.*

Cross. By thy *c.*, *L.* 12; death upon the *c.*, *Col. S. b. East.*, i. *G. F.*; by his *c.*, *Col. Ann. V. Mary*; shall make a *c.*, *Bap. a. bap.*; the sign of the *c.*, *ib.*, *Bap. I. l. R.*; who by thy *c.*, *VS. a. Pa.*

Crown -ed. May receive the *c.*, *Col. S. Pet., Ord.* III. *col., l. col.*; *c.* with thy gracious, *Ac.* ii. *P. a. suff.*

Crucify -ied. Was *c.*, *Creeds, Art.* ii.; *c.* the old man, *Bap. I. and* II. *l. ex.*; before he was *c.*, *VS.* ii. *ex.*

Crumbs. Gather up the *c.*, *HC. P. a. pr.*

Cry. Our *c.* come unto thee, *Com. Mat. VS. Ch. Com. and Ac. suff., Ord. a. H.*; hear our *c.*, *Sea* i. *H.* 11

Cup. Drink of that *C.*, *HC.* iii. *ex.*; take the *C.*, *ib. cons. R.*; he took the *C.*, *ib. cons.*; that delivereth the *C.*, *ib. R. a. cons.*; the *C.* of Blessing, *Art.* xxviii.; the *C.* of the Lord, *ib.* xxx.

Curate -s. *C.* that ministereth, *Pr.* II. 9; the *C.* shall have it, provided by the *C.*, *HC. l. R.*; the *C.* of every parish, *Cat. l. R.*; unto the *C.*, *Ord.* I. v. *Q.*; *M. and EF.* iii. *P. a. col.*; *HC. f. R., R. b. off., P. a. off., l. R.*; *Bap. R., Mat. R.*, *6c.*

Cure. Your *C.* and charge, *Ord.* II. iii. *Q.*; within your *C.*, *ib.* iv.

Curious. In those *c.* points, *Art. dec.* v.; *c.* and unhappy differences, *Ord.* other *c.* search, *M.* vi.; *c.* and carnal persons, *Art.* xvii.

Curse. *C.* of God to be due, *Com.* i. *ex.*; *c.* of the law, *ib.* ii.

Cursed -th. *Com. sent.*; go ye *c.*, *ib.* ii. *ex.*

Cursing. God's *c.*, *Com.* i. *ex.*

Custom -s. Old *c.*, *Pr.* III. 3; the receipt of *c.*, *Col. S. Matt.*; *c.* of the land, *Art. dec.* iii.

Cut. To be *c.* away, *Pr.* III. 1; *c.* off the form, *CS. l. R.*; is *c.* down, *Bur. a. les.*; rightly *c.* off, *Art.* xxxiii.

Daily. *D.* hearing of holy Scripture, *Pr.* II. 1; *d.* stand, *ib.* 2, *EP. col. R.*; are to say *d.*, *Pr.* II. 8; *d.* to be said, *T. b. MP.*; *d.* throughout the year, *MP. R. b. Te D.*; *d.* be said, *MP. col. R.*; may *d.* be renewed, *Col. Chr.*; *d.* at Sea, *Sea f. R.*

Dames. *Cat. l. R.*

Damned -ation. From everlasting *d.*, *L.* 6; increase your *d.*, *HC.* i. *ex.*; eat and drink our own *d.*, *ib.* iii.; shall be *d.*, *Bap.* III. *ex. a. G.*; wrath and *d.*, *Art.* ix.; curse and *d.*, *ib.* xvii.; purchase to themselves *d.*, *ib.* xxv.

Danger -s. Any kind of *d.*, *MP.* iii. *col.*; *d.* of this night, *EP.* iii. *col.*; all that are in *d.*, *L.* 23; great and apparent *d.*, *OT.* v.; in all our *d.*, *Col.* iii. *Ep.*; so many and great *d.*, *ib.* iv.; in all *d.*, *ib.* iii. *Tr., Cat.* xiii. *Q.*; is the *d.* great, *HC.* iii. *ex.*; in case of extreme *d.*,

Bap. III. *l R.*; *d.* of the sea, *Sea f. P.*; then of the *d.*, ib. iii. *th. col.*; from all the *d.*, *Ac.* iii. *P. a. suff.*; the great *d.*, *ib. i. col. a. G.*

Dangerous. Of *d.* consequence, *Pr.* I. 3; so *d.* to them, *HC.* i. *exc.*; these *d.* days, *Com.* i. *ex.*

Dare. We *d.* not, *HC.* v. *col. a. bl., Ac. l. col.*

Dark -en. So *d., Pr.* III. 4; confound and *d.*, ib.; *d.* nor dumb, *ib.* 5

Darkness. Light and *d., MP.* iii. *Cant.* 16; lighten our *d., EP.* iii. *col.*; the works of *d., Col.* i. *Ad.*; lay in *d., HC.* iii. *ex.*; brought out of *d., ib.* v. *pr.*; into utter *d., Com.* ii. *ex.*

Dashed. *D.* in pieces, *Sea* ii. *H.*

Daughter. And thy *d., Cat.* viii. *Q.* 4; *K.*

Day -s. *Pr.* IV., V., VIII.; *d.* by *d., MP. Te D.*; nights and *d., ib.* iii. *Cant.* 15; first of the *d., M. & EP. col.*; to be read every *d., Col. Ash W.*; some time the *d.* before, *HC. f. R.*; every such *d., ib. R. a. bl.*; baptized upon any other *d., Bap.* I. *f. R.*; from this *d.* forward, *Mat. a. Q.*; *d.* of the Lord, *Com.* i. and ii. *ex.*; her Majesty's navy every *d., Sea f. R.*; all our *d., ib. l. col.*; *d.* and night, *Ord.* II. ii. *H.* 7; the same *d., ib. I. R.*; twentieth *d.* of June, *Ac. T.*; as on this *d., ib. P. a. suff.*; used upon this *d., ib. R. a. suff.*; that of the *d., ib. R. b. Ep.*; yearly on the said *d.*, *ib. war.*

Deacon -s. Presbyters and *D., Pr.* III. *Col.*; *HC. R. a. cons.*, *l. R., Ant.* xxii., xxvi.; admitted a *D.*, admit him a *D., Ord. Pr.*; to be admitted *D., Ord.* I. *f. R.*; *D.* in the Church, *ib. a. G.*; *D.* in thy Church, *ib. col. a. G.*; the order of *D., D.* shall be first presented, *ib.* II. *l. R.*; form of Ordering *D., ib.* III. *R. b. suff.*; *HC. R. a. off., Ord. T. and Pr., Ord.* I., *ib. l. R.*

Dead -ly. *D.* and buried, *Ap. Cr., Art.* ii.; from the *d., App. and Ath. Cr.* 3; quick and the *d., Creeds*; all other *d.* sin, *L.* 8; in counted *d., Quin.*; being *d.* unto sin, *Bap.* I. and II. *P. b. l. ex.*; burial of the *d., Bur. T.*

Deal. *D.* not with us, *L. suff.*

Dear. Thy *d.* Son, *OP.* vii., *HC. P. b. dox.* *

Dearth. Turned our *d., OT.* iv.; *OP.* iii., iv.

Death -s. *D.* of a sinner, *M. and EP. abs.*; sharpness of *d., MP. Te D.*; from sudden *d., L.* 9; by thy precious *d., L.* 13; the hour of *d., L.* 13, *VS.* ii. *P. a. bl.*; glorify thee by their *d.*, faith even unto *d., Col. Inn.*; to suffer *d., Col. S. b. East., i. C. F., HC. cons.*; *d.* of a sinner, *Litt. C. F., Com.* ii. *P. a. suff.*; baptized into the *d.*, gate of *d., Col. East. E.*; hast overcome *d., Col. East.*; *d.* upon the cross, *HC. cons. and Ins., CS. l. R.*; sundry kinds of *d., HC.* iii. *ex.*; by his *d.* hath destroyed *d., ib.* iii. *pr.*; his precious *d.*, his *d.* and passion, *ib. cons.*; most precious *d.* and passion, *ib. P. b. dox.*; everlasting life after *d., Bap. a d VS. Cr.*; partaker of the *d., Bap.* I. *and* II. *P. a. bap.*; *d.* unto sin, *Cat.* xviii. *Q.*; *d.* us do part, *Mat. a. Q.*; we are in *d.*, for any pains of *d., Bur. a. les.*; the *d.* of sin, *ib. col.*; at *d.* door, *Sea* i. *H.* 5; redemption by Christ's *d., Art.* xxviii.; punish Christian men with *d., ib.* xxxvii.

Debts. Declare his *d., VS. R. a. Cr.*

Decayed -th. Whatsoever hath been *d., VS. col. a. abs.*; the outward man *d., ib. ii. P. a. bl.*

Deceits. From all the *d., L.* 8; dangerous *d., Art.* xxxi.

Deceive -d. Are *d., L.* 26; we *d.* ourselves, *Art.* xv.

Decency -tly. Readiness and *d., HC. cons. R.*; apparelled, *Ch. f. R.*

Decked. *D.* his table, *HC.* ii. *ex.*

Declare -d. *D.* and set forth, *Pr.* III. 4; to *d., M. and EP. abs.*; shall *d.* unto the people, *HC. R. b. off.*; it is hereby *d., ib.* I. *R.*; *d.* by the Son, *Bap. ex. a. Gr.*; ye are to *d.* it, *Mat. Banns*; *d.* unto the Deacon, *Ord.* I. *l. R.*; men do *d., Art.* xiv.; it may be *d., ib.* xxi.

Declarest -ation. Who *d., Col.* i. *Tr.*; with his royal *D., Art. T.*; his Majesty's *D., ib. dec.*; make this *D.* following, *ib.* i.

Decree -d. Hath constantly *d., Art.* xvii.; to *d.* rites, ought not to *d., ib.* xx.; we *d.* all such, *ib.* xxxvi.

Dedicated. Here *d.* to thee, *Bap.* I. *and* III. *a. Q.*

Deed -s. All our words and *d., Ord.* II. *l. col.*; by word and *d., ib.* III. *P. a. suff.*

Deep. Into the *d., Sea* i. *H.* 9; *d.* waters of the proud, *ib.* ii. 3

Defeat. *D.* the enterprises, *Ac.* iii. *P. a. suff.*

Defence. Trusting in thy *d., MP.* ii. *col.*; to be our *d., Col.* iii. *Lent*; evermore thy *d., VS. a. Pa.*; a *d.* unto us, *Sea* iii. *P. a. col.*; strong tower of *d., ib. P. b. LP.*; *d.* of thy faith, *Ac. P. b. Ep.*

Defend. *D.* us, *M. and EP. col., L. suff., Col.* iii. *Ep., Tr.*; of thy Church, *ib.* xvi. *Tr.*; *d.* O Lord, *Com. a.* i. *P.*; evermore *d.* them, *Mat. suff.*; mightily *d.* him, *VS. suff.*; mightily *d.* them, *Com. suff.*; *d.* our cause, *Sea P. b. LP.*; mightily *d.* her, *Ac. suff.*; *L.* 30

Defended. *D.* from the fear, *EP.* ii. *col.*; may evermore be *d., Col.* v. *Ep.*; we may be *d., Sea* i. never be *d., HC.* i. *col. a. bl.*; wonderfully *d., Sea* ii. *th. col.*; Col. iii. *Tr.*

Defender -sible. Not fairly *d., Pr.* I. 3; to be her *d., L.* 17; O God our *d., Ac. H.* 5; *D.* of the Faith, *Art. dec.* i., *ib. rat.*

Defer -red. *D.* not the Baptism, *Bap.* II. *f. R.*; the solemnization must be *d., Mat. ft. b. Q.*

Defilements. Whatsoever *d., VS.* iii. *P. a. bl.*

Degrees. All estates and *d., Art.* xxiii.

Delay. Without *d., Col. S. And., S. Jas.*

Deliberate -ly. To *d.* of, *Art. dec.* iv.; were *d.* read, *ib. rat.*

Deliberation. After due *d., Ac.* ii. *gar.*; upon mature *d., Art. dec.* i.

Deliver -ed. *D.* us, *LP., L., OP.* v., *Col.* iv. *Ad., Com. suff., Sea P. b. LP.*; to *d.* man, *MP. Te D.*; which thou hast *d., OT.* vii.; may be mercifully *d., Col. Sept.*; may all be *d., ib.* xxiv. *Tr.*; *d.* it unto the man, *Mat. R. a. Q.*; *d.* this our brother, *Bur. P. a. LP.*; *d.* this woman, *Ch. l. P.*; he hath *d., Sea* i. *H.* 2; didst *d.* us, *ib.* 10; *d.* from curse, *Art.* xvii.

Deliverer. Saviour and mighty *D., OT.* v., *Sea* iii. *P. a. col.*; defender and mighty *d., Ac.* iii. *P. a. suff.*

Delivery -ance. *OT.* v.; *d.* from the plague, *ib.* vii.; after her *d., Ch. f. R.*; give you safe *d., ib. b. Ps.*; command a *d., Sea* i. *th. col.*

Demand. I *d.* therefore, *Bap.* I. i. *Q.*; I *d.* further of you, *ib.* II. *b. G.*; *d.* of you, *Ord.* II. *ex.*

Denunciation. Open *d.* of the Church, *Art.* xxxiii.

Deny -ied. Doth not *d.* his grace, *Bap.* II. *b. G.*; *d.* all ungodliness, *Cat.* III. v. *Q.*; is not to be *d., Art.* xvi.

Depart -ing. Shall let them *d., HC. bl.*; *d.* out of this life, *CS. f. R.*; *d.* from the body, *ib. col.*; *d.* hence in the Lord, *Bur. P. a. LP.*; shall *d.* this life, *ib. col.*; *d.* in the least degree, *Art. dec.* iv.

Departed -ure. Thy servants *d.* this life, *HC. P. a. off.*; at the point of *d., HC. P. a. bl.*; brother here *d., Bur. a. les.*; *d.* in the true faith, *ib. P. a. LP.*

Deposed. By just judgement be *d., Art.* xxvi.

Depraved. *HC. l. R.*

Deputy -ies. Or his *D., Ord.* I. *f. R.*; *HC. l. R.*

Desertion. Any *d.* of the Articles, *Art. dec.* v.

Deserve -d. Most righteously have *d., L.* ii. *P.*; have worthily *d., OP.* iii.; do worthily *d., Col.* iv. *Lent*; *ib.* xii. *Tr.*

Deserveth -ings. *D.* God's wrath, *Art.* ix.; works or *d., ib.* xi.

Desire -d. All that we can *d., Col.* vi. *Tr.*; than either we *d., ib.* xii.; I *d.* my Lord God, *Cat.* xiii. *Q.*; humbly and heartily *d.* it, *VS. abs. R.*; I, *OP.*, *OT.* i., *Col.* iv. *East.*

Desire -s. *D.* of our own hearts, *M. and EP. conf.*; the hearty *d., Col.* iii. *Lent*; all *d.* known, *HC. f. col.*; that is my *d., Bap.* I. *and* II. iii. *Q.*; with full *d., Ord.* II. ii. *H.* 7; upon their humble *d., Art. dec.* iv.; some the *d., Art* ix.

Desireth -st. Who *d.* not, *M. and EP. abs.*; what *d.* thou, *Cat.* xiii. *Q.*

Desiring -ous. *D.* to receive, *Bap.* III. ii. *ex. a. G.*; *d.* to be confirmed, *Con. l. R.*; *d.* to receive, *CS. f. R.*

Desolate. All that are *d., L.* 30

Desperation. Either into *d.*, than *d., Art.* xvii.

Despise. *D.* the prayer, *Sea* i. *H.* 11

Despised -st. *D.* not

the sighing, *L. i. P.*; *d.* the goodness, *d.* my correction, *Com.* ii. *ex.*

Destitute. Strangers *d.* of help, *Ord.* III. viii. *Q.*; *Col. S. Barn.*

Destroy -ing. Never to *d.* it, *OP.* ii.; the *d.* Angel, *ib.* vi.; that he might *d.*, *Col.* vi. *Ep.*

Destruction. Bring you to *d.*, *HC.* i. *ex.*; sudden *d.* come, not be your *d.*, *Com.* ii. *ex.*; not to *d.*, *Ord.* III. *P. a. H.*

Determine -ed. Have clearly *d.*, *Ord.* II. *ex.*; are you *d.*, *d.* by God's grace, *ib.* II. *and* III. ii. *Q.*; *d.* or hold, *Art. dec.* vii.

Devices. Followed too much the *d.*, *M. and EP. conf.*

Devil. Assaults of the *d.*, *L.* 6; the world the flesh and the *d.*, *L.* 8, i. *P.*, *Col.* xviii. *Tr.*; the works of the *d.*, *ib.* vi. *Ep.*; the *d.* enter into you, *HC.* i. *ex.*; the *d.* the world and the flesh, *Bap.* I. *and* III. *a. Q.*; the *d.* and all his works, *Bap.* I. *ex.*, *Cat.* iii. *Q.*; malice of the *d.*, *VS. col. a. abs.*; *d.* and his angels, *Com.* ii. *ex.*; neither., *Ord.* II. ii. *H.* 8; the *d.* doth thrust them, *Art.* xxii.

Devised. So well *d.*, *Pr.* II. 1, *ib.* III. 1

Devotion -s. *D.* in the publick worship, *Pr.* I. 4; undiscreet *d.*, *Pr.* III. 1; other *d.* of the people, *HC. R. a. off.*

Devour. *D.* them not, *Ord.* III. *b. l. col.*

Devout -ly. All *d.* kneeling, *M. and EP. R. a. Cr.*; *d.* prayers of thy Church, *OT.* iv.; *d.* given to serve thee, *Col.* xxii. *Tr.*; *d.* disposed, *HC.* i. *ex.*; *Col.* xxiii. *Tr.*

Dew -s. Showers and *d.*, *MP.* iii. *Cant.* 8; *O* ye *d.*, *ib.* 12; the continual *d.*, *M. and EP.* iii. *P. a. col.*

Did. What *d.* your godfathers, *Cat.* iii. *Q.*

Die. *D.* for our sins, *Col.* i. *East.*; *d.* for us, *HC.* i. *ex.*; *d.* from sin, *Bap.* I. *ex.*; wherefore will ye *d.*, *Com.* ii. *ex.*; *Bur. col.*

Died -th. Who *d.*, *Col. East. E.*; Christ *d.* for thee, *HC. a. com.*; as he *d.*, *Bap.* I. *ex.*; him that *d.*, *Com.* ii. *ex.*; Christ *d.* for us, *Art.* iii.

Difference -s. Without any *d.*, *HC.* vi. *pr.*; if any *d.* arise, *Art. dec.* iii.; *d.* have been ill rated, the present life, *ib.* v.; curious and unhappy *d.*, *ib.* vi.

Different. In *d.* times and places, *Art. dec.* vi.

Difficulty -ies. Of so great *d.*, *Ord.* II. *ex.*; all *d.* and adversities, *Ac. in. P. a. auff.*

Digest. Inwardly *d.* them, *Col.* ii. *Ad.*

Dignity. Consider the *d.*, *HC.* i. *ex.*; of what *d.*, high a *d.*, *Ord.* II. *ex.*

Diligence. Use all *d.*, *Bap.* III. *l. ex.*; apply all your *d.*, *Ord.* I. vi. *Q.*; give your faithful *d.*, with all *d.*, *ib.* II. iii. *Q.*; with all faithful *d.*, *ib.* II. *and* III. iv. *Q.*

Diligent -ly. *D.* to live, *L.* 24; *d.* to try, *HC.* iii. *ex.*; *d.* from time to time, *CS. f. R.*; faithful and *d.*, *Ord.* I. *l. R.*; will you be *d.*, *ib.* II. v. *and* vi. *Q.*; be *d.* in them, be *d.* in doing them, *ib.* III. *b. l. col.*; that he be *d.*, *Art.* xviii.; *d.* and distinctly, *Art.* xxxv.

Diminished. Grace of God's gifts *d.*, *Art.* xxvi.

Diocese -an. Bishop of the *D.*, *Pr.* II. 6; admitted by his *D.*, *Ord.* I. *l. R.*; within your *D.*, *ib.* III. vi. *Qu.*

Dip -ping. *D.* it in the water, *Bap.* I. *R. bap.*; *d.* of the child, *ib.* II. *l. R.*; *d.* him in the water, *ib.* III. *R. bap.*

Discerned. The better *d.*, *Pr.* I. 4; may in all things *d.*, *Col.* xix. *Tr.*; *HC.* ii. *col. a. bl.*, *Con. l. P.*

Disaffected. Render the people *d.*, *Pr.* I. 2

Disagree. If they *d.*, *HC. l. R.*

Disappoint. *D.* her cares, *Ac. col. a. suff*

Discerned. Christian men are *d.*, *Art.* xxvii.

Disciples. *D.* who were at Antioch, *Ord.* II. *b. suff.*

Discipline. Order and *d.*, *Pr.* III. 2; godly *d.*, *ib.* 4, *Com.* i. *ex.*, *Ord.* III. *col.*; quiet *d.*, retained for a *d.*, *Pr.* III. 5; *d.* may be restored, *Com.* i. *ex.*; observe all spiritual *d.*, *Ord.* I. *col. a. G.*; the *d.* of Christ, *ib.* II. iii. *Q.*; so minister *d.*, *ib.* III. *b. l. col.*; doctrine and *d.*, *Art. dec.* iv.; the *d.* of the Church, *Art.* xxvi.

Discontinued -ance. A view to their *d.*, service shall be *d.*, be henceforth *d.*, *Ac.* iii. *war.*; *Pr.* I. 2

Discreet -ly. Some other *d.*, *HC.* i. *ex.*, *Bap.* III. *f. R.*; reverently *d.*, *Mat.* i. *ex.*

Discretion. By his *d.*, *Pr.* II. 6; most convenient in his *d.*, *HC. R. b. off.*; by the *d.* of the Minister, *ib. R. a. bl.*; according to his *d.*, of *d.* to receive, *ib. l. R.*; the Curate by his *d.*, *Bap.* I. *f. R.*; the Curate in his *d.*, *ib.* III.; come to years of *d.*, *ib. l. R.*, *Con. T.*; come to the years of *d.*, *Com. pr.*

Diseased. Special request of the *d.*, *CS. l. R.*

Diseases. *D.* of our souls, *Col. S. Luke*; plague us with divers *d.*, *HC.* iii. *ex.*; *CS. R.*

Disobedient. Turning the hearts of the *d.*, *Col.* iii. *Ad.*; *Ord.* III. vi. *Q.*

Disorder. *D.* in the holy Communion, *HC. l. R.*

Dispersed. Are *d.* abroad, *Ord.* II. *ex.*; *L.* i. *P.*

Displeased -ure. In *d.*, *VS. L. P.*; art justly *d.*, *Bur. a. lea.*; liable to our *d.*, *Art. dec.* vii.

Dispose -st. Thou dost *d.*, *HC.* ii. *col. Queen*; *d.* the way of thy servants, *ib.* i. *col. a. bl.*; *d.* of them, *Ac. col. a. suff.*

Disputation -s. Unnecessary *d.*, *Art. dec.* i.; any pub lick *d.*, *ib.* vii.

Disputes. These *d.* shut up, *Art. dec.* vi.

Disquiet -ed. Less cause to be *d.*, *CS. f. R.*; *d.* her reign, *Ac.* iii. *P. a. suff.*

Dissemble -rs. *D.* nor cloke them, *M. and EP. ex.*; *d.* with God, *HC.* i. *ex.*

Dissension. All occasion of *d.*, *HC. l. R.*; strife and of *d.*, *Ord.* II. ii. *H.* 12

Dissolve -ution. *D.* draweth near, *VS.* ii. *P. a. bl.*; *d.* O Lord, *Ord.* II. ii. *H.* 12

Distempers. Heal all his *d.*, *VS. l. P.*

Distinctly. Be read *d.*, *MP. R. b. Te D.*; diligently and *d.*, *Art.* xxxv.

Distress -ed. *D.* in mind, *l. OP.*; our great *d.*, *Sea* i. *P. a. col.*, i. *th. col.*; from this *d.*, *ib.* ii.; all *d.*, *Ord.* II. ii. *H.* 3

Distribution. *D.* of the holy sacrament, *CS. l. R.*; the *d.* thereof, *Ord.* I. v. *Q.*

Divers. Dwell in *d.* parishes, *Mat.* ii. *R.*; they have been *d.*, *Art.* xx.iv.

Diverse -ly. *D.* take any thing, *Pr.* II. 6; are so *d.*, *ib.* III. 3

Diversity -ies. Hath been great *d.*, *Pr.* II. 5; appease all such *d.*, *ib.* 6; avoiding of *d.*, *Art. T.*; the *d.* of countries, *ib.* xxxiv.

Divided -ing. Nor *d.* the Substance, *Ath. Cr.* 4; never to be *d.*, *Art.* ii.

Divine. Thy *D.* Majesty, *l. OT., HC. P. a. off., ib. and Sea e.suf.*; being so *d.*, *HC.* i. *ex.*; any *D.* in the Universities, *Art. dec.* vii.

Divisions. Causeless *d.* weaken it, *Ac. P. b. Ep.*; our unhappy *d.*, *ib.* i. *col. a. O.*

Do. *D.* this, *HC. cons.*; what shall we *d.*, *Bap.* III. *ex. a. Ex. d.*; all thou hast to *d.*, *d.* no manner of work, *Cat.* viii. *Q.* 4; *d.* to all men as I would they should *d.*, *ib.* xi.; *d.* all those things, I *d.*, *Con. Q.*; to *d.* those things, *ib. col.*; I will so *d.*, *Ord. Q.*; *d.* all these things, *ib.* II. *and* III. *a. Q.*; *d.* all such things, *Art. dec.* iv.; *d.* more for his sake, *Art.* xiv.

Doctors. *Ord.* II. *and* III. *P. a. H.*

Doctrine -s. Some established *d.*, to sound *d.*, *Pr.* I. 3; wholesome *d.*, *ib.* II. 1, *Ord.* III. iii. *Q.*, *Art.* xxxv.; from all false *d.*, *L.* 10; truth of thy *d.*, *OP.* viii., *Ord.* I. *and* II. *col.*, III. *P. a. suff.*; the holy *d.*, *Col. S. Paul*; the heavenly *d.*, vain *d.*, *ib. S. Mark*; to follow his *d.*, *ib. S. Jo. B.*; *d.* delivered by him, *ib. S. Luke*; life and *d.*, *HC. P. a. off.*; according to the *d.*, *Ord.* I. *and* II. vi. *Q.*; *d.* and exhortation, *Ord.* II. *ex.*; all *d.* required of necessity, *ib.* II. *and* III. ii. *Q.*; so to minister the *d.*, *ib.* II. iii. *Q.*; *d.* contrary to God's Word, *ib.* II. *and* III. iv. *Q.*; false *d.* disturb, *Ac. P. b. Ep.*; contain the true *d.*, *Art. dec.* ii.; to establish any *d.*, *Art.* vi.; the Romish *d.*, *ib.* xxii.; *OP.* viii., *Ord.* III. *b. l. col.*

Dominions. Her *d.*, *Sea f. P.*; within these our *d.*, *Art. dec.* i.; other her *d.*, *Art.* xxxviii.; *OP.* x.

Done. They are not *d.*, *Art.* xiii.; when ye have *d.* all, *ib.* xiv.

Doubt -ing. *D.* ye not, *Bap. ex. a. O.*; nothing *d.*, *ib.* I.; let them not *d.*, *ib.* II. *R. b. G.*

Doubt -s. *D.* may arise, resolution of all *d.*, be in *d.*, that so *d.*, *Pr.* II. 6; without all *d.*, *Col. S. Thos.*; never any *d.* in the Church, *Art.* vi.

Doubtful ·ness. Of *d.* signification, *Pr.* I. 4; to be *d.*, *Col. S. Thos.*; scruple and *d.*, *HC.* i. *ex.*

Downfal. A most dangerous *d.*, *Art.* xvii.

Draw ·ing. *D.* the Articles aside, *Art. dec.* vi.; *d.* up their mind, *Art.* xvii.

Dread ·ful. And *d.* thee, *L.* 24; the last *d.* day, *Ord.* II. ii. *H.* 11

Drink. *D.* his Blood, *HC. P. a. pr.*; *d.* ye all, oft as ye shall *d.* it, *ib. cons.*; *d.* this, *HC. a. cons.*; portion to *d.*, *Com.* ii. *ex.*

Drown ·ed. *D.* all the world, *OP.* ii.; waters had *d.* us, *Sea* ii. *H.* 3

Drunkards·enness. *D.* and extortioners, *Com. sent. x.*; gluttony and *d.*, *Art.* xxxv.

Dry. When it was *d.*, *OT.* ii.

Due. That *d.* sense, *OT.* i.; according unto *d.* order, *Bap. H. b. G.*

Dulness. *Ord.* II. *and* III. i. *H.* 2

Duly. *D.* administer, *HC. P. a. off.*; have *d.* received, *ib. P. b. dox.*; *d.* use them, *Art.* xxv.

Dumb. *D.* ceremonies, *Pr.* III. 5

Dust. *D.* to *d.*, *Bur. a. les.*

Dutiful. Shew yourselves *d.*, *Ord.* II. *ex.*

Duty ·ies. Discharge our *d.*, *Pr.* I. 5; *d.* to God. *ib.* III. 4; it is our *d.*, my *d.* is, *HC.* i. *ex.*; it is your *d.*, *ib.* ii.; our bounden *d.* *ib.* i. *pr.*; your parts and *d.*, *Bap.* I. *and* II. i. *ex.*; your part and *d.*, *ib.* III.; my *d.*, *Cat.* ix., x., xi. *Q.*; thy *d.*, *ib.* x., xi.; with the accustomed *d.*, *Mat. R. a. Q.*; *d.* of man and wife, *ib. R. b. l. ex.*; *d.* of husbands, *d.* towards your husbands, *ib. l. ex.*; declaring the *d.*, *Ord.* I. *and* II. *f. R.*; to do your *d.*, *ib.* II. *ex.*; made it their *d.*, *Ac. P. b. Ep.*

Dwell. With him continually *d.*, *Col. Asc. D.*; we *d.* in Christ, *HC.* iii. *ex.*; evermore *d.* in him, *ib. P. a. pr.*; all that *d.* in it, *F. S. L. P.*; *d.* with thee, *ib. P. b. ex.*; *d.* with him, *ib.* ii. *ex.*; *d.* upon the earth, *Comm.* ii. *ex.*; places where they *d.*, *Ord.* I. v. *Q.*; *d.* before thee, *Ac. H.* 8

Dwellers. *D.* upon earth, *M. and EP.* i. *P. a. col.*

Dying. *D.* for us, *HC.* iii. *ex.*; *d.* before, *Bap.* I. *l. R.*

Early. Seek me *e.*, *Com.* ii. *ex.*

Earnest ·ly. Consider *e.*, *HC.* ii. *ex.*; *e.* repent you, *ib. b. conf.*; *e.* to move, *F.S. R. a. Cr.*; most *e.* desireth, *ib. col. a. abs.*; *e.* to reprove, *Ord.* III. *l. col.*

Ears. With their *e.* only, *Pr.* II. 2; with our *e.*, *L. suff.*; thy merciful *e.*, *Col. x. Tr.*; with our outward *e.*, *HC.* iii. *col. a. bl.*, *Ac.* iii. *col. a. G.*; incline thine *e.*, *HC.* vi. *col. a. bl.*

Earth. O let the *e.*, *MP.* iii. *Cant.* 18; descend upon the *e.*, *OT.* ii.; defend us on *e.*, *Col. S. Mich.*; in the *e.* beneath, *Cat.* viii. *Q.* 2; in *e.* and under the *e.*, *V S. a. Ps.*; laid into the *e.*, *e.* shall be cast, *Bur. R. a. les.*; *e.* to *e.*, *ib. a. les.*, *Sea bur. R.*; all the *e.*, *Ac. H.* 12

Earthly. Their *e.* members, *Art.* xvii.

Easter. Except on *E.* Day, *MP. R. b. cant.*; *E.* to be one, yearly at *E.*, *HC. l. R.*

Easy ·iness. Too much *e.* in admitting, *Pr.* I. 1; an *e.* matter, *HC.* ii. *ex.*; *Pr.* II. 4

Eat ·en. *E.* this, *HC. a. cons.*; doth *e.* and drink, *CS. l. R.*; taken and *e.*, received and *e.*, *Art.* xxviii.; *e.* not the Body, do *e.* and drink, *ib.* xxix.; *HC. cons.*

Ecclesiastical. All *e.* duties, *HC. l. R.*; *e.* administration, *Ord. l. l. R.*; *e.* or civil, *e.* or temporal, *Art.* xxxvii.

Edification. Pertain to *e.*, *Pr.* III. 1; *e.* of thy Church, *Ord.* I. *and* II. *col.*

Edified. *Pr.* II. 2, 7; *Pr.* III. 4

Edifying. To the more *e.*, *Con. pr.*; *e.* of his Church, *Ord.* I. *b. Ep.* III. *b. col.*; *e.* of thy Church, *ib.* I. *L.* 19*, *ib.* III. *suff.*; *e.* of his people, *ib.* I. i. *Q.*; all things be done to *e.*, *Art.* xxxiv.; *Ord.* III. *P. a. suff. and P. a. H.*

Effect. Hinders not the *e.*, *e.* of Christ's ordinances, *Art.* xxvi.

Effectual ·ly. May *e.* be obtained, *HC.* vi. *col. a. bl.*; *e.* signs, *Art.* xxv.; which be *e.*, *ib.* xxvi.

Effusion. *E.* of his own blood, *Ord.* III. *b. Q.*

Eight. Except *e.* persons, *OP.* ii.

Elect. Knit together thine *e.*, *Col. All S.*; *e.* children, *Bap.* I. *and* III. *P. b. bap.*; the *e.* people of God, *Cat.* vi. *Q.*; number of thine *e.*, *Bur. P. a. LP.*

Elected. Our brother *e.*, *Ord.* III. *suff.*

Election. *Art.* xvii.

Element ·s. The consecrated *e.*, *HC. l. R. LP.*; *e.* of water, *Bap.* III. i. *P.*

Elsewhere. Either here or *e.*, *Ord.* II. *P. a. H.*

Ember. *E.* Days, *Pr.* VIII.; *E.* Weeks, *OP.* vii.

Embrace ·d. We may *e.*, *Col. ii. Ad.*; *e.* them in his arms, *Bap.* I. *and* II. *ex. a. G.*; he will *e.* him, *Bap.* I. *ib.*; he hath *e.* him, *ib.* II.

Emable ·d. By thee be *e.*, *Col. ix. Tr.*; *Ord.* II. *and* III. i. *H.* 2

Encourage. Call upon and *e.*, *Ord.* III. iv. *Q.*

End. Unto his life's *e.*, *Bap. a. bap.*; come to an *e.*, *Sea f. P.*

Endeavour. Daily *e.* ourselves, *Col.* ii. *East.*; *e.* so to do, *Bap.* III. iv. *Q.*; will evermore *e.*, *Con. pr.*; I will *e.* myself, *Ord.* I. *l. Q.*, *ib.* II. v.; so *e.* yourselves, *ib.* III. *ex.*

Ended ·th. Here *e.*, *MP. R. b. Te D.*; *e.* in thee, *HC.* iv. *col. a. bl., Sea col., Ord. l. col.*

Endow. I thee *e.*, *Mat. a. Q.*

Endue ·d. *E.* the Lords, *L.* 20; *e.* thy holy Apostle, *Col. S. Barn.*; so *e.* him, *Ord.* III. *l. col.*; they which be *e.*, *Art.* xvii.; *M. and EP.* i. *and* ii. *P. a. col.*

Endure. Child may well *e.* it, *Bap.* I. *R. bap.*; able to *e.*, *Com.* ii. *ex.*; *e.* the severity, *Art.* xii.

Enemy ·ies. Assaults of our *e.*, *MP.* ii. *col.*; fear of our *e.*, *EP.* ii. *col.*; all her *e.*, *M. and EP.* i. *P. a. col.*; forgive our *e.*, *L.* 32; from our *e.*, *ib. suff.*; hands of our *e.*, *OP.* v.; against all our *e.*, *Col.* iii. *Lent*; face of their *e.* *Mat. suff.*; danger of the *e.*, *VS. P. a. suff.*; fear of the *e.*, *ib. l. P.*; face of her *e.*, *Ch. suff.*; violence of the *e.*, *Sea f. P., P. b. LP.*; against any *e.*, *ib.* iii. *P. a. col. R.*; face of the *e.*, *ib.* iii. *P. a. col., P. b. LP.*; with respect to the *e.*, *ib. P. b. LP. R.*; deliverance from an *e.*, *ib.* ii. *H. R.*; put back our *e.*, *Ord.* II. ii. *H.* 9; as for her *e.*, *Ac. H.* 10; *e.* have no advantage, face of our *e.*, *ib. suff.*; against all her *e.*, *ib. E. a. suff.*; *L.* 17, *OT.* v., *VS. suff.*

Enforce. Ought it not to *e.*, *Art.* xx.

Engage. As may *e.* us, *Sea l. col.*

English. In the *E.* tongue, *Pr.* II. 7; in *E.*, *M. and EP. cant. R.*

Enjoined. *E.* by the Queen, *HC. R. b. off.*

Enjoy ·ed. We may *e.* them, *L.* 33; *e.* through Christ, *Art.* xvii.

Enlarged. Thy blessed kingdom *e.*, *Ord. II. P. a. H.*

Enlightened. *E.* by the doctrine, *Col. S. Jo.*

Enrich. *M. and EP.* ii. *P. a. col.*

Ensample. Also an *e.*, *Col.* iii. *East.*

Ensue. Might otherwise *e.*, *HC. l. R.*

Enter ·ed. *E.* into Judas, *HC.* i. *ex.*; *e.* into the kingdom of God, *Bap. III. ex. a. G.*

Enterprised. By any to be *e.*, *Mat.* i. *ex.*

Entirely. *E.* desire, *HC. P. a.* ii. *LP.*

Envy. From *e.*, *L.* 7; *HC.* i. *ex.*

Episcopal. *E.* consecration or ordination, *Ord. Pr.*; the *e.* habit, *ib.* III. *R. b. H.*

Epistle ·s. *E.* and Gospels, *Pr.* I. 4, *Pr.* V.; *Col. &c., HC. R. b. Cr., Ac. R. b. Ep.*

Equal. The glory *e.*, *Ath. Cr.* 6; *e.* to the Father, *ib.* 23

Equity. In common *e.*, *Pr.* I. 3

Err ·ed. Acknowledge themselves to have *e.*, *Pr.* I. 2; we have *e.*, *M. and EP. conf.*; such as have *e.*, *L.* 25; *e.* and go astray, *Com.* ii. *ex.*; Alexandria and Antioch have *e.*, Rome hath *e.*, *Art.* xix.; may *e.* and sometimes have *e.*, *ib.* xxi.

Erroneous. All *e.* and strange doctrines, *Ord.* II. iv. *Q.*

Error ·s. Without *e.*, *Pr.* III. 5; that be in *e.*, *Col.* iii. *East.*; darkness and *e.*, *HC.* v. *pr.*; *e.* of his life past, *VS.* ii. *P. a. bl.*; *e.* in religion, *Ord.* II. *ex.*

Escape ·d. Shall not *e.*, *Com.* ii. *ex.*; have *e.* death, *Sea* i. *H.* 15

Eschew ·ed. *E.* those things, *Col.* iii. *East.*; *Pr.* iii. 5

Essential-s. The main body and e., *Pr.* I. 1; things e. to this Sacrament, *Bap.* II. *b. G.*; e. parts of baptism, *sb. I. R.*

Establish-ed. So sure e., *Pr.* II. 1; e. in the truth, *Col. S. Mark*; true religion e. amongst us, *Ac. P. b. Ep.*; Church of England now e., *Art. dec.* iv.; the Articles e., *sb.* v.; doth greatly e., *Art.* xvii.

Estate -s. The good e., body or e., *I. OP.*; all e. of men, *Col.* ii. *G. F.*; intimate their e., *Ord. I.* v. *Q.*; government of all e., rule all e., *Art.* xxxvii.

Esteem. People ought to e. them, *Ord. I. and II. f. R.*

Estimation. Reverend e., *Art.* xxv.

Eternal -s. His e. joy, *M. and EP. abs.*; e. life, *MP.* ii. *col.*, *Col. S. Ph. and Jas.*, *V S.* ii. *ex.*, *Bur. a. les.*; e. God, *OT.* vi., *Mat. P. b. Fe.*, *Ord. II. and Ly.* ii. *H.*; lose not the things e., *Col.* iv. *Tr.*; blessing of e. life, *Bap. ex. a. G.*; e. death, *Bur. a. les.*; e. and everlasting glory, *sb. P. a. LP.*; e. Lord God, *Sea f. P.*; thy e. goodness, *Ord.* II. *P. a. H.*; very and e. God, *Art.* ii., v.; *Ath. Cr.* 10, 11

Eternally -ity. Not die e., *Bur. col.*; power and e., *Art.* i.

Evangelist -s. Some E., *Ord. III. P. a. H.*; *Col. S. Mark, Matt., Luke*; *Ord.* II. *P. a. H.*

Eve. Vigil or E., *R. b. Col.*

Even -s. *Pr.* VIII.

Ever. E. shall be, *Pr.* IV. *Gloria*; e. and e., *LP.*; e. be, *Concol.*

Everlasting. The Father e., the e. Son, *MP. Te D.*; life e., *Ap. Cr.*, *M. and EP. and L. I. P.*; *Ath. Cr.* 41, *Mat. bl. b. Ps., V S. P. b. ex.* and *iii. P. a. bl.*; e. joy, *M. and EP.* i. *P. a. col.*; e. kingdom, *M. and EP.* ii. *P. a. col.*, *HC. P. b. dox.*, *Bap.* I. and II. *P. a. bap.*; e. salvation, *Ath. Cr.* 29, *HC.* i. *col. a. bl.*; e. fire, *Ath. Cr.* 41; e. damnation, *L. & Life, Col.* ii. *Add. S. Jo., East., S. Ph. and Jas.. HC.* iii. *ex.*, *sb. and Sea abs., HC. a. abs., a. cons.*, iv. *col. a. bl., Bap.* I. and III. ii. *ex. a. G., Con. col., V S. ex., Bap. and V S. Cr., Sea col., Ord. I. col., Ac.* ii. *P. a. suff., Art.* vii.; e. glory, *Col. S. Pet., Ch. I. P., Ord.* III. *col.*; e. God, *Col. S. Mich., HC.* i. *pr., sb.* ii. *col. bl., Con. I. P.*; whose kingdom is e., *HC.* i. *col. Queen*; land of e. li'e, *Bap.* I. and III. i. *P.*; the e. benediction, *sb.* ii. *P.*; from e. death, *Cat.* xiii. *Q.*; true God e., *Art.* i.; the e. purpose of God, *sb.* xvii.

Everlastingly. Perish e., *Ath. Cr.* 2; e. rewarded, *Bap.* I. and III. *a. Q.*; *sb.* III. *P. a. bap.*

Everliving. Almighty and e. God, *Col. S. Thos., Pur. V. Mary, HC. P. a. aff., sb. P. b. dox., Con.* i. *P. and col.*; almighty e. God, *Bap.* I. and III. *P. b. bap., CS. col.*

Evermore. Both now and e., *VS. bl.*; now and for e., *Con. bl.*; now and e., *Sea P. b. LP.*; for e., *sb.* ii. *H.* 12

Evident -ly. E. unto all men, *Ord. Pr.*; as e. known, *Art.* xii.

Evil -s. More and greater than the e., *Pr.* I. 1; that have done e., *Ath. Cr.* 41; from all e., *L.* 6; from all e. thoughts, *Col.* ii. *Lent*; for our e. deeds, *sb.* iv.; open and notorious e. liver, *HC. f. R.*; e. and corrupt affections, *Bap. I. ex.*; my tongue from e. speaking, *Cat.* xi. *Q.*; *L.* i. *P., Art.* xxvi.

Evildoers. The stubborn and e., *Art.* xxxvii.

Exalt -ed. E. thine only Son, e. unto the same place, *Col. Asc. S.*; e. us to everlasting life, *HC.* iii. *ex.*

Examination. For their e., *Bap.* III. *f. R.*; after e. and trial, *Ord. Pr.*; after due e., *sb.* II. *b. col.*; your private e., *sb. ex.*

Examine -d. E. and approved, *Pr.* I. 5; e. your own consciences, e. your lives, *HC.* i. *ex.*; e. themselves, *sb.* iii. *Col. xxv. Q.*; shall e. and learn, *Bap.* II. *R. b. G.*; e. so many children, *Cat. I. R.*; e. yourself, *VS.* ii. *ex.*; the Minister e., *sb. R. a. Cr.*; also e. them, *Ord. I. b. L.* II. *b. col.*; e. every one, *sb.* I. *R. b. G.*; Deacons shall be e., Priests shall likewise be e., *sb.* II. *I. R.*; I will e. you, *sb.* III. *b. Q.*; *Ord. Pr.*

Example -s. Follow the e., *Col. S. b. Bar., Bap. I. ex.*; after his e., *Col. S. Jo. B.*; follow their good e., *HC. P. a. aff.*; e. of others, *VS.* i. *ex.*; good e., *Ord. I. and II. col.*; wholesome e., *sb.* vi. *Q.*, III. *I. col.*; following the e., *sb. b. suff.*; e. of good works, *sb.* v. *Q.*; for e. of life, *Art.* vi.

Exceed -ing. Which e. all, *Col.* vi. *Tr.*; the e. great love, *HC.* iii. *ex.*

Excellent -cy. That most e. gift, *Col. Quin.*; of so great e., *Ord.* II. *ex.*; how e. is thy Name, *Ac. H.* 1; so e. a benefit, *Art.* xvii.

Excess. The great e., *Pr.* III. 4; e. of apparel, *Art.* x xv.

Excommunicate-d. *Bur. I. R., Art.* xxxiii.

Excommunications. E. read, *HC. R. b. off.*

Excuse -d. *HC.* ii. *ex.*

Excuses. *HC.* ii. *ex.*

Execute -d. Do and e., *Pr.* II. 6; e. the office, *Ord. I. a. Q.*; duly e. the office, *sb.* III *suff.*; e. within the Realm, *Art. rat.*

Executing -on. In e. whereof, *Ord. I. I. R.*; due e. upon them, *Art. dec.* vii.

Executors. Quietness of his e., *VS. R. a. Cr.*

Exercise -d. Faithfully e. yourself, *Ord.* III. iii. *Q.*; e. the Church of Christ, *Art. dec.* vi.

Exhort -eth. Able to e. others, *Pr.* II. 1; to e. you, *HC.* i. *ex.*; I e. you to, *and VS.* ii. *ex.*; S. Paul e., *sb.* iii. *ex.*; he e. all men, *Bap.* I. *ex. a. G.*; e. the sick person, *VS.* i. *ex. R.*; e. their parishioners, *CS. f. R.*; again we e. you, *Ord.* II. *ex.*

Exhortation. End his e., *VS.* ii. *ex. R.*; by his e., *Ord.* I. v. *Q.*; as in the e., *sb.* II. *ex.*; *HC. and Bap. ex. R., Ord.* I. *and* II. *f. R.*, III. *b. l. col.*

Exhorted. He e. all men, *Bap.* II. *ex. a. G.*; they may be e., *sb.* III. *f. R.*; e. he them, *sb. ex. a. G.*

Exigence. Present e. will suffer, *Bap.* II. *f. R.*

Expedient. Necessary or e., *Pr.* I. 1; requisite or e., *sb.* 3; it was thought e., *sb.* III. 3; most e. for them, *M. and EP. and L. I. P.*; it is e., *Bap.* I. *f. R.*, III. *l. R.*; most e. for him, *VS. col. a. abs.*

Expedition. For more e., *CS. l. R.*

Experience. Common e, sheweth, *Pr.* I. 1

Expert. Well e., *Ord.* I. *l. R.*

Explanation. Clearer e., *Pr.* I. 4

Explication. The true e. thereof, *Bap.* I. *l. R.*

Exposed. She may be e., *Ac.* iii. *P. a. suff.*

Expound. Some do e., *Art.* ix.; so e. one place, *sb.* xx.

Express -ed. The e. words of our Saviour, *Bap.* III. *ex. a. G.*; can it e., *Ord.* II. ii. *H.* 3; more largely is e., *Art.* xi.

Expressly. E. declared unto us, *Art.* xvii.

Extended. E. toward us, *Sea* ii. *th. col.*

Extortioners. *Com. sent. x.*

Extremes -ity. The two e., *Pr.* I. 1; in such times of e., *Bap.* II. *b. G.*; e. of sickness, *CS. l. R.*

Eyes. E. of thy mercy, *VS. P. a. suff.*

Fables. Blasphemous *f.*, *Art.* xxxi.

Face. His *f.* towards them, *Mat. R. a. Fe.*; his *f.* to shine, *VS. bl.*

Factious -n. Men of *f.*, *Pr.* I. 5; may nourish *f.*, *Art. dec.* i.

Faculty. Unless he have a *f.*, *Ord. Pr.*

Fail -est. Who never *f.*, *Col.* ii. *Tr.*; we *f.* not finally, *sb.* xiii.

Fair. For *f.* weather, *OP.* ii., *OT.* iii.

Faith. Converted to the *f.*, *Pr.* I. 4; our Christian *F.*, Catholick *F.*, which *F.*, the right *F.*, *Ath. Cr.* 1, in *F.*, *L.* 16; hold the *f.*, *I. OP.*; by *f.* behold, *Col. S. Steph.*; know thee now by *f.*, *Col. Ep.*; stedfast in this *f.*, *Col. Tr.*; true *f.*, *Col. Tr., HC. and Sea abs.*; the increase of *f.*, *Col.* xiv. *Tr.*; in thy *f.*, *HC. P. a. aff.*; lively *f.*, *sb.* iii. *ex.*, *Cat.* xxv. *Q.*; draw near with *f.*, *HC. b. conf.*; in thy heart by *f.*, *sb. a. cons.*; through *f.* in his blood, *sb. P. a. ii. LP.*; stedfast in *f.*, *Bap.* I. *and* III. i. *P.*; *f.* in thee, *Bap. P. a. G., sb.* III. *P. a. bap.*; coming unto him by *f.*, *sb.* III. *ex. a. G.*; by *f.* in Jesus Christ, *sb. I. ex.*; the Christian *F.*, *Cat.* iii. *Q.*; strength to his *f.*, *VS. P. b. ex.*; your *f.* may be found, *sb.* i. *ex.*; Articles of our *F.*, *sb.* ii. *ex.*; Articles of the *F.*, *sb. Cr. R.*; stedfast *f.* in thy Son, *sb.* ii. *P. a. bl.*; agreement in the *f.*, *Ord.* II. *ex.*; through *f.* in Jesus Christ, *sb.* II. *and* III. ii. *Q.*; *f.* of thee, *sb.* II. *P. a. H.*; in *f.*, *sb.* III. *I. col.*; one *F.*, *f.* and charity, *Ac. i. col. a.*

G.; *f.* in the holy Trinity, *Art.* i.; an article of the *F.*, *ib.* vi.; to *f.*, *ib.* x.; by *f.*, *ib.* xi.; the fruits of *f.*, lively *f.*, *ib.* xii.; spring not of *f.*, *ib.* xiii.; confirm their *f.*, *ib.* xvii.; in matters of *f.*, *ib.* xix.; our *f.* in him, *ib.* xxv.; such as by *f.*, *ib.* xxvi.; it is confirmed, *ib.* xxvii.; with *f.* receive the same, in the Supper is *f.*, *ib.* xxviii.; void of a lively *f.*, *ib.* xxix.; in a cause of *f.*, *ib.* xxxix., *Col. S. Thos., Cat.* xii. *f.*

Faithful. Thy *f.* people, *Col.* xiii. xxi. xxv. *Tr.*; all *f.* people, *HC. P. b. dox.*; number of thy *f.*, *Bap.* I. *and* II. *P. b. bap.*; received by the *f.*, *Cat.* xxiii. *Q.*; *f.* and obedient, *Mat.* iii. *P. a. suff.*; a *f.* Creator, *VS.* iii. *P. a. bl.*; he be found *f.*, *Ord.* I. *ii. R.*; in *f.* hearts, *ib.* II. *ii. R.* 5; a *f.* and penant, *ib. b. l. col.*; in ordaining, *ib.* III. vii. *Q.*; of *f.* men, *Art.* xix.; multitude of the *f.*, *Art.* xxviii.

Faithfully. *F.* serve before thee, *OP.* viii. *f.* to fulfil, *Col.* I. *Ep.*; *f.* serve thee, *ib.* xiii. *Tr.*, *Ord.* I. *and* II. *col.*, *III. P. a. suff.*; we ask *f.*, *Col.* xxiii. *Tr.*; may *f.* serve, *HC.* i. *col. Queen*; we have *f.* asked, *ib.* vii. *col. a. bl.*; and devoutly, *Bap. ex. a. G.*; *f.* for his part, *Bap.* I. ii. *ex. a. G.*; *f.* to observe, *Con. pr.*; lived *f.* together, *Mat. P. b. Ps.*; serving thee *f.*, *VS.* i. *P. a. bl.*; both *f.* live, *Ch.* I. *V. f.*; fulfilling his course, *Ord.* III. *i. col.*; *OP.* vii.

Faithfulness. Mercy and *f.*, *Ac. H.* 8

Fall. This day we *f.*, *MP.* iii. *col.*; them that *f.*, *L.* 27; cannot but *f.*, *Col. Ex. Tr.*; from thee, *Bur. a. les.*; after the *f.* of Adam, *Art.* x.; *f.* into sin, *ib.* xvi.

False-ly. Preserved from *f.* Apostles, *Col. S. Matthias*; bear *f.* witness, *Cat.* viii. *Q.* 9; do *f.* boast, *Art.* xxxviii.

Family-ies. Royal *f.*, *M. and EP.* ii. *P. a. col.*, *L.* 18, *Ac.* ii. *P. a. suff.*; this thy *f.*, *Col.* i. *G. F.*; the Lord's *f.*, *Ord.* II. *ex.*; your own selves and your *f.*, *ib.* vi. *Q.*; giving to thy *f.*, *ib.* III. *F. a. H.*

Famine. *L.* 9, *OP.* iii.

Fan. *F.* is in his hand, *Com.* ii. *ex.*

Farm. Bought a *f.*, *HC.* ii. *ex.*

Fashion. *F.* your own lives, *Ord.* I. vi. *Q.*; *f.* your own selves, *ib.* II.; *f.* them after the rule, *ib. ex.*

Fast-s. For our sakes didst *f.*, *Col.* i. *Lent*; did *f.* and pray, *Ord.* III. *b. suff.*; *Pr.* VIII.

Fasting. With prayers and *f.*, *Bap.* III. *F. R.*; first of *f.*, *Art.* xxxv.; *Pr.* VIII., *L.* 11, *HC. b. suff., Com.* I. *P.*

Father-s. The ancient *F.*, *Pr.* II. I *and* 2; the old *F.*, *ib.* 4, *Art.* vii.; our *f.*, *L. suff.*; *F.* of our Lord, *HC. and Sea conf.*; honour thy *f.*, *Cat.* xiii. *Q.* 5; succour my *f.*, *ib.* xi.; all *f.*, *ib. I. R.*; receiving the woman at her *f.'s*, *Mat. R. a. Q.*; *f.* or mother, *Com. sent.* ii.; *F.* in God, *Ord.* I. *b. L.*, II. *b. col.*, III. *a. G.*; *K.*

Fatherless. *L.* 30, *Com.* v. *sent.*

Fatherly. Thy *f.* goodness, *l. OP., HC. P. a.* ii. *LP.*; thy *f.* hand, *Con. col.*; his *f.* visitation, *VS.* I. *ex.*

Fault-s. For your own *f.*; *VS.* ii. *ex.*; greatness of the *f.*, *Ord.* II. *ex.*; it is the *f.*, *Art.* xv.

Favour. With thy *f.*, *M. and EP.* i. *P. a. col.*; thy *f.* and goodness, *HC. P. b. dox.*; thy most gracious *f.*, *ib.* iv. *col. a. bl.*; Sea *col., Ord. l. col.*; of thy *f.*, *Con. col.*; with his *f.*, *Mat. bl. b. Ps.*; unto thy *f.*, *VS. col. a. abs.*; in thy *f.*, *ib.* ii. *P. a. bl.*; *f.* unto us, Sea ii. *H.* 6; endless *f.*, *Ac.* ii. *P. a. suff.*

Favourable. Just and *f.* construction, *Pr.* I. 3; be *f.*, *Com. l. P.*

Favourably. *F.* with mercy, *L. suff.*; *f.* to hear, *Col. Sept.*; likewise *f.* receive, be *f.* alloweth, *Bap.* I. *ex. a. G.*; likewise *f.* received, *ib.* II.; will *f.* receive, *ib.* III.

Fear-ed. *F.* the power, *MP.* ii. *col.*; *f.* and love, *Col.* ii; that I *f.*, *Ord.* I. *f., HC. P. a. off.*; to *f.* him, *Cat.* x. *Q.*; thy holy *f.*, *Con.* i. *P.*; in the *f.* of God, brought up in the *f.*, *Mat.* i. *ex.*; in thy *f.*, *VS. P. b. ex.*; the *f.* of the Lord, *Com.* ii. *ex. f.* above all, *Sea* i. *P. a. col., P. b. LP.*; spirit of *f.*, *Ord.* III. *b. l. col.*; that others may *f.*, *Art.* xxxiv.; *L.* 16

Fearful. a *f.* thing, *Com.* ii. *ex.*

Feast-s. Upon these *F. Ath. Cr. R.*; heavenly *f.*, *HC.* i. *and* ii. *ex.*; prepared a rich *f.*, refused the *f.*, *ib.* iii.; *Pr.* V. *and* VIII.

Feed. To *f.* thy flock, *Col. S. Pet.*; *Ord. I. col.*; *f.* on him in thy heart, *HC. A. cons.*; touchsafe to *f.* us, *ib. P. b. dox.*; *f.* and provide for, *Ord.* II. *ex.*; *f.* them, *ib.* III. *b. l. col.*

Feel. Know and *f.*, *VS. a. Pr.*; as *f.* in themselves, *Art.* xvii.

Feet. Under our *f.*, *L.* 27

Feign -ed. Such *f.* excuses, *HC.* ii. *ex.*; which *f.*, *Art.* vii.

Felicity. Joy and *f.*, *M. and EP. l. P. a. col., Bur. P. a. LP.*; endless *f.*, *VS.* i. *ex.*; attain to everlasting *f.*, *Art.* xvii.; *VS.* i. *P. a. bl.*

Fellowship. In that holy *f.*, *HC. P. b. dox.*

Female. For every *f.*, *Bap.* I. *f. R.*

Fervently. Doth *f.* kindle, *Art.* xvii.

Few. *F.* in number, *Pr.* II. 4

Fight-eth. That *f.* for us, *M. and EP. and Ac. suff.*; sail before a *f.*, *Sea* iii. *P. a. col. R.*; by reason of the *f.*, *ib. P. b. LP. R.*; *f.* for us, *ib. P. b. LP.*

Figuring. *F.* thereby thy holy Baptism, *Bap.* I. *and* III. i. *F.*

Filled-ed. *F.* with the Holy Ghost, *Col. S. Steph.*; *f.* you full, *HC.* i. *ex.*; *f.* them O Lord, *Con.* i. *P.*

Filth. *F.* of the flesh, *Bap.* III. *ex. a. G.*

Finally. Before the two *f.* prayers, *OP.*; *f.* by thy mercy, *HC.* iv. *col. a. bl., Sea col., Ord. l. col.*; *L.* 27

Find. *Bap.* I. *and* III. ii. *P.*; shall not *f.* me, *Com.* ii. *ex.*

Finger. Upon the fourth *f.*, *Mat. R. a. Q.*; *f.* of God's hand, *Ord.* II. ii. *H.* 6

Finished. *F.* upon the cross, *Art.* xxxi.

Fire. O ye *f.*, *MP.* iii. *Cant.* 10; into everlasting *f.*, *Ath. Cr.* 41; cast into the *f.*, *f.* and brimstone, with unquenchable *f.*, the *f.* everlasting, *Com.* ii. *ex.*; with celestial *f.*, *Ord.* II. *and* III. i. *H.* 1; the *f.* so bright, *ib.* II. ii. *H.* 4

Firm-ament. Do yet stand *f.*, *Pr.* I. 1; above the *f.*, *MP.* iii. *Cant.* 3

Fishes. *F.* do multiply, *OP.* iii.

Fit. *F.* persons, *OP.* vii.; *f.* person appointed, *HC. R. a. off.*; shall be found *f.*, *Bap.* III. *f. R.*; *f.* to be presented, *Cat.* I. *R.*; *f.* and prepare him, *VS.* ii. *P. a. bl.*

Fixed. Surely there be *f.*, *Col.* iv. *East.*

Flagon. *HC. cons.*

Flee. *F.* to thee for succour, *Bap.* I. *and* III. ii. *F.*; that *f.* unto thee, *Sea P. b. LP.*

Fleet. *F.* in which we serve, *Sea f. P.*

Flesh. Human *f.*, *Ath. Cr.* 32; into *f.*, *ib.* 35; 37; the world the *f.* and the devil, *L.* 8, *Col.* xviii. *Tr.*; our *f.* being subdued, *Col.* i. *Lent*; take upon him our *f.*, *ib. S. b. East.*; in substance of our *f.*, *ib. Pur. F. Mary*; the *f.* of Christ, *HC.* iii. *ex.*; so to eat the *f.*, *ib. P. a. pr.*; Christ's natural *F.* and Blood, *ib. l. R.*; desires of the *f.*, *Bap.* i. *Q.*; resurrection of the *f.*, *ib. and VS. Cr.*; born of the *F.* as they that are in the *f.*, *Bap.* III. i. *ex.*; as his own *f.*, *Mat.* iii. *P. a. suff.*; the world and the *f.*, *Ord.* II. v. *Q.*; his body with *f.*, *Art.* iv.; the *f.* lusteth always, lust of the *f.*, desire of the *f.*, *ib.* ix.; both in his *f.*, *ib.* xv.; the works of the *f.*, *ib.* xvii.

Flock. To thy *f.*, *Col.* iii. *G. f.*; the congregation of Christ's *f.*, *Bap. ex. bap.*; the *f.* of true Christian people, *ib.* II. *R. b. G.*; the *f.* of Christ, *Ord.* I. *and* II. vi. *Q.*; a great *f.*, *ib.* II. *P. a. H.*

Floods. Seas and *f.*, *MP.* iii. *Cant.* 23

Flourish. The righteous *f.*, *Ac. H.* 9; let her crown *f.*, *ib.* 10; *f.* in her days, *ib. col. a. suff.*

Flower. Like a *f.*, *Bur. a. les.*

Fly. We *f.* unto thee, *VS.* ii. *P. a. bl.*; *f.* before her face, *Ac. P. b. Ep.*

Foes. Keep far our *f.*, *Ord.* II. *and* III. i. *H.* 3

Fold. Be made one *f.*, *Col.* iii. *G. F.*

Follow-ed. *F.* all such things, *Col.* iii. *East.*; and *f.* us, *ib.* xvii. *Tr.*; to *f.* thee, *ib.* xviii.; *f.* him, *Col. S. And., S. Jas., Com.* ii. *ex.*; to *f.* the same, *Col. S. Matt.*; so to *f.*, *ib. All S.*; thou wilt not *f.*, *Bap.* i. *Q.*; the people to *f.*, *Ord.* II. *ex.*

Following. The *f.* of Adam, *Art.* ix.; *Ord.* I. *and* II. i. *Q.*

Folly. *Pr.* III. 5

Fond. Is a *f.* thing, *Art.* xxii.

Font. Ready at the *f.*, *f.* which is then to be filled, *Bap.* I.

f. *R.*; conveniently by the *f.*, *ib.* III. *R. bap.*; *Bap.* III. *f. R.*

Food. Our spiritual *f.*, *HC.* i. *ex.*; that most heavenly *f.*, *ib.* ii.

Footsteps. Her *f.* slip not, *Ac.* H. 6

Forasmuch. *F.* as without thee, *Col.* xix. *Tr.*

Forbidden. So are we *f.*, *Ath. Cr.* 19; is *f.* Christian men, *Art.* xxxix.; are *f.* in Scripture, *K.*

Forefathers. Offences of our *f.*, *L.* 5

Forehead. Upon the child's *f.*, *Bap.* I. *and* II. *R. a. bap.*; upon the person's *f.*, *ib.* III.

Forgive -n. *F.* our enemies, *L.* 32; *f.* us all our sins, *ib.* 34; dost *f.* the sins, *Col. Ash W.*; be content to *f.*, *HC. f. R.*; ready to *f.*, *ib. ex.*; *f.* us all, *ib. and Sea conf.*; *f.* us our sins, *Cat.* xiii. *Q.*; exhorting him to *f.*, *VS. R. a Cr.*; *f.* thee thine offences, *VS. abs.*; to *f.* sins, *Com.* ii. *P. a. suff.*; they are *f.*, *Ord.* II. *b. l. col.*; *OP.* ix.

Forgiveness. May obtain *f.*, *M. and EP. ex.*; *f.* of sins, *Ap. Cr.*; as ye would have *f.*, *HC.* i. *ex.*; promised *f.* of sins, *HC. and Sea abs.*; for the *f.* of our sins, *Bap.* I. *and* III. *P. b. bap.*; *f.* of all their sins, *Com.* i. *P.*; ask them *f.*, *VS. R. a. Cr.*; promiseth us *f.*, *Com.* ii. *ex.*; deny the place of *f.*, *Art.* xvi.; *f.* of sin, *ib.* xxvii.; *Col. Ash W.*

Forgiving. *F.* us those things, *Col.* xii. *Tr.*

Forgot. Have *f.* thee, *Sea* i. *P. a. col.*

Form -s. *F.* and manner, *T., Ord. T.*; particular *f.* of Divine worship, *Pr.* I. 1; *f.* in baptism, *Cat.* xvii. *Q.*; the *f.* hereafter following, *Ord. Pr.*; such manner and *f.*, *ib., Ord.* I. *l. R.*; *Bap.* II. *l. R.*

Former. *F.* and the latter rain, *OT.* ii.

Fornication -ors. From *f.*, *L.* 8; to avoid *f.*, *Mat.* i. *ex.*; *f.* and adulterers, *Com.* x. *sent.*

Forsake -ing. Grace to *f.*, *Col. S. Matt.*; they *f.* sin, *Cat.* xix. *Q.*; *f.* all other, *Mat. Q.*; *f.* and set aside, *Ord.* II. *ex.*; *Col. S. Jas.*

Forthwith. *F.* give up ourselves, *Col. S. And.*

Forty. *F.* days and *f.* nights, *Col.* i. *Lent*

Forward. Help you *f.*, *VS.* i. *ex.*

Foundation -s. Best and surest *f.*, *OP.* x.; *f.* of the Apostles and Prophets, *Col. S. Sim. and Jude*; *f.* of the world, *Art.* xvii.

Fountain. *F.* of all goodness, *M. and EP.* ii. *P. a. col.*; *f.* of all wisdom, *HC.* v. *col. a. bl., Ac. l. col., Ord.* II. ii. *H.* 4

Four. No Communion except *f.*, *HC. l. R.*

Fourteen. *F.* days after, *HC. f. R.*

Fowls. Ye *f.* of the air, *MP.* iii. *Cant.* 24

Frail -ness. Carnal will and *f.*, *VS. col. a. abs.*; see how *f.*, *VS.* iii. *P. a. bl.*; know'st us *f.*, *Ord.* II. ii. *H.* 8

Frailty. The *f.* of our nature, *Col.* iv. *Ep.*; the *f.* of man, *ib.* xv. *Tr.*; by our *f.*, *ib.* xxiv.

Frame -ing. *F.* and fashion, *Ord. I. and* II. vi. *Q.*; in *f.* the manners, *ib.* II. ex.; to *f.* his life, *Art.* xii.

Fraud. *F.* and malice, *VS. col. a. abs.*

Free -dom. *F.* of the Spirit, *Pr.* III. 4; perfect *f.*, *MP.* ii. *col. i. f.* from the obedience, *Art.* vii.

Free-will. *Art.* x.

Friday -s. *Pr.* VIII.

Friends. With their *f.*, *Mat. R. b. i. ex.*; *f.* hands, *ib. a. Q.*

Frivolous. Utterly *f.* and vain, *Pr.* I. 3

Frost -s. Dews and *f.*, *MP.* iii. *Cant.* 12; Oye *f.*, *ib.* 13

Froward -ness. Remain still in his *f.*, *HC. f. R.*; gathering together of the *f.*, *Ac.* iii. *P. a. suff.*

Fruit -s. *F.* of the Spirit, *L.* 25; *f.* of the earth, *L.* 33, *OP.* i., ii., iv.; may bring forth *f.*, *OT.* ii.; *f.* of increase, *ib.* iv.; *f.* of good works, *Col.* xxv. *Tr.*; bring forth in us the *f.*, *HC.* iii. *col. a. bl., Ac.* iii. *col. a. G.*; *f.* of our labours, *Sea f. P.*; the *f.* of faith, discerned by the *f.*, *Art.* xii.

Fruitful -ion. The earth is *f.*, *OP.* iii.; have the *f.*, *Col. Ep.*

Fulfil -led. *M. and EP. and L. I. P.*; *f.* with thy grace, *HC. P. a.* ii. *LP.*; indeed *f.* the same, *Mat.* i. *P. a. suff.*

Function -s. Any of the said *f.*, *Ord. Pr.*; called to their *f.*, *ib.* II. *b. col.*

Further. And *f.* us, *HC.* iv. *col. a. bl., Sea col., Ord. l. col.*

Gain. The truest *g.*, *Ord.* II. ii. *H.* 9

Gainsayers. Convince the *g.*, *Ord.* III. iii. *Q.*

Gat. We *g.* not this, *Sea* ii. *H.* 6

Gate. Opened unto us the *g.*, *Col. East.*

Gathered. *G.* together here, *Mat.* i. *ex.*; be *g.* together, *Art.* xxi.

Gave. *G.* it, *HC. cons.*; *g.* himself for it, *Mat.* iii. *P. a. suff.*

Gazed. To be *g.* upon, *Art.* xxv.

General -ly. A *g.* Thanksgiving, *OT.* i.; the *g.* Prayer, *HC. l. R.*; *g.* meaning of the Articles, *Art. dec.* vi.; *g.* set forth to us, *Art.* xvii.

Generation -s. For all *g.*, *OP.* x.; from *g.* to *g.*, *OT.* iii., *Ac. P. b. Ep.*; third and fourth *g.*, *Cat.* viii. *Q.* 2; in his *g.*, *VS.* i. *P. a. bl.*

Gentle. Shew yourself *g.*, *Ord.* III. viii. *Q.*

Gesture. His outward *g.* and deed, *Bap.* I. *and* II. *ex. a. G.*

Ghostly. *G.* counsel, *HC.* i. *ex.*; *g.* and bodily, our *g.* enemy, *Cat.* xiii. *Q.*; *g.* strength, *Con.* i. *P.*

Gift -s. Whose *g.* it is, *OP.* iii.; giver of all good *g.*, *ib.* viii.; of whose only *g.*, *Col.* xiii. *Tr.*; thy manifold *g.*, *ib. S. Barn., Con.* i. *P.*; many excellent *g.*, *Col. S. Pet., Ord.* III. *col.*; *g.* of the Holy Ghost, *Bap.* III. *ex. a. G., Art.* xxv.; by whose gracious *g.*, *Mat.* ii. *P. a. suff.*; thy seven-fold *g.*, *Ord.* II. *and* III. i. *H.* 1; the heavenly gift, *Ca.* II. ii. *H.* 5; poured down his *g.*, *ib.* III. *P. a. H.*

Give -n. *G.* his Son, *HC.* i. *ex.*; because thou didst *g.*, *ib.* ii. *pr.*; didst *g.* thine only Son, *g.* for you, *ib. cons.*; *g.* for thee, *ib. a. cons.*; *g.* thy Holy Spirit, *Bap. P. a. G., ib.* III. *P. a. bap.*; *g.* thee my troth, *g.* unto the woman a ring, *Mat. a. Q.*; hast *g.* to us, *Ord. P. a. H.*; the Body of Christ is *g.*, *Art.* xxviii.

Giver. *G.* of all good things, *Col.* vii. *Tr., Ord.* I. *col. a. G., ib.* II. *col., ib.* III. *P. a. suff.*; the Lord and *G.* of life, *HC. Cr.*; *G.* of all goodness, *V.* xiii. *Q.*; *G.* of all spiritual grace, *Mat. P. b. Ps.*

Giveth. Who *g.* this woman, *Mat.* iii. *Q.*

Glad -ly. *G.* to die, *VS.* ii. *ex.*; made us *g.*, *Sea* i. *H.* 16; *g.* and willingly, *Ord.* I. *Q.*; *g.* mind and will, *ib.* II. *and* II. *Q.*

Glorify -ied. To *g.* thee, *OP.* v.; *g.* thy holy Name, *OT.* iii., *Col. Inn., HC.* iv. *col. a. bl., Sea f. P. and col., Ord.* I. *col.*; *HC. cons.*; we *g.* thee, *ib. dox.*; *g.* thy Name, *Sea* ii. *P. a. col.*; as may *g.* thee, *ib. P. b. LP.*; be for ever *g.*, *Ord.* II. *P. a. H.*; with one mouth *g.* thee, *Ac.* i. *col. a. G.*

Glorious. *G.* Trinity, *L.* 4; most mighty and gracious, *Sea* ii. *P. a. col.*; like his *g.* body, *Sea bur.*

Glory. *G.* of God, *Pr.* III. 1, 4; God's honour and *g.*, *ib.* 5; *g.* be to the Father, *Ath. Gloria*; of thy *g.*, *OP.* ii.; *G.* everlasting, *MP. Te D.*; *G.* of the Father, *MP. Te D., HC.* vi. *pr.*; thy honour and *g.*, *L.* 16, *ib. ii. P.*; *g.* of thy name, *L.* ii. *P., Col. Sept.*; xxii. *P., M. and EP. suff., Ord.* I. *and* II. *col.*, III. *P. a. suff.*; praise and *g.*, *OP.* ii.; to thy *g.*, *OP.* iv., *OT.* iv., *VS. P. b. ex., Sea l. col., Ac. col. a. suff.*; set forth thy *g.*, *OP.* viii.; *g.* of thy great Name, *ib.* viii.; the hope of *g.*, *OT.* i.; *g.* of thy holy Name, *OT.* ii., *Ord.* I. *L.* 19*; *g.* that shall be revealed, *Col. S. Steph.*; and great *g.*, *ib.* vi. *Ep.*; in his Kingdom and *g.*, *Ac.* iv. *col.*; knowledge the *g.*, *ib. Tr.*; full of thy *g.*, *g.* be to thee, *HC. a. pr.*; *g.* be to God, for thy great *g.*, *HC. dox.*; setting forth of thy *g.*, *ib.* vi. *col. a. bl.*; entered not into his *g.*, *VS.* ii. *ex.*; everlasting *g.*, *Bur. P. a. LP.*; seeking always his *g.*, *Com.* ii. *ex.*; be given the *g.*, *Sea* ii. *H.* 9; the whole *g.* whereof, all *g.* and honour, *ib. L. col.*; promoting of his *g.*, *Ord.* I. i. *Q.*; be *g.* and honour, *ib. col. a. G.*; seek thy *g.*, *ib.* II. *l. col.*; majesty and *g.*, *Art.* v.; *LP.*

Gluttony. Against *g.*, *Art.* xxxv

Gnashing. *G.* of teeth, *Com.* ii. *ex.*

Go -eth. He *g.* hence, *VS.* ii. *P. a. bl.*; *g.* from the Lord, *Com.* ix. *sent.*

Godfather -s. Two *g.*, one *g.*, *Bap.* I. *f. R.*; *g.* and godmothers, *Cat., Con. pr. and Q.*; every one shall have a *g.*, *ib. l. R.*; *Bap. R.*

Godhead. *G.* of the Father, *Ath. Cr.* 6; touching his *G.*, *ib.* 33; conversion of the *G.*, *ib.* 35; fruition of thy glorious *G.*, *Col. Ep.*; the *G.* and Manhood, *Art.* ii.

Godliness. Advancement of *g.*, stirred up to *g.*, *Pr.* II. 1, in all *g.*, *OT.* vi.; in continual *g.*, *Col.* xxii. *Tr.*; *g.* of living, *Bap. C. ex.*; true *g.*, *Com.* i. *P.*; serve better to *g.*, *Art.* xxxii.; *HC.* ii. *col. Queen*

Godly. A *g.* man, *Pr.* I. 3; *g.* and decent order, *ib.* II. 2; of *g.* intent, *ib.* III. 1; *g.* living, *ib.* 5; live a *g.*, *M. and EP. conf.*; thy *g.* motions, *Col.* i. *Lent*; *g.* serve thee, *ib.* ii. *G. F.*; *g.* life, *ib.* ii. *East.*; under her we may be *g.*, *HC. P. a. off.*; *g.* and a Christian life, *Bap. I. and* II. *I. ex.*; live *g.*, *ib.* III. *I. ex.*; *g.* conversation, *Ord. I. b. L.*, II. *b. col.*; this *g.*, *ib.* III. *a. G.*; the *g.* consideration, *Art.* xvii. 2; and wholesome doctrine, *ib.* xxxv.

Godmother-s. One *g.*, two *g.*, *Bap. I. f. R.*; godfathers and *g.*, *Cat., Con. pr., Bap. R.*

Gone. Christ is *g.* before, *Col. Asc. D.*; *g.* over our soul, *Sea* ii. *H.* 3; man is very far *g.*, *Art.* ix.

Good. Of a *g.* purpose, *Pr.* II. 1; that have done *g.*, *Ath. Cr.* 41; *g.* Lord, *L., Ord.* III. *suff.*; the *g.* of thy Church, *Off. x.*; thy *g.* Spirit, *I. OP.*; *g.* desires, *g.* effect, *Col. East.*; all *g.* things do come, *ib.* v. *East.*; no *g.* thing without thee, *ib.* i. *Tr.*; such *g.* things, *ib.* vii.; acting that is *g.*, *ib.* ix.; those *g.* things, *ib.* xii.; to all *g.* works, *ib.* xvii.; serve thee in *g.* works, *ib.* xxii.; do all such works, *HC. P. b. dox.*; *g.* will towards men, *ib. dox.*; the fruit of *g.* living, *ib.* iii. *col. a. bl., Ac.* iii. *col. a. G.*; *g.* will toward them, *Bap. I. and* II. *ex. a. G.*; things that be *g.*, *Con. col.*; is thought *g.*, *Com.* i. *ex.*; gracious *g.* God, *Sea* ii. *th. col.*; *g.* people, *Ord.* II. *b. col.*; the *g.* work, *ib.* III. *a. G.*; *g.* works, *Art.* x., xii., xvii., xxxv.

Goodness. Through thy *g.*, *OP.* iii.; for all thy *g.*, *OT.* i.; of thy gracious *g.*, *ib.* iv., *Bur. P. a. LP.*; we acknowledge it thy *g.*, *OT.* v.; thy fatherly *g.*, *ib.* vii.; by thy great *g.*, *Con. Lent*; of thy *g.*, *HC. P. a. off.*; in all *g.*, *HC. and Sea abs.*; of his bounteous *g.*, *Bap.* III. i. *ex.*; thy *g.* to us, *Sea* ii. *th. col.*; of thy great *g.*, *Ord.* I. *a. G.*; for his *g.*, *Ac. H.* 4; thy great *g.* to us, *ib. P. b. Ep.*; wisdom and *g.*, *Art.* i.; *Col.* xvi. *Tr.*

Goods. All my worldly *g.*, *Mat. a. Q.*; disposed of his *g.*, *VS. R. a. Cr.*; our *g.*, *Sea* i. *th. col.*; Christian men's *g.*, *g.* of Christians, *Art.* xxxviii.

Gospel-s. Epistles and *G.*, *Pr.* I. 4; Christ's *G.*, *ib.* III. 4; his holy *G.*, *M. and EP. abs., HC. cons.*; light of the *G.*, *Col. S. Paul*; thy holy *G.*, *ib. S. Mark*; praise is in the *G.*, *ib. S. Luke*; in the *G.*, *HC.* ii. *ex., Art.* xxv.; holy *G.* doth witness, *Bap.* II. *b. G.*; words of the *G.*, *ib. A. G.*; advancement of thy *G.*, *Sea* i. *col.*; read the *G.*, *Ord.* I. *a. Q., R. b. G.*; taken out of the *G.*, *ib.* II. *ex.*; having read the *G.*, *ib. I. R.*; written in the *G.*, *ib.* III. *b. suff.*; sacraments of the *G.*, *Art.* xxv.; *Pr. V., Collects, &c., HC. R. b. Cr., Bap.* III. *ex. a. G.*

Govern-ed. *G.* the minds, *OP.* vii.; *g.* by thy good Spirit, *I. OP.*; *g.* all things, *Col.* ii. *Ep., Bap.* I. *and* III. *a. Q.*; they may be *g.*, *Col.* v. *Lent*; *g.* the heart, *HC.* ii. *col. Queen*; not *g.* with the Spirit, *Art.* xxi.; *MP. Te D., L.* 14, *Col.* ii. *G. F.*, ii. *Tr., HC.* ii. *col. a. bt., Con. l. P.*

Governance. By thy *g.*, *MP.* iii. *col., Col.* v. *Tr., Ac.* ii. *col. a. G.*; *g.* of his Holy Spirit, *Com.* ii. *ex.*; *HC.* ii. *col. Queen*

Government. *G.* over you, *Ord. I. and* II. *I. Q.*; *g.* in the Church, *ib.* III. *b. Q.*

Governor-s. *G.* of all things, *OP.* v.; our Queen and *G.*, *HC.* i. *and* ii. *col. Queen*; O Lord our *G.*, *Ath. Cr.* 1; supreme *G.*, *ib. R. b. Ep.*; *HC. P. a. off.*, *Cat.* xi. *Q.*

Grace. *G.* of thy Holy Spirit, *M. and EP.* i. *P. a. col., L.* 34; of thy *g.*, *M. and EP.* iii. *P. a. col., Col.* i. *Tr.*; given us *g.*, *M. and EP. and L.* i. *P.*; with *g.*, *L.* 20; giving them *g.*, *ib.* 21; increase of *g.*, *ib.* 25; give thy *g.*, *OP.* vii., viii.; the means of *g.*, *OT.* i.; grant to all of us *g.*, *ib.* vi.; give us *g.*, *Col.* i. *Adv., S. Mark*, ii. *East., HC. P. a. off., Sea* i. *col., Ac.* i. *col. a. G.*; may have *g.*, *Col.* i. *Ep.*; thy heavenly *g.*, *Col.* v. *Ep., P. a. off., Con. a.* i. *P.*; by thy special *g.*, *Col. East.*; measure of thy *g.*, *Col.* xi. *Tr.*; thy *g.* may always, *ib.* xvii.; grant thy people *g.*, *ib.* xviii.; give such *g.*, *Col. S. And.*; pour thy *g.*, *ib. Ann. V. Mary, Ord.* I. *L.* 19*; nor yet of *g.*, *Col. S. Barn.*; grant us *g.*, *ib. All S.*; *g.* to keep the same, *HC. x. coms.*; give *g.*, *Ch. E. a. off.*; God's *g.*, *HC.* ii. *ex., Ord.* II. *ex.*, III. ii. *Q.*; fulness of thy *g.*, *Bap.* I. *and* III. *P. a. bap.*; give me his *g.*, *Cat.* iv. *Q.*; to send his *g.*, *ib.* xiii.; inward and spiritual *g.*, *ib.* xv., xviii.; the children of *g.*, *ib.* xviii.; by the *g.* of God, *Con. pr., Art.* xvi., *ib. rat.*; thy *g.* and Holy Spirit, *VS.* iii. *P. a. bl.*; thy powerful *g.*, *Ord.* II. ii. *H.* 11; Holy Spirit of *g.*, *ib.* 15; give *g.*, *ib.* III. *col.*; thy *g.* upon him, *ib. suff.*; thy servant such *g.*, *ib. P. a. H.*; the *g.* of God, *Art.* x.; the *g.* of Christ, meet to receive *g.*, deserve *g.*, *Art.* xiii.; depart from *g.* given, *ib.* xvi.; they through *g.* obey, *ib.* xvii.; *g.* of God's gifts, *ib.* xxvi.; *g.* increased, *ib.* xxvii.; *MP. col., Col. Tr.*

Gracious. Our most *g.*, *M. and EP.* i. *P. a. col., L.* 15, *Ac. P. b. Ep.*; most *g.* God, *OP.* x., *Ac. P. a. suff.*; *g.* goodness towards them, *Con. col.*; be *g.* unto thee, *VS. bl.*; *g.* a God, *Sea* ii. *th. col.*; he is *g.*, *ib.* ii. *H.* 1; the Lord is *g.*, *ib.* 3

Graciously. *G.* hear us, *L.* i. *P., suff.*; *g.* look, *ib.*; *g.* to behold, *Col.* i. *G. F.*; look *g.*, *VS.* ii. *P. a. bl.*

Graft -ed. *G.* in our hearts, *Col.* vii. *Tr.*; *g.* inwardly in our hearts, *HC.* iii. *col. a. bl., Ac.* iii. *col. a. G.*; *g.* into the body of Christ's Church, *Bap ex. a. bap.*; *g.* into the Church, *Art.* xxvii.

Grandfather-mother. *K.*

Grant. *G.* to this child, *Bap.* I. i. *ex.*; *g.* all these things, *ib.* ii. *ex. a. G.*; *g.* that thou, *Ord.* II. ii. *H.* 10; *g.* Lord to us, *ib.* 11; *g.* us the grace, *ib.* 13; *g.* unto all, *ib. P. a. H.*; *Collects, HC., Bap. a. Q., &c.*

Grateful. *G.* acknowledgment, *HC. l. R.*

Grave. Through the *g.*, *Col. East. E.*; towards the *g.*, *Bur. f. R.*; come to the *g.*, *ib. R. a. les.*

Great. The *g.* God, *Sea P. b. LP.*; *g.* is the Lord, *ib.* i. *H.* 2; *g.* things for us, *ib.* ii. 10; *g.* and glorious Name, *ib.* i. *col.*; so *g.* a thing, *Art.* xxix.

Greater. None is *g.*, *Ath. Cr.* 25

Green. All ye *g.* things, *MP.* iii. *Cant.* 20

Grief -ved. Open his *g.*, *HC.* i. *ex.*; *g.* with sickness, *VS. P. b. ex.*; *g.* and wearied, *Con.* ii. *P. a. suff.*; in *g.*, *Ord.* II. ii. *H.* 3

Grievous -ly. Ye know how *g.*, a *g.* sinner, *HC.* ii. *ex.*; most *g.* have committed, *g.* unto us, *ib. and Sea conf.*

Grow-n. *G.* to such a number, *Pr.* II. 4; live and *g.*, *Bap.* I. *and* III. *a. Q.*; may *g.* in grace, *ib.* III. *i. ex.*

Guests. *G.* to sit down, *HC.* ii. *ex.*

Guide. At this time so *g.*, *OP.* vii.; ruler and *g.*, *Col.* iv. *Tr.*; thou art *g.*, *Ord.* II. *and* III. *i. H.* 3; our *g.*, *ib.* II. ii. *H.* 10

Guided -ing. May be so *g.*, *i. OP.*; by thy merciful *g.*, *Col.* v. *Ep.*

Guilt -less. Hold him *g.*, *Cat.* viii. *Q.* 3; remission of pain or *g.*, *Art.* xxxi.

Guilty. *G.* of the Body and Blood, *HC.* iii. *ex.*; being found *g.*, *Art.* xxvi.

Habited. Being decently *h.*, *Ord.* I. *and* II. *R.*

Hallowed. *H.* be thy Name, *LP.*; *h.* it, *Cat.* viii. *Q.* 4

Halls. Colleges and *H.*, *Ac. war.*

Hand-s. Right *h.* of God, *MP. Te D.*; sitteth on the right *h.*, *Creeds*; standest at the right *h.*, *Col. S. Steph.*; stretch forth thy right *h.*, *ib.* iii. *Ep.*; right *h.* of thy Majesty, *ib.* iii. *Lent*; into their *h.*, *HC. R. a. cons.*; at the right *h.*, *ib. dox., Bap. and VS. Cr.*; laid his *h.* upon them, *Bap.* I. *and* II. *ex. a. G.*; by the right *h.*, *ib.* III. *R. bap.*; his *h.* subscribed, *Cat. I. R.*; laying on of *h.*, *Con. T.*; shall lay his *h.*, *ib. R. a. I. P.*; now laid our *h.*, *ib. col.*; nor taken in *h.*, *Mat.* i. *ex.*; loose their *h.*, *ib. R. a. Q.*; lying under thy *h.*, *VS.* ii. *P. a. bl.*; into thy *h.* as into the *h.*, *ib.* iii.; visited with thine *h.*, *CS. col.*; *h.* of the living God, on the left *h.*, on his right *h.*, *Com.* ii. *ex.*; thy right *h.*, *Sea* ii. *H.* 6; laying his *h.* severally, *Ord.* I. *R. a. Q.*; lay their *h.* severally, *h.* were laid upon them, *ib.* II. *b. l. col.*; laid *h.* on Paul, *ib.* III. *b. suff.*; in laying on *h.*, *ib. b. Q.*; laying *h.* upon others, *ib.* vii. *Q.*; *HC. cons. R.*

Handmaid. And the *h.*, *Mat. suff.*

Hangeth. *H.* over your heads, *HC.* iii. *ex.*

Happen. If it shall *h.*, *Ord.* II. *ex.*

Happy -iness. With all *h.*, *M. and EP.* ii. *P. a. col.*; peace and *h.*, *OP.* x.; *h.* lives upon earth, *Ac.* ii. *P. a. suff.*

Hardly -ness. Very *h.* brought to do, *Pr.* I. 1; *h.* of heart, *L.* 10, *l. OT., Col.* iii. *G. F.*

Haste. Make *h.*, *M. and EP. suff., Com.* ii. *F. a. suff.*; through fear or *h.*, *Bap.* II. *b. G.*

Hasty -en. *H.* thy kingdom, *Bur. P. a. LP.*; should not be *h.*, *Ord.* III. *b. Q.*

Hate-st. *H.* nothing, *Col. Ath W.*, iii. *G. F., Com.* ii. *P. a. suff.*; them that *h.* me, *Cat.* viii. *Q.* 2

Hated-red. *H.* to reign, *HC. f. R.*; nor *h.* in my heart, *Cat.* xi. *Q.*; *h.* knowledge, *Com.* ii. *ex.*; take away all *h.*, *Ac.* i. *col. a. G.*; *h.* and malice, *L.* 7

Have. To *h.* and to hold, *Mat. a. Q.*

Head. Upon the *h.* of every one, *Con. R. a.* i. *P., Ord.* I. *R. a. Q., ib.* II. *R. b.* I. *col.* | *H.* or Master, *Art. dcc.* vii.

Healed. May be *h.*, *Col. S. Luke*; *h.* the sick, *Ord.* III. *b. l. col.*

Health. No *h.* in us, *M. and EP. conf.*; grant her in *h.*, *M. and EP.* i. *P. a. col.*; thy saving *h.*, *GP.*; *h.* into our dwellings, *l. OT.*; to his soul's *h.*, *Bap.* I. and II. *l. ex.*; in *h.*, *Mat. Q., ib. a. Q., Ac.* ii. *P. a. suff.*; his former *h.*, *VS. P. b. ex.*; are in *h.*, *ib. R. a. Cr.*; great receipt to the *h.* of, to recover his bodily *h.*, *CS. col.*; to his soul's *h.*, *ib. l. R.*; *VS.* i. *ex.*

Healthful. The *h.* Spirit, *M. and EP.* iii. *P. a. col.*

Heaped. *H.* unto themselves, *Com.* ii. *ex.*

Hear. Beseech thee to *h.* us, *L., Col. S. Thos. Ord.* III. *suff.*; *h.* us, *L. suff., HC. conc., VS. P. b. ex., Sea* ii. *P. a. col., P. b. LP., suff.*; in such wise *h.* them, *Col.* ii. *Ad.*; they may *h.*, *HC. P. a. eff.*; *h.* the words of the Gospel, *Bap.* I. *and* III. *G.*; ye *h.* in this Gospel, *Bap. ex. a. G.*; *h.* our prayers, *Com. and VS. suff.*; I will not *h.*, *Com.* ii. *ex.*; *h.* our prayer, *ib. suff., Ord.* III. *a. H., Ac. suff.*; *h.* us, *Sea P. b. LP.*; have grace to *h.*, *Ord.* II. *l. col.*; *HC. a. abs.*

Heard -est. May best be *h.*, *MP. R. b. Te D.*; ye have *h.* also, *Bap.* I. *and* III. ii. *ex. a. G.*; thou *h.* us, *Sea* i. *ib. col.*; you have *h.*, *Ord.* II. *ex.*; not to be *h.*, *Art.* vii.

Hearers. Readers and *h.*, *Pr.* II. 4

Heart -s. In *h.* and mind, *Col. Asc. D.*; thy laws in our *h.*, *HC. conc.*; our souls, bodies, *ib.* ii. *col. a. bl., Con.* I. *P.*; bottom of his *h.*, *VS. R. a. Cr.*; *h.* of her people, *Ac. col. a. suff.*; of one *h.*, *ib.* i. *col. a. G.*

Hearty -ily. Most *h.*, *M. and EP.* i. *P. a. col., HC. P. b. dox.*; most humble and *h.*, *OT.* i.; an *h.* desire, *Col.* iii. *Tr.*: I *h.* thank, *Cat.* iv. *Q.*

Heat. Fire and *h.*, *MP.* iii. *Cant.* 10

Heathen. As an *h.*, *Art.* xxxiii.

Heaven -s. In *h.*, *LP., HC. l. R.*; O ye *h.*, *MP.* iii. *Cant.* 3; the Father of *h.*, *L.* 1; look up to *h.*, *Col. S. Steph.*; *h.* and earth, *ib.* viii. *Tr., HC. a. pr., Ac.* ii. *P. a. suff.*; the kingdom of *h.*, *HC.* i. *ex., Bap.* I. *and* III. ii. *ex. a. G., Cat.* ii. *Q.*; all the company of *h.*, *HC. a. pr.*; in *h.* above, *Cat.* viii. *Q.* 2; all things in *h.*, *VS. a. Ps.*; spreadest out the *h.*, *Sea f. P.*; dwellest in *h.*, *ib.* ii. *P. a. col.*; *MP. Te D.*

Heavenly. *H.* Father, *M. and EP. suff.*; *h.* gifts, *ib.* i. *P. a. col.*; *h.* grace, *ib.* ii. *P. a. col., Ord.* II. ii. *H.* 2; *h.* king, *HC. dox.*; *h.* habitations, *VS.* i. *P. a. bl.*; all those *h.* graces, *Ac. b. Ep.*; all high and *h.* things, *Art.* xvii.; an *h.* and spiritual manner, *ib.* xxviii.

Heavy -iness. *H.* and dreadful, *OT.* vii.; are *h.* laden, *HC. a. abs.*; trouble and *h.*, *Sea* ii. *H.* 6

Hebrews. Division of the *H.*, *Pr.* IV.

Heed. Take ye good *h.*, *HC.* ii. *ex.*; *h.* betime, *Com.* ii. *ex.*; take *h.*, *Ord.* I. *b. L.*, II. *b. col.*; take *h.* unto thyself, *ib.* III.

Heinous. *H.* and grievous offences, *Art.* xxxviii.

Heirs. *H.* of eternal life, *Col.* vi. *Ep.*; *h.* through hope, *HC. R. b. dox.*; *h.* of everlasting life, *Bap.* II. *b. G.*

Hell. Descended into *h.*, *Ap. Cr., Ath. Cr.* 38; going down of Christ into *h.*, he went down into *h.*, *Art.* iii.

Help. *H.* us, *L. suff., VS. a. Ps., Com. suff., Sea P. b. LP.*; to *h.* ourselves, *Col.* iii. *Lent*; by thy *h.*, *Col.* xv. *Tr.*, *ib.* xvi.; most gracious and ready *h.*, *HC.* i. *col. a. bl.*; by God's *h.*, *Cat.* iv. *Q., Ord.* III. viii. *Q.*; our *h.*, *Con. suff.*; *h.* from holy place, *Mat. VS. and Ac. suff.*; our only *h.*, *VS.* ii. *P. a. bl.*; through thy *h.*, *Ch. l. P., Ord.* II. ii. *H.* 6; *h.* from above, *Com. suff.*; cry unto thee for *h.*, O Lord, *Sea* i. *P. a. col.*; come and *h.* us, imploring thy *h.*, *ib.* iii.; our *h.* standeth, *ib.* ii. *H.* 11; by the *h.* of God, *Ord.* I. *and* III. *Q.*; by the *h.* of the Lord, *ib.* II. iii. *Q.*; so *h.* me God, *ib.* III. *oath*; but to *h.*, *ib* P. *a. H.*; *L.* 27, 28, *Col.* iii. *Ep.*, ii. *Tr., Mat.* i. *ex.*

Helper -th. The *h.* of all, *Bap.* I *and* III. ii. *P.*; that *h.* us, *Sea L. H.* 14; God being my *h.*, *Bap.* III. iv. *Q.*; the Lord being my *h.*, *Ord. Q.*

Henceforth. *Con. suff.*

Hereafter. Ever *h.*, *HC. and Sea conf., Mat.* i. *ex.*

Heresy -ies. Let not *h.*, *Ac. P. b. Ep.*: *L.* 10

Heretics. *Col.* iii. *G. F.*

Heritage. Bless thine *h.*, *MP. Te D.*; let not thine *h.*, *Com. l. P.*

Hewn. Is *h.* down, *Com.* ii. *ex.*

Hide. *H.* her, *Ac.* iii. *P. a. suff.*

High. *H.* Court of Parliament, *OP.* x.; Lord most *H.*, *HC. a. pr.*; God on *h.*, art most *h.*, *ib. dox.*; *h.* above the earth, *Sea* i. *H.* 5; God most *h.*, *Ord.* II. ii. *H.* 3; so *h.* a trust, *Ac. P. b. Ep.*

Hills. Mountains and *h.*, *MP.* iii. *Cant.* 19

Hinder -ed. Otherwise reasonably *h.*, *Pr.* II. 9; otherwise *h.*, *HC.* ii. *ex.*; whatsoever else may *h.*, *Ac.* i. *col. a. G.*; *Col.* iv. *Ad.*

Hinderer. *HC.* i. *ex.*

His. Anything that is *h.*, *Cat.*, viii. *Q.* 2

Hold -ing. Ever *h.* fast, *Col.* ii. *Ad.*; *h.* the ring there, *Mat. R. a. Q.*; *h.* thou up, *Ac. H.* 6

Holiness. *H.* of life, *L.* 15; in *h.* and righteousness, *OT.* i., *HC. P. a. eff., Sea* ii. *th. col.*; true *h.*, *Col. l. Lent, HC.* iii. *ex.*; truth and *h.*, *Ac. col. a. suff.*

Holy. O ye *h.*, *MP.* iii. *Cant.* 31; *h.* Catholick Church, *Ap. Cr.*; all his desires, *EP.* ii. *col.*; any *h.* function, *OP.* vii.; in most *h.* life, *Col.* ii. *East.*; nothing is *h.*, *ib.* iv. *Tr.*; *h.* Apostle, *ib. S. And., &c.*; *h.* life, *ib. S. Jo. B.*; come *h.* and clean, *Ord.* I. *ex.*; *h.* Father, *ib.* I. *par. h. h. h., Ap. Cr.*; thou only art *h.*, *ib. dox.*; thou keep *h.*, *Cat.* viii. *Q.* 4; which *h.* estate, *Mat.* I. *ex.*; *h.* estate of Matrimony, *Mat.* i. *and* ii. *Q.*; most *h.*, *Bur. a. les., M. and EP. abs., MP. Te D., L.* 4, *Bur. a. les., Sea l. col.*

Holy-day -s. What *h.*, *HC. R. b. off.*; some *h.* immediately preceding, *ib.* i. *ex. R.*; other *h.* to be kept, *ib.* when the most number of people come together, *Bap.* I. *f. R.*; *h.* falling between, *ib.* II. *l. R.* appointed, *ib.* III.; Sunday or *h.*, *Ord. Pr.*, *ib.* I. *l. R.*, 4*b.* II. *l. R.*; the usual Office for *h.*, *Ac. f. R.*; Pr. V. *and* VIII., *Col., Cat.* i. *R.*

Home. Being at *h.*, *Pr.* II. 9; public peace at *h.*, *OT.* vi.; fetch them *h.*, *Col.* iii. *G. F.*; baptized at *h.*, *Bap.* II. *f. R.*

Homily -ies. Or one of the *H.*, *HC. R. b. off.*; *H.* ended, *ib.* i. *ex. R.*; *H.* in the Church, *Ord.* I. v. *Q.*; of the *H.*, the second book of *H.*, the former book of *H.*, names of the *H.*, *Art.* xxxv.

Honesty. Godliness and *h.*, *OT.* vi.; godly love and *h.*, *Mat.* ii. *P. a. suff.*

Honour. God's *h.*, *Pr.* III. 5; to seek thy *h.*, *L.* 5; for thine *h.*, *ib. suff.*; to thy *h.*, *OP.* i.; *h.* and glory, *OP.* iii., *OT.* i., *Col.* iv. *Ad.*, i. *Lent, S. Thos., S. Barn., HC. and Sea conf.*; for the *h.*, *OP.* ii.; seek thy *h.* and glory, *HC.* i. *and* ii. *par. Bap.*; serve *h.*, *ib.* i.; all *h.* and glory, *ib. P. a.* ii. *LP., b. dox.*; to the *h.* of God, *Ord.* I. *b. L.*, II. *b. col.*; to the *h.*, *ib.* III. *suff., OP.* x., *Cat.* xi. *Q., Mat. Q.*

Honourable. Thine *h.* true and only Son, *MP. Te D.*; an *h.* estate, *h.* among all men, *Mat.* i. *ex.*; glorious and *h.*, *VS.* i. *ex.*

Hope. Thy blessed *h.*, *Col.* ii. *Ad.*; having this *h.*, *ib.* vi. *Ep.*; joyful through *h.*, *Bap.* I. *and* III. i. *P.*; might have *h.*, *VS.* i. *P.*; sure and certain *h.*, *Bur. a. les.*; men without *h.*, as our *h.* is, *ib. col.*; have good *h.*, *Ord.* II. *ex.*; one *h.* of our calling, *Ac.* i. *col. a. G.*; *Col.* xiv. *Tr.*

Horrible. *H.* punishment, *Ord.* II. *ex.*

Hosts. Lord God of *h.*, *HC. a. pr.*; Lord of *h.*, *Sea* iii. *P. a. col.*, *P. b. LP.*

House -s. Baptism of children in *h.*, *Bap.* II. *T.*; the sick person's *h.*, *VS. f. R.*; Communion in his *h.*, *CS. f. R.*; ye *h.* of Israel, *Com.* ii. *ex.*

Household. Thy Church and *h.*, *Col.* v. *Ep.*; thy *h.* the Church, *ib.* xxii. *Tr.*

Human. All *h.* writings, *Pr.* I. 3

Humble -d. Hast justly *h.* us, *OT.* iii.; did *h.* himself, *HC.* iii. *ex.*; our *h.* prayers, *Ac.* ii. *P. a. stuff.*

Humble -y. *H.* beseech thee, *M. and EP.*, &c.; *h.* men of heart, *MA.* iii. *Cant.* 31; kneeling *h.*, *HC. f. inf. R.*; our *h.* and grateful acknowledgement, *HC. l. R.*; by an *h.* holy, *Sea l. col.*

Humiliation. Our weak and unworthy *h.*, *l. OT.*

Humility. Thy great *h.*, *Col.* i. *Ad.*; his great *h.*, *ib. S. b. East.*

Humours. *H.* and interests, *Pr.* I. 5

Hundred. So many *h.* years, *Art. ecc.* vi.

Hurt -eth. *H.* by no persecutions, *L.* i. *P.*; things that may *h.* us, *Col. ex. Tr.*; to *h.* nobody, *Cat. xi. Q.*; *h.* or hindrance, *Ord.* II. *ex.*; not to *h.*, *ib.* III. *F. a. H.*; to *h.* her, *Ac. stuff.*; *h.* the authority, *Art.* xxxiv.

Hurtful. All *h.* things, *Col.* viii. *Tr.*; all things *h.*, *ib.* xv.

Husband -s. To thy wedded *h.*, *Mat.* ii. *Q.*; to my wedded *h.*, *ib. Q.*; *Mat. l. ex., K.*

Hymn. Repeated this *H.*, *Pr.* IV.; *H.* called Te Deum, *MP. R.*; *H.* of Praise, *Sea H. R.*; after this *H.*, *Sea R. b. l. col.*; the *H.* following, *Ev. H.*

Hypocrisy. *L.* 7, *Ac. P. b. Ep.*

Ice. O ye *i.*, *MP.* iii. *Cant.* 14

Idleness. Against *i.*, *Art.* xxxv.

Idolaters -ry. That were *i.*, *HC. l. R.*; covetous persons *i.*, *Com. x. sent.*; peril of *i.*, *Art.* xxxv.; *Ac. P. b. Ep.*

Ignorance -s. Take from them all *i.*, *Col.* iii. *G. F.*; our *i.* in asking, *HC. v. col. a. bl.*, *Ac. l. col.*; out of *i.*, *HC. l. R.*; *L.* 34

Ill. No *i.* can come, *Ord.* II. *and* III. *i. H.* 3

Illuminate. To *i.*, *L.* 19

Image -s. Any graven *i.*, *Cat.* viii. *Q.*; created after thine own *i.*, *Mat.* iii *P. a. suff.*; carved or molten *i.*, *Com. i. sent.*; like the *i.*, *Art.* xvii.; as well of *i.*, *ib.* xxii.

Immaculate. That *i.* Lamb, *VS.* iii. *P. a. bl.*

Imminent. *I.* danger, *Sea R. b. conf.*

Immoderate. Plague of *i.* rain, *OT.* iii.

Immortal -ity. The life *i.*, *Col. i. Ad.*; Almighty and *i.* God, *Bap. I. and* III. ii. *P.*; crown her with *i.*, *Ac. col. a. stuff.*

Impediment. Just *i.*, *Mat. Banns*; know any *i.*, *ib.* ii. *ex.*; declare any *i.*, if no *i.* be alleged, *ib. R. b. Q.*; other just *i.*, *CS. i. R.*; knoweth any *i.*, crime or *i.*, *Ord. I. b. L.*, II. *b. col.*; *i.* be objected, *ib. I. R. b. L.*, II. *R. b. col.*

Impenitent. Against *i.* sinners, *Com.* i. *ex.*

Impiety. Arrogancy and *i.*, *Art.* xiv.

Imploring. *I.* thy goodness, *Sea i. P. a. col.*

Importance. Of how great *i.*, *Ord.* II. *ex.*

Importunities. Great *i.* were used, *Pr.* I. 2

Imposition. With *i.* of hands, *Ord. Pr.*; by the *i.* of our hands, *ib.* II. *and* III. *b. l. col.*

Impossible. *I.* with thee, *VS.* ii. *P. a. bl.*

Impotent. *I.* people of the parish, *Ord.* I. v. *Q.*

Improve. *I.* this great mercy, *Sea l. col.*

Impute. *I.* not unto him, *VS. col. a. abs.*

Incarnate -ion. *I.* of our Lord, *Ath. Cr.* 29; thy holy *i.*, *L.* 11; the *i.* of thy Son, *Col. Ann. Mary*; *i.* by the Holy Ghost, *HC. Cr.*

Incline -d. *I.* to thy will, *M. and EP.* i. *P. a. col.*; *i.* our hearts, *HC. x. com.*; *i.* to evil, *Art.* ix.

Incomprehensible. *Ath. Cr.* 9, 12

Inconveniences. *I.* have thereupon ensued, *Pr.* I. 1; *ib.* II. 3

Incorporate. Members *i.*, *HC. P. b. doz.*; *i.* him into thy holy Church, *Bap. I. and* II. *P. a. bap.*

Increase -d. *I.* the fruits, *OP.* iv.; *i.* this knowledge, *Bap. P. a. G.*, *ib.* III. *P. a. bap.*; daily *i.* in them, *Com.* i. *P.*; daily *i.* in thy Holy Spirit, *ib. a. i. P.*; mankind is *i.*, *Mat.* ii. *P. a. suff.*; *i.* of glory, *VS.* i. *ex.*; *i.* and go forwards, *Ord.* II. *P. a. H.*; *i.* of thy kingdom, *ib. l. col.*; the *i.* coming thereby, *ib.* III. *b. l. col.*; *Col.* iv. *Tr.*

Indifferent -ly. In their own nature *i.*, *Pr.* I. 1; truly and *i.*, *HC. P. a. off.*

Indignation. *I.* of God, *Com. i. ex.*

Inequality. *HC.* vi. *pr.*

Inestimable. Thine *i.* love, *OT.* i.; that his *i.* benefit, *Col. ii. East.*

Infancy. Not baptized in their *i.*, *Bap.* III. *l. R.*

Infant -s. *I.* to glorify thee, *Col. Inn.*; baptism of *i.*, *Bap. I.*, II.; mercy unto such *i.*, *ib.* II. *b. G.*; changing the word *i.*, *ib.* III. *l. R.*; are *i.* baptized, *Cat.* xx. *Q.*

Infection -us. Other *i.* sickness, *CS. f. R.*; fear of the *i.*, *CS. l. R.*; this *i.* of nature, *Art.* ix.

Inferior. *I.* to the Father, *Ath. Cr.* 33; in this *i.* office, *Ord. I. col. a. G.*

Infidels. *Col.* iii. *G. F.*

Infinite. *I.* goodness and mercy, *M. and EP. ex.*; and power *i.*, *HC. l. col. Queen*; thine *i.* mercies, *Bap. I. and* III. *i. P.*; of *i.* goodness, *Sea l. th. col.*; *i.* love and goodness, *Ord.* II. *P. a. H.*; of thine *i.* goodness, *ib.* III.; of *i.* power, *Art. i.*

Infirmity -ance. Bless thine *i.*, *M. and EP. and Ac. suff.*; rain upon thine *i.*, *OT.* ii.; *i.* thine everlasting kingdom, *Bap.* II. *P. a. bap.*

Inheritor. May be an *i.*, *Bap. I. and* II. *P. b. l. ex.*; *i.* of the kingdom of heaven, *Cat.* ii. *Q.*

Iniquity -ies. For our *i.*, *OP.* ii., iii.; full of all *i.*, *HC. l. ex.*; our *i.* nor the *i.*, *VS. b. LP.*; his former *i.*, *ib. l. P.*; according to our *i.*, *Sea i. H.* 4

Injunctions. Concerning the *I.*, *Art. dec.* iii.; the *I.* also lately set forth, *Art.* xxxvii.

Injury -ies. For all *i.*, *HC. l. ex.*; great *i.*, *ib.* ii.; done *i.* or wrong, *VS. R. a. Cr.*

Inner. In the *i.* man, *VS.* ii. *P. a. bl.*

Innocency -t. *I.* of life, *OP.* viii., *Ord. I. and* II. *col.*, III. *P. a. suff.*; *i.* of our lives, *Col. Inn.*; to follow their *i.*, *Bap. I. and* II. *ex. a. G.*; the time of man's *i.*, *Mat. i. ex.*; slay the *i.*, *Com.* viii. *sent.*

Innovate -ion. Would *i.* all things, *Pr.* III. 3; *i.* and new-fangleness, *ib.* 5

Innumerable. The *i.* benefits, *HC.* iii. *ex.*

Inordinate. *I.* love of riches, *Col. S. Matt.*

Inquired -y. Have *i.* of them, *Ord. I. b. L.*, II. *b. col.*; *i.* be made, *Art.* xxxi.

Inserted. *I.* instead of it, *Ord.* II. *R. b. col.*, III. *R. b. suff.*

Inspiration. By thy holy *i.*, *Col.* v. *East.*; by the *i.* of thy Holy Spirit, *HC. f. col.*; the *i.* of his Spirit, *Art.* xiii.

Inspire. To *i.* continually, *HC. P. a. off.*; *i.* thine apostles, *Ord. I. col.*; our souls *i.*, *ib. II. and* III. *i. H.* 1; heavenly grace *i.*, *ib.* II. *i. H.* 2

Institute -d. He hath *i.*, *HC.* iii. *ex.*; did *i.*, *ib. cons.*; *i.* of God, *Mat. i. ex.*

Institution. By the *i.* of man, *Pr.* III. 1; Christ's holy *i.*, *HC. cons.*; because of Christ's *i.*, *Art.* xxvi.; most agreeable with the *i.*, *ib.* xxvi.

Instruct -ed. *I.* thy holy Church, *Col. S. Mark*; be sufficiently *i.*, *Bap.* III. *f. R.*; be rightly *i.*, *ib. l. ex.*; in the Church *i.*, *Cat. l. R.*; doth *i.* you very well, *Mat. l. ex.*; shall *i.* him, *CS. l. R.*; *i.* the youth, *Ord. I. v. Q.*; *i.* the people, *ib.* II. *and* III. *ii. Q.*

Instruction. That is to say an *i.*, *Cat. T.*; *VS.* ii. *ex.*

Instrument. *I.* of thy glory, *VS. i. P. a. bl.*; a blessed *i.*,

Ac. P. b. Ep.; as by an *i.*, *Art.* xxvii.

Insurrection. *I.* of wicked doers, *Ac.* iii. *P. a. suff.*

Intend. *I.* to lead, *HC. b. conf.* i. to take, *Mat. l. ex.*

Interests. Humours and *i.*, *Pr.* I. 5; our private *i.*, *Ac. col. a. suff.*

Intolerable. Burden of them was *i.*, *Pr.* I. 4; burden of them is *i.*, *HC. and Sea conf.*

Intricate. So hard and *i.*, *Pr.* II. 2.

Invisible. Visible and *i.*, *HC. Cr.*

Invitatories. *Pr.* II. 3

Invocation. *I.* of Saints, *Art.* xxii.

Inward -ly. *I.* in our souls, *Col.* ii. *Lent*; the *i.* spiritual grace, *Cat.* xvi. *Q.*; the *i.* part, *th.* xxiii.

Irreprehensible. Perfect and *i.*, *Ord.* III. *a. Q.*

Issue -s. A happy *i.*, *l. OP.*; the *i.* of life and death, *VS.* i. *P. a. bl.*

Jaws. The *j.* of death, *OT.* vii., *Sea* i. *th. col.*; *j.* of this death, *th.* ii. *P. a. col.*

Jealous. Am a *j.* God, *Cat.* viii. *Q.* 2

Jews. Than were the *J.*, *Pr.* III. 4

Join -ed. To be *j.* to-gether, *Col. S. Sim. and Jude*; *j.* together in holy Matrimony, *Mat. Banns*; to *j.* together, now to be *j.*, *th.* i. *ex.*; not *j.* together by God, *th.* ii.; God hath *j.* together, *th. b. Ps.*

Joining. By *j.* of hands, *Mat. b. Ps.*

Joy -s. True *j.* are to be found, *Col. iv. East.*; went not up to *j.*, our way to eternal *j.*, *VS.* ii. *ex.*; *j.* and gladness, *th. l. P.*; *j.* celestial, *Ord.* II. ii. *H.* 4; into everlasting *j.*, *th.* III. *P. a. H.*; *j.* and honour, *Ac.* ii. *P. a. suff.*

Joyful -ly. A *j.* rain, *OT.* ii.; *j.* serve thee, *Col.* v. *Tr., Ac.* ii. *col. a. G.*

Judge. To be our *J.*, *MP. Te D.*; shall come to *j.*, *Ap. and Ath. Cr.*; *j.* both the quick and the dead, *Col.* i. *Ad.*; to *j.* the world, *th.* iii.; *j.* wherefore yourselves, *HC.* iii. *ex.*; *J.* of all men, *th. and Sea conf.*; the righteous *J.*, *VS.* ii. *ex.*; most worthy *J.* eternal, *Bur. a. les.*; *j.* between us, *Sea* iii. *P. a. col.*; to *j.* all men, *Art.* iv.; we ought to *j.*, *th.* xxiii.; shall *j.* the same, *th.* xxxii.; *j.* that hath authority, *th.* xxxiii.; so we *j.*, *th.* xx ix.

Judged -ing. That ye be not *j.*, *HC.* iii. *ex.*; all must be *j.*, *VS.* ii. *ex.*; *j.* right, *Sea* iii. *P. a. col.*

Judgement -s. Reform their *j.*, *Pr.* III. 5; the day of *j.*, *L.* 13; in the midst of *j.*, *OT.* vii.; have a right *j.* *Col. Whit.*; the dreadful day of *j.*, *Mat.* ii. *ex.*; that fearful *j.*, *VS.* ii. *ex.*; *j.* against sinners, *Com. T.*; perverteth the *j.*, *th.* v. *text.*; the dreadful *j.*, most just *j.*, *th.* ii. *ex.*; enter not into *j.*, *th.* ii. *P. a. suff.*; their godly *j.*, *Ord.* II. *l. Q.* the severity of God's *j.*, *Art.* xii.; through his private *j.*, *th.* xxxiv.

Jurisdiction. Subject to any foreign *j.*, the Bishop of Rome hath no *j.*, *Art.* xxxviii.

Just. *J.* cause, *Pr.* III. 5; all *j.* works, *EP.* ii. *col.*; *j.* in all my dealing, *Cat.* xi. *Q.*; *j.* and powerful, *Sea P. b. LP.*

Justice. To execute *j.*, *L.* 21; truth and *j.*, *OP.* x.; minister *j.*, *HC. P. a. aff.*; the time of *j.*, *Com.* ii. *ex.*; let *j.*, *Ac. col. a. suff.*; in *j.*, *Art.* xxxix.

Justification. For our *j.*, *Col.* i. *East.*; the *j.* of man, the Homily of *J.*, *Art.* xi.; follow after *j.*, *th.* xii.; works before *j.*, *th.* xiii.

Justified. *J.* by faith only, *Art.* xi.; *j.* freely, *th.* xvii.

Justly. Most *j.* suffer, *OP.* iii.; *j.* have fallen upon us, *l. OT.*; provoking most *j.*, *HC. and Sea conf.*

Keep. *K.* your hearts and minds, *HC. Ord. and Ac. bl.*; *k.* thee, *VS. bl.*; *k.* us, *Com. bl.*; *k.* and observe, *Ord.* II. iii. *Q.*; *L.* 15, 21, 22; *Col.* xv. *Tr.*, *th.* xx., *Mat. Q.*

Keeper -ing. *K.* or omitting, *Pr.* III. 2; defender and *k.*, *L.* 17; witness and a *k.*, *Art.* xx.

Kept. *K.* them from him, *Bap.* I. and II. *ex. a. G.*

Kindle. *K.* God's wrath, *HC.* iii. *ex.*; *k.* our hearts, *Ord.* II. ii. *H.* 7.

Kindred. A Table of *k.*, *K.*

Kinds -ly. *K.* fruits, *L.* 33; in both *k.*, *HC. R. a. cons.*; of both *k.*, *Art.* xxx.

King -s. *K.* of *k.*, *M. and EP.* i. *P. a. col.*; *K.* of all *k.*, *OP.* v.; time of *k.* David, *th.* vi.; all Christian *K.*, *HC. P. a. aff.*

Kingdom. Thy *k.* come, thine is the *k.*, *LP.*; the *k.* of heaven, *MP. Te D., Ac.* ii. *P. a. suff.*; this *k.* in general, *OP.* x.; his eternal and glorious *k.*, *Col.* vi. *Ep.*; thy *k.* in heaven, *th. Asc. D.*; whose *k.*, *HC. Cr.*; thy heavenly *k.*, *th. P. a. off.*; enter into the *k.* of God, *Bap.* I. and III. i. *ex.*; the eternal *k.*, *Bl. Ord.* I. everlasting *k.*, *Bap. ex. a. G., Con. a.* i. *P., Mat.* iii. *P. a. suff., VS.* ii. *P. a. bl.*; *k.* prepared for you, *Bur. col.*; his glorious *k.*, *Com.* ii. *ex.*; this United *K.*, *Ac. P. b. Ep.*; our United *K.*, *th. war.*

Kingly. This our *k.* office, *Ant. dec.* i.

Kneel -ing. Should receive the same *k.*, *HC. l. R.*; *k.* before the Bishop, *Con. R. a.* i. *P.*; there shall *k.* down, *Ch. f. R.*; humbly *k.* before him, *Ord.* I. *R. a. Q.*; all *k.*, *th.* II. *R. b. H.*; every one of them *k.*, *th. R. b. l. col.*; *k.* down, *th.* III. *R. b. H.*; *M. and EP., &c.*

Knees. Kneel upon their *k.*, *Com. R. b. Pa.*; kneeling upon their *k.*, *Ord.* II. *R. b. l. col.*

Knit -ting. Hast *k.* together, *Col. All S.*; *k.* them together, *Mat.* iii. *P. a. suff.*

Knock. *Dap.* I. and III. ii. *P.*

Knots. Knit the *k.*, *Ord.* ii. *H.* 12

Know -est. *K.* thee now, *Col. Ep.*; who *k.* us, *th.* iv.; *k.* these things the better, a Christian ought to *k.*, *Bap.* I. and II. i. *ex.*; *k.* this, *Cat.* xii. *Q.*; may *k.* the Father, *Ord.* II. ii. *H.* 13; *Col. S. Ph. and Jas., VS.* i. *ex.*

Knowledge. *K.* of God, *Pr.* II. I, *Ord.* II. *ex.*; in *k.* of whom, *MP.* ii. *col.*; true *k.* of thee, *HC.* v. *pr.*; *k.* and love of God, *th. Ord. and Ac. bl.*; *k.* of thy grace, *Bap. P. a. G., th.* III. *P. a. bap.*; *k.* of our Lord, *th.* i. *ex.*; the spirit of *k.*, *Con.* i. *P.*; lead them in the *k.*, *th. col.*; help to the *k.*, *Ord.* II. v. *Q.*; in the *k.* and faith, *th. P. a. H.*

Labour. *L.* truly, *Cat.* xi. *Q.*

Lacketh -ing. There *l.* nothing, *HC.* ii. *ex.*; *l.* the Spirit, *Art.* xvii.

Lamb. *L.* of God, *L. suff., HC. dox.*

Lamenting. Worthily *l.* our sins, *Col. Ash W.*

Landmark. His neighbour's *l.*, *Com.* iii. *sent.*

Lands. All Christian *l.*, *Ord.* II. ii. *H.* 12

Language -s. *L.* of the present times, *Pr.* I. 4; such *l.* spoken, *th.* II. 2; such a *l.*, *th.* 4; in any *l.*, *th.* 7; the gift of divers *l.*, *HC. v. pr.*

Last. In the *l.* day, *Col.* i. *Ad.*; *l.* of all to the sick, *CS. l. R.*; at our *l.* hour, *Bur. a. les.*; at the *l.* day, *Art.* iv.

Late. Too *l.*, *Com.* ii. *ex.*

Latin. Read in *L.*, *Pr.* II. 2; learned in the *L.* tongue, *Ord. Pr.*

Latter. These *l.* days, *Pr.* III. 4; at the *l.* day, *Ord.* III. *a. Q., l. col.*

Laud -ing. *L.* and magnifying, *l. OT.*; *l.* and praise, *Ord.* III. *H.* 15; *l.* and magnify, *HC. a. pr.*

Laudable. True and *l.* service, *Col.* xiii. *Tr.*; *VS.* i. *ex.*

Laver. *L.* of regeneration in baptism, *Bap.* II. *b. G.*

Law -s. The *l.* of the land, *l.* never yet repealed, *Pr.* I. 2; established by *l.*, *th.* 3; ceremonial *l.*, Moses' *l.*, *Pr.* III. 4; equal with God's *l.*, *th.* 5; against thy holy *l.*, *M. and EP. conf.*; to keep this *l.*, *HC.* x. *conf.*; in the ways of thy *l.*, *th.* ii. *col. a. bl., Con. l. P.*; by God's *l.* or the *l.* of this realm, *Mat. R. b. G.*; live according to thy *l.*, *th. P. b. Pa.*; writeth thy *l.*, *Ord.* II. ii. *H.* 5; contrary to the *l.*, *Art. dec.* iii.; the *l.* given from God, *Art.* vii.; subject to the *l.* of God, *th.* ix.; by the *l.* or sect, according to that *l.*, *th.* xviii.; not commanded by God's *l.*, *th.* xxxii.; the *l.* of the realm, *th.* xxxvii.; in Scripture and our *l.*, *K.*

Lawful. Any other *l.* Minister, *Bap.* II. *R. b. G.*; their Matrimony *l.*, *Mat.* iii. *ex.*; upon their *l.* occasions, *Sea f. P.*; a *l.* Bishop Priest or Deacon, *Ord. Pr.*; appointed by *l.* commission, *th.* III. *R. a. G.*; not *l.* for the Church, *Art.* xx.; it is not *l.*, *th.* xxiii.; it is *l.* for them, *th.* xxxii.; is *l.* for Christian men, *th.* xxxvii.

Lawfully. Be *l.* called,

Pr. III. 2. *Ord.* II. *b. cd.*; *l.* and sufficient'y baptized, be *l.* baptized, *Bap.* II. *R. b. G.*; *l.* be joined together, *Mat. i. ex.*; be *l.* joined together, *ib.* ii.; *l.* appointed thereunto, *Ord.* II. *b. l. col.*

Lay. *L.* hands, *OP.* vii.

Lay-people. Denied to the *l.*, *Art.* xxx.

Leader. Our *l.*, *Ord.* II. ii. *H.* 10

Lean. Who do *l.* only, *Col.* v. *Ep.*

Learn. Dost thou chiefly *l.*, *Cat.* vi. *and* ix. *Q.*; to *l.* and labour, *ib.* xi.; for them to *l.*, *Cat. l. R.*; we may *l.*, *Sea* ii. *th. col.*; *Col.* iii. *Ad.*

Learned-ing. For our *l.*, *Col.* ii. *Ad.*, *VS. l. P.*; *l.* Minister, *HC. i. ex.*; to be *l.* of every person, *Cat. T.*; not *l.* their Catechism, as they have *l.*, *ib. l. R.*; having *l.* *Con. pr.*; for their *l.*, *Ord.* I. *b. L.*, II. *b. col.*

Leave. Having first obtained *l.*, *Art. dec.*, iii.

Leaven. The *l.* of malice, *Col.* i. *Epist.*

Leaving. *L.* his father, *Col. S. Jas.*

Led. Nor be *l.* by them, *Bap.* i. *Q.*

Left. The woman on the *l.*, *Mat. R. b.* i. *ex.*; the woman's *l.* hand, *Cat. a. Q.*; *l.* among you, *Ord.* II. *ex.*

Legally. Never been *l.* abolished, *Pr.* I. 2

Legends. *Pr.* II. 2

Less. *L.* than another, *Ath. Cr.* iii.

Lesson-s. After the last *L.*, *Bap.* I. *f. R.*; after the second *L.*, *ib.* III., *Cat. l. R.*; this short *l.*, *Mat. i. ex.*; shall follow the *L.*, *Bur. R. a. Ps.*; in the holy *L.*, *Ord.* II. *ex.*; proper *L.*, *Ac. a. H.*; *Pr.* IV., *M. and EP. R.*

Liberality. Thy bountiful *l.*, *OP.* iv.

License -d. Be thereto *l.*, *Ord.* I. *a. Q.*; shall have *l.*, *Art.* xxxiv.

Licentiousness. *L.* of the late times, *Pr.* I. 4

Lie -th. As in us *l.*, *Sea* i. *col.*; as in you *l.*, *Ord.* I. *and* II. vi. *Q.*; all that *l.* in you, *ib.* II. *ex.*; as *l.* in you, *ib. ex.*, vii. *Q.*; as shall *l.* in you, *ib.* III. vi. *Q.*

Life. *L.* everlasting, *Ap. Cr.*; after this *l.*, *M. and EP.* i. *P. a. col.*; by their *l.*, *OP.* vii., *HC. P. a. off.*; the truth and the *l.*, *Col. S. Ph. and Ja.*; Lord and Giver of *l.*, *l.* of the world to come, *HC. Cr.*; all the days of their *l.*, *ib. P. a. off.*; all the days of our *l.*, *ib.* iii. *ex.*, *Sea* ii. *P. a. col.*, ii. *th. col.*; a new *l.*, *HC. b. conf.*; rising to *l.*, restored to us everlasting *l.*, *ib.* iii. *pr.*; all the days of thy *l.*, *Bap.* I. *Q.*; lead the rest of his *l.*, *Bap.* I. *and* II. *ex. a. bap.*; all the days of my *l.*, *Cat.* iii. *and* x. *Q.*; Lord of *l.* and death, *VS.* i. *ex.*; in the midst of *l.*, *Bur. a. las.*; *l.* present, *l.* to come, *Ch. l. P.*; *l.* accreable, *Ord.* II. *ex.*; predestination to *l.*, *Art.* xvii.; *Ord.* II. *and* III. i. *H.* 2

Lift -ed. *L.* them up, *MP. TE. D.*; *l.* up, *Art.* xxviii.; *HC. suff.*

Light. O ye *l.*, *MP.* iii. *Cant.* 16; *l.* of thy truth, *Col.* iii. *Exst.*; *l.* of thy Holy Spirit, *ib. Whit.*; *L.* of *L.*, *HC. Cr.*; of the *l.*, becometh the children of *l.*, *Bap.* III. *l. ex.*; we have the *l.*, believe in the *l.*, children of the *l.*, *Com.* ii. *ex.*; thy heav'nly *l.*, *Ord.* II. ii. *H.* 7; the *l.* of nature, *Art.* xviii. *Col. S. Jo.*

Light-ing. *L.* upon the Apostles, *HC. v. pr.*; shall *l.* upon them, *Com.* ii. *ex.*

Lighten. *L.* our darkness, *EP.* iii. *col.*; *Ord.* II. *and* III. i. *H.* 1

Lightly. That not *l.*, *HC.* i. *ex.*; *Mat. i. ex.*

Lightning-s. O ye *l.*, *MP.* iii. *Cant.* 17; from *l.*, *L.* 9

Like. Made *l.* unto him, *Col.* vi. *Ep.*, *Bap.* I. *ex.*; made *l.* unto Christ, *VS.* ii. *ex.*; *l.* unto us in all things, *Art.* xv.; utterly *l.*, *ib.* xxxiv.

Likeness. Nor the *l.*, *Cat.* viii. *Q.* 2

Lips. Open thou our *l.*, *M. and EP. suff.*; with our *l.*, *OT.* i.

Litany. The *L.* is not appointed, *l. OP.*; the *L.* ended, *Com. f. R.*; accustomed to say the *l.*, *ib. b. Pa.*; *L.* be once said, *Ord.* II. *l. R.*; shall be said the *L.*, *ib.* III. *R. b. suf.*; end of the *L.*, *Ac. R. a. suff.*; *L. R.*, *HC. R. a. bt.*, *Ord.* I. *R. b. L.*, II. *R. b. col.*

Literal. *L.* meaning of the said Articles, *Art. dec.* vi.; the *l.* and grammatical sense, *ib.* vi.

Liturgy. Her publick *L.*, *Pr.* I. 1; use of the *L.*, *ib.* 2; *L.* of the Church, inserted into the *L.*, any part of the *L.*, *ib.* 4; Common Prayer and *L.*, *Ac. war.*

Live. Long to *l.*, *M. and EP.* i. *P. a. col.*; converted and *l.*, *Col.* iii. *G. F.*; *l.* in unity, *HC. P. a. off.*; may *l.*, who dost *l.*, *Bap.* I. *and* III. *a. Q.*; do afterward *l.*, *ib.* II. *R. b. G.*; *l.* together in this life, *Mat. bl. b. Pa.*; *l.* to thee, *VS.* i. *P. a. bl.*; we *l.* here, *ib.* iii.; *l.* though he die, *Bur. col.*; ye shall *l.*, *Com.* iii. *ex.*; *l.* to serve thee, *Sea* ii. *P. a. col.*; *M. and EP. abs.*

Lively. *L.* word, *HC. P. a. off.*; a *l.* and stedfast faith, *ib.* iii. *ex.*; members of the same, *Bap.* III. i. *ex.*; *l.* faith, *Art.* xii.

Lives. But in our *l.*, *OT.* i.; our *l.*, *Sea* i. *th. col.*; also by our *l.*, *ib.* ii.; your own *l.* and the *l.*, *Ord.* I. *a. Q.*

Livest-th. Who *l.* and reignest, *Col.* iii. *Ad.*, i. *Lent*, *Tr.*; whosoever *l.*, *Col. Quin.*, *Bur. col.*

Living. Preaching and *l.*, *L.* 19; to get mine own *l.*, *Cat.* xi. *Q.*; the *l.*, *Sea* ii. *P. a. col.*; the *l.* spring, *Ord.* II. ii. *H.* 4; not only in their *l.*, *Art.* xix.

Long. Be *l.* in the land, *Cat.* viii. *Q.* 5; so *l.* as ye both shall live, *Mat. Q.*; live together for so *l.*, *ib. P. a. suff.*; *l.* before this time, *Ord.* II. *ex.*; a *l.* life, *Ac. H.* 7; her reign be *l.*, *ib. col. a. suff.*; may live *l.*, *ib. ii. P. a. suff.*; as *l.* as they live, *Art.* xvi.

Long-sufferance. *L.* of God, *Com.* ii. *ex.*

Long-suffering. *Com. l. P.*

Look. *L.* down from heaven, *Cant.* vi. *and* i. *P. a. bl.*; *l.* down, *Sea* ii. *P. a. col.*

Loose. *OP.* ix.

Lord-s. *L.* of *l.*, *M. and EP.* i. *P. a. col.*

Lord's. All for *l.*, *Sea* i. *th. col.*; seek the *l.*, *Ord.* I. *b. col.*

Love. For the *l.*, *EP.* iii. *col.*, *OP.* iii.; fear and *l.*, *Col.* ii. *Tr.*; godly *l.*, *HC. P. a. off.*; are in *l.*, *ib. b. conf.*; in perfect *l.*, *Mat. P. b. Pa.*; in holy *l.*, *ib. l. P.*; fire of *l.*, *Ord.* II. *and* III. i. *H.* 2; *l.* and peace, *ib.* III. vi. *Q.*; in *l.*, *ib. l. col.*; their *l.* towards God, *Art.* xvii.; *L.* 16, *Ord.* III. *b. l. col.*

Love-d. An heart to *l.*, *L.* 24; may learn to *l.*, *Col. S. Steph.*; may *l.* the thing, *ib.* iv. *Rast.*; make us to *l.*, *ib.* xiv. *Tr.*; to *l.* that Word, *ib. S. Bart.*; perfectly *l.* thee, *HC. f. col.*; so God *l.* the world, *ib. a. abs.*; them that *l.* me, *Cat.* viii. *Q.* 2; to *l.* him, *ib.* x.; *l.* him as myself, *ib.* xi.; may *l.* his wife, Christ did *l.* his spouse, *Mat.* iii. *P. a. suff.*; *l.* and fear thee, *Bur. col.*; *Col.* vi. *Tr.*, *Cat.* xi. *Q.*, *Mat. Q.*, *ib. a. Q.*

Lover. *L.* of concord, *MP.* ii. *col.*

Loving -ly. *L.* thee above all things, *Col.* vi. *Tr.*; so *l.* called, *HC.* ii. *ex.*; most *l.* doth call them, *Bap.* II. *b. G.*; *l.* and cherishing it, *l.* and amiable, *Mat.* iii. *P. a. suff.*; most *l.* Father, *VS. col. a. abs.*

Loving-kindness. *L.* to us, *OT.* i.; declare thy *l.*, *ib.* iii.; to continue thy *l.*, *ib.* iv.

Lowly-liness. Wonder myself *l.*, *Cat.* xi. *Q.*; in *l.*, *Com.* ii. *ex.*

Lucre. *Pr.* III. 4

Lust-s. Worldly and carnal *l.*, *Col. Circ.*; all the sinful *l.*, *Cat.* iii. *Q.*; *l.* of the flesh, *Col.* iii. *P. a. bl.*, *Art.* ix.; *l.* hath of itself, *ib.*

Lying. *Cat.* xi. *Q.*

Made. *M.* of none, *Ath. Cr.* 21; not *m.*, all things were *m.*, *HC. Cr.*; hath *m.* me, *Cat.* vi. *Q.*; *m.* heaven and earth, *ib.* viii. 4, *Com. suff.*, *Sea* ii. *H.* 11; that hast *m.*, *Sea P. b. LP.*; *Ath. Cr.* 22, 23

Magistrate -s. The authority of the *M.*, *Art.* xxxiv.; the civil *M.*, at the commandment of the *M.*, *ib.* xxxvii.; when the *M.* requireth, *ib.* xxxix.; *L.* 21

Magnify -ing. We *m.* thee, *MP. TE. D.*; *m.* him for ever, *ib. iii. Cant.*, *m.* thy glorious Name, *HC. a. pr.*; bless and *m.*, *Sea. b. col.*; *m.* thy mercies, *OT.* viii.; *m.* thy glorious Name, *l. OT.*

Maid. Nor his *m.*, *Cat.* viii. *Q.* 10

Maintain. *M.* and set forwards, *Ord.* II. vii. *Q.*

Majesty -s. His *M.* happy Restoration, His Sacred *M.*, *Pr.* I.; full of the *M.*, of an infinite *M.*, *MP. TE D.*; the Queen's *M.*, *M. and EP. i. P. a. col.*; in his glorious *M.*, *Col.* i. *Ad.*; power of the divine *M.*, *ib. Tr.*; beseech thy *M.*, *ib. Pur. V. Murp.*; thy divine *M.*, *Sea* iii. *P. a. col.*, *and* i. *th. col.*; Name of his *M.*, *ib.* i. *H.* 18, *Ac. H.* 12; filled with his *M.*, *ib.*; of one substance *m.*, *Art.* v.; the Queen's *M.*, *ib.* xxxvii.

Maker. *M.* of heaven and earth, *Creeds*; *M.* of all things, *HC.* and *Sea conf.*; *M.* and Preserver, *Art.* i.

Making. *T., Ord. T.*; *m.* of Deacons, *Ord.* I. *T.*

Male-child. Every *m.* to be baptized, *Bap.* I. *f. R.*

Malediction. The extreme *m.*, *Com.* ii. *ex.*

Malice. Asswage their *m.*, *OP.* v.; he perceiveth *m.*, his frowardness and *m.*, *HC. f. R.*; be in *m.*, *ib.* i. *ex.*; out of *m.*, *ib.* I. *R.*; to bear no *m.*, *Cat.* xi. *Q.*; *L.* 7.

Man. God and *M.*, *Ath. Cr.* 30, 34, 37, *HC.* iii. *ex.*, *Art.* vii.; *M.* of the Substance, *Ath. Cr.* 31; perfect *M.*, *ib.* 32; soul and flesh is one *m.*, *ib.* 37; was made *m.*, *HC. Cr.*; made very *m.*, *ib.* ii. *pr.*, *Art.* ii.; *m.* and wife, *Mat. b. Fs. and R. b. l. ex.*; a Christian *m.* should, *VS.* ii. *ex.*; what is *m.*, the son of *m.*, *Ac. H.* 2; took *M.*'s nature, very *M.*, *Art.* ii.; the condition of *m.*, *Art.* x.; *Mat., Com.* ix. *sent.*

Mandate. The Queen's *M.*, *Ord.* III. *oath R.*

Manfully -hood. Touching his *M.*, *Ath. Cr.* 33; taking of the *M.*, *ib.* 35; *m.* to fight, *Bap. a. bap.*; the Godhead and *M.*, *Art.* ii.

Manifestation. *M.* of Christ, *Col. Ep.*

Manifest -ed. *M.* thy only-begotten Son, *Col. Ep.*; whose blessed Son was *m.*, *ib.* vi. *Ep.*; *m.* unto all men, *Ord.* III. *b. l. col.*

Manifold. Our *m.* sins, *HC. and Sea conf., HC. P. a.* ii. *LP.*; thy *m.* and great mercies, *ib. P. a. pr.*; acts *m.*, *Ord.* II. ii. H. *5*.

Mankind. Inclined unto *m.*, *M. and EP. conf.*; all *m.*, *Cat.* vi. *Q.*; Maker of *m.*, *CS. col.*; good of all *m.*, *Sea l. col.*; offered to *m.* by Christ, *Art.* vii.; *Col. S. b. Kast.*

Manners. Instruction of *m.*, *Art.* vi.; men's *m.*, *ib.* xxxiv.

Many. How *m.* there be, *Cat.* vii. *Q.*; how *m.* there are, *CS. f. R.*

Mark. *M.* of difference, *Art.* xxviii.; *Col.* ii. *Ad.*

Marriage. In the *m.* garment, *HC.* i. *ex.*; at which day of *m.*, *Mat. R. b. Q.*; join them together in *m.*, *ib. l. P.*; at the time of their *m.*, after their *m.*, *ib. l. R.*; *m.* of Priests, to abstain from *m.*, *Art.* xxxii.

Marry -ied. Because they were *m.*, *HC.* ii. *ex.*; ye that are *m.*, himself a *m.* man, *ib. l. ex.*; the new *m.* persons, *ib. l. R.*; *m.* at their own discretion, *Art.* xxxii.; to *m.* together, may not *m.*; *K.*; *Mat.*

Martyr -s. Army of *m.*, *MP. Te D.*; thy first *m.*, *Col. S. Steph.*; the first *m.*, *Ord.* I. *col.*

Marvellous. Work-est great *m.*, *M. and EP.* iii. *P. a. col.*; his *m.* works, *Ac. H.* 3

Masses. The sacrifices of *M.*, *Art.* xxxi.

Master -s. Love of our *M.*, *HC.* iii. *ex.*; *M.* of a College, *Art. dec.* vii.; *Cat.* xi. *Q.*, *l. R.*

Materials. In the chiefest *m.*, *Pr.* I. 1

Matrimony. The holy estate of *m.*, *Mat. l. ex.*; the state of *m.*, *Art.* xxxv.; *Mat., Art.* xxv.

Matrons. Holy and godly *m.*, *Mat.* iii. *P. a. suff.*

Matter. With what *m.*, *Bap.* II. *b. G.*

Mean. To keep the *m.*, *Pr.* I. 1; what they do *m.*, *ib.* III. 5; the *m.* whereby the Body, *Art.* xxviii.

Meanest -ing. What *m.* thou, *Cat.* xv. *Q.*; plain and full *m.* thereof, the *m.* of the Article, *Art. dec.* vi.

Means. A *m.* whereby we receive, *Cat.* xv. *Q.*

Mediation. In the name and *m.*, *OP.* x.; through the merits and *m.*, *Art.* xi. *Tr., VS.* ii. *and* iv. *P. a. bl., Com. l. P.*; *m.* of our only Saviour, *Ord.* II. *ex.*; by the merits and *m.*, *Ac.* ii. *P. a. suff.*

Mediator. Our only *M.*, *L.* ii. *P., Col. S. Steph.*; our *M.* and Advocate, *OP.* ix.; our only *M.* and Advocate, *HC. P. a. off.*; our *M.* and Redeemer, *Bur. col.*; the only *M.*, *Art.* vii.

Medicines. The wholesome *m.*, *Col. S. Luke*

Meditation. *M.* in God's word, *Pr.* II. 1

Meek -ness. With *m.* heart, *HC. P. a. off.*; *m.* of heart, *Com.* ii. *ex.*

Meekly. To hear *m.*, *L.* 25; *m.* kneeling, *HC. b. conf., R. a. cons.*

Meet. *M.* partakers, *HC.* iii. *ex.*; it is *m.*, *ib. suff.*; it is very *m.*, *ib.* i. *pr.*; *m.* to join in prayer, *Sea P. b. LP. R.*; *m.* to be ordered, *Ord.* I. *R. b. L.*, II. *R. b. col.*; persons *m.* for the same, *ib. b. col.*; make men *m.*, *Art.* xiii.

Melted. Our soul *m.*, *Sea* i. *H.* 9

Member -s. All our *m.*, *Col. Circ.*; every *m.* of the same, *ib.* ii. *G. f.*; we are very *m.*, *HC. P. b. dox.*; a lively *m.* of the same, *Bap.* I. i. *ex.*; made a *m.* of Christ, *Cat.* ii. *Q.*; any *m.* thereof, *Ord.* II. *ex.*

Men. Have mercy upon all *m.*, *L.* 31; hast made all *m.*, *Col.* iii. *G. f.*; for us *m.*, *HC. Cr.*; for all *m.*, *ib. P. a. off.*; worthy of all *m.*, *ib. a. abs.*; for the children of *m.*, *Ac. H.* 4; to all Christian *m.* alike, *Art.* xxx.; for all other Christian *m.*, *ib.* xxxii.

Mercies. Father of all *m.*, thy late *m.*, all thy *m.*, *OT.* i.; through thy *m.*, *ib.* ii.; to continue such thy *m.*, *ib.* v.; for these thy *m.*, *ib.* vi.; great *m.*, *HC. P. a. pr.*; multitude of thy *m.*, *VS. col. a. abs., Com. l. P.*; for thy *m.* sake, *ib.* i *P. a. bl.*; Father of *m.*, *ib.* ii. *and* iv.; for all thy *m.*, *Sea l. col.*

Merciful. *M.* Father, *M. and EP., &c.*; to be *m.*, *OP.* v.; *m.* Lord, *Col. S. Jo.*, xxi. *Tr., HC. P. a. pr., Mat. ii. P. a. suff.*; *m.* God, *Col.* iii. *G. f., S. Jas., Bap.* I. and III. *a. Q., VS.* i. *P., Bur. col., Com. l. P.*; almighty and *m.* God, *Col.* xiii. *Tr.*; almighty and most *m.* God, *ib.* xx., *VS. P. b. ex.*; most *m.* Father, *HC. and Sea conf., Bap.* I. *and* II. *P. a. bap., Ch. l. P., Ord.* II. *and* III. *l. col., ib.* III. *P. a. H.*; be *m.* unto us, *Cat.* xiii. *Q., Com. suff.*; most *m.* God, *VS. col. a. abs.*; most *m.* Saviour, *ib.* iii. *P., a. bl., Bur. a. les.*; *m.* Saviour, thy *m.* ears, *Bur. a. les.*; the *m.* receiver, *Com.* ii. *ex.*; be *m.* to us, *Sea P. b. LP.*; *m.* for Christ's sake, *Ord.* III. viii. *Q.*; be to *m.*, *ib. b. l. col.*; the *m.* and gracious Lord, *Ac. H.* 3

Mercifully. *M.* hear us, *M. and EP. suff.*; *m.* assist, *L.* i. *P.*; *m.* forgive, *ib. suff.*; *m.* to look, *ib.* ii. *P., Col. v. Lent*; *m.* look, *OP.* viii., *Col.* iii. *Ep., Bap.* I. *and* III. i. *P., Sea* i. *th. col.*; *m.* grant, *Col. Ep., S. b. East.*, xi., xix. *Tr., S. Mich.*; *m.* to receive, *Col.* i. *Ep.*; *m.* to hear us, *ib.* iii. *Tr.*; vouchsafe to accept, *HC. P. a. off.*; *m.* upon them, *Mat.* i. *P. a. suff.*; look *m.*, *ib.* iii. *P. a. suff.*; *m.* hear our prayers, *Com. P. a. suff.*; *m.* behold, *Ord.* I. *and* II. *col.*, III. *P. a. suff.*

Mercy. Have *m.*, *M. and EP., L., HC., VS., CS., Bur., Ch., Com., and Sea suff., Col.* iii. *G. f.*; thy *m.* lighten, *MP. Te D.*; shew thy *m.*, *M. and EP. and Ac. suff.*; great *m.*, *EP.* iii. *col., OP.* ii., *Col.* vii. *Tr., HC. and Sea a bs., Sea* i. *H.* 3, *ib. l. col.*; let thy *m.*, *L. suff.*; remembering thy *m.*, *OP.* ii.; this thy *m.*, *OT.* iii.; kine eye of *m.*, *ib. col. a. abs.*; God's gracious *m.*, *ib. bl.*; the eyes of *m.*, *ib.* i. *P. a. bl.*; of his great *m.*, *Bur. a. les.*; cry for *m.*, his infinite *m.*, *Com.* ii. *ex.*; thirst after thine *m.*, thy *m.* is great, *Com. l. P.*; for thy *m.* sake, *Sea* i. *P. a. col., P. b. LP.*; thy *m.* is over, *ib.* ii. *th. col.*; his *m.* endureth, *ib.* i. *H.* 1; his *m.* towards us, *ib.* 5; forget not *m.*, *Ord.* III. *b. l. col.*; by God's *m.*, *Art.* xvii.; *Col.* iv. *Tr.*

Merit -s. Through the *m.*, *EP.* ii. *col., OP.* v., *Col.* i. *East., Whit.*, xiii. *Tr., S. Luke, VS. col. a. abs. and* ii. *P. a. bl., Ord.* I. *and* II. *col.*, III. *P. a. suff.*; for his *m.*, *Col. East. E.*; by the *m.* and death, *HC. P. a.* ii. *LP.*; the infinite *m.*, *Sea* ii. *P. a. col.*; thy eternal *m.*, *Sea* i. *and* II. i. *H.* 5; only for the *m.*, *Art.* xi.

Meritorious. His *m.* cross, *HC.* i. *ex.*

Messenger -s. Didst send thy *m.*, *Col.* iii. *Ad.*; to be *M.*, *Ord.* II. *ex.*

Metropolitical. The *M.* Church, *Ord.* III. *oath*

Might-y. Through the *m.*, *MP.* ii. *col.*; high and *m.*, *M. and EP.* i. *P. a. col.*; most *m.*, *Bur. a. les., Sea* ii. *th. col.*; the *m.* working, *Bur. a. les., Sea bur.*; most *m.* God, *Com.* ii. *P. a. suff.*; Father of all *m.*, *Ord.* II. ii. *H.* 13

Militant. Christ's Church *m.*, *HC. P. a. off.*

Mind -s. Distressed in *m.*, *l. OP.*; that *m.* to come, *HC.* iii. *ex.*; *m.* and will thereto, *Ord.* II.

ex.; into our *m.*, *ib.* ii. *H.* 7; with one *m.*, *Ac.* i. *col. a. G.*

Minded. Those that are *m.*, *HC. conf. R.*; how you be *m.*, *Orig.* III. *b. Q.*

Mingled. *M.* with the good, *Art.* xxvi.

Minister -s. *M.* in the Congregation, *Pr.* II. 1; discretion of the *M.*, *ib.* V., of the *M.* thereof, *R. b. MP.*; endue the *M.*, *M. and EP. and Ac. suff.*; *M.* and people, *Ath. Cr. R.*; grant that the *M.*, *Col.* iii. *Ad.*; whose *m.* she is, *HC. i. col. Queen*; but by the *M.*, *ib. R. b. off.*; *M.* of God's Word, *ib.* i. *ex.*; the *M.* and Churchwardens, *ib. l. R.*; the *M.* of the Parish, *Bap.* II. *f. R. and R. b. G.*, *VS. f. R.*; any other lawful *M.*, *Bap.* II. *f. R. and R. b. G.*; shall the *M.* examine them, *ib. R. b. G.*; *M.* appointed by him, *Con. f. R.*; *M.* in thy Church, *Ord. I. col.*, III. *P. a. suff.*; other chief *M.*, *ib. and* II. *l. Q.*; divers orders of *M.*, *ib.* II. *col.*; by these thy *M.*, *ib. P. a. H.*; unworthiness of the *M.*, evil *M.*, *Art.* xxvi.; in Churches by the *M.*, *ib.* xxxv.; Bishops and *M.*, *ib.* xxxvi.; *M.* and *EP.*, &c.

Minister -ed. After *m.* unto them, *CS. l. R.*; do *m.* by his commission, Sacraments *m.* unto them, by evil men, *Art.* xxvi.

Ministereth-ing. *M.* in the congregation, *Art.* xxiii.; the *m.* either of God's Word, *ib.* xxxvii.; *Pr.* II. 9

Ministration. At all times of their *m.*, *R. b. MP.*; office and *m.*, *Ord.* I. i. *Q.*; in their *m.*, *ib. col. a. G.*; called to this *m.*, *ib.* III. i. *Q.*; *Bap. T.*

Ministry -ies. The sacred *m.*, *Pr.* vii.; *Ord. Ii. G. P.*; *m.* of God's holy Word, *HC. l. ex.*; by our office and *m.*, *Bap. I. and* III. *a. Q.*; exercise their *m.* duly, *Ord. I. b. L.*, II. *b. col.*; *m.* of the Church, *ib.* I. ii. *Q.*; unto the higher *m.*, *ib. col. a. G.*; function and *m.*, received into this holy *m.*, *ib.* II. *b. col.*; the end of your *m.*, stronger in your *m.*, *ib. ex.*; labour and *m.*, same office and *m.*, *ib. P. a. H.*; we may use their *m.*, *Art.* xxvi.

Miracle. First *m.*, *Mat.* i. *ex.*

Mischief -vous. For what *m.* purposes, *Pr.* I. 2; evil and *m.*, *L.* 2

Misconstrued-ction. Liable to *m.*, *Pr.* I. 4; *m.* and depraved, *HC. l. R.*

Misdoings. For these our *m.*, *HC. and Sea conf.*

Miserable. *M.* sinners, *L. OP.* vi., *HC.* iii. *ex.*, *Com.* ii. *P. a. suff.*; *Sea* i. *P. a. col.*; this *m.* and naughty world, *VS.* iii. *P. a. bl.*

Misery -ies. Fall of *m.*, *Bur. a. les.*; *m.* of this sinful world, *ib. P. a. LP.*; the depth of *m.*, *Sea* ii. *P. a. col.*

Moderation. To observe the like *m.*, *Pr.* I. 3

Modest. To be *m.*, *Ord. I. col. c. G.*

Monday. *Pr.* VIII.

Monitions. *M.* and exhortations, *Ord.* II. iv. *Q.*

Month -s. *Pr.* IV. *and* V.

Moon. Sun and *m.*, *MP.* iii. *Cant.* 6; *Pr.* VIII.

Moral. Are called *m.*, *Art.* vii.

Morning. In the *m.*, before the beginning of *M.* Prayer, *Bap.* I. *f. R.*

Mortal -ity. Sickness and *m.*, *OP.* vi.; this *m.* life, *Col.* i. *Ad.*, *HC.* i. *col. a. bl.*; our *m.* nature, *Col.* i. *Tr.*; spectacles of *m.*, *VS.* iii. *P. a. bl.*; all *m.* men, *CS. f. R.*

Mortify-ied. *Col. Inn.*, *Circ.*

Mortifying. By continual *m.*, *Col. East. E.*; continually *m.*, *Bap. I, ex.*; *m.* the works, *Art.* xvii.

Mother -s. Substance of his *m.*, *Ath. Cr.* 31; Mary his *m.*, *HC.* ii. *pr.*; thy *m.*, *Cat.* viii. *Q.* 5; my father and *m.*, *ib.* xi.; *ib. I. R.*, *K.*

Mountains. O ye *m.*, *MP.* iii. *Cant.* 19

Mouth -s. Our *m.* shall shew, *M. and EP. suff.*; with their own *m.*, *Con. pr.*; the Sacrament with his *m.*, *CS. l. R.*; with your own *m.*, *Com.* i. *ex.*

Moved. Would not be *m.*, *HC.* ii. *ex.*; *m.* by the Holy Ghost, *Ord.* I. i. *Q.*

Multiply. *M.* upon us, *Col.* iv. *Tr.*

Multitude. *Pr.* III. 4

Murder-ers. From battle and *m.*, I. 9; prayed for his *m.*, *Col. S. Steph.*; do no *m.*, *Cat.* viii. *Q.* 6

Mystery -ies. By the *m.*, *L.* 11; stewards of thy *m.*, *Col.* iii. *Ad.*; holy *m.*, *HC.* i. *and* iii. *ex.*, *P. b. dox.*; such an excellent *m.*, *Pr.* III. *P. a. suff.*

Mystical. *M.* body of thy Son, *Col. All S.*, *HC. P. b. dox.*; the *m.* union, *Mat.* i. *ex.*

Name -s. Thy holy *N.*, *M. and EP. conf.*, *Col.* ii. *Tr.*, *Bur. P. a. LP.*, *Sea* i. *th. col.*, *Ord.* II. *P. a. H.*; the Lord's *N.*, *M. and EP. suff.*; in thy *N.*, *ib. and L.* I. *P.*; thy *N.* sake, *L. suff.*, *Com. suff.*; the love of thy *N.*, *Cat.* vii. *Tr.*; in the *N.* of God, *HC.* ii. *ex.*, *Ord.* I. *b. L.*, II. *b. col.*, *ib.* II. *ex.*, *ib.* III. *suff.*; in the *n.* of all them, *HC. R. a. pr.*; in the *n.* of this child, *Bap.* I. *and* II. i. *Q.*; in the *N.* of the Father, *ib.* I. *and* III. *P. b. bap. and bap.*, *ib.* II. *b. R., Cat.* xvii. *Q., Mat. a. Q., b. Ps., VS. abs., Ord.* I. *a. Q., ib.* II. *and* III. *b. l. col.*; in this child, *Bap.* I.; demand the *n.* of the child, *ib.* II. i. *Q.*; Godfathers and Godmothers the *n.*, *ib.* III. *R. bap.*; what is your *n.*, *Cat.* i. *Q.*; who gave you this *n.*, *ib.* ii.; *N.* of the Lord, *Cat.* viii. *Q.* 3, *Sea* ii. *H.* 11, 12; taketh his *N.* in vain, *Cat.* viii. *Q.* 3; honour his holy *N.*, *ib.* x.; *n.* of all such persons, *ib. l. R.*; other *N.* under heaven, but only the *N.*, *VS. a. Pr.*; unto thy *N.*, *Sea* ii. *H.* 9; *Ord.* I. *Tr. Q.*; *N.* of our Lord Jesus, *ib.* II. *ex.*; *N.* of his Majesty, *Ac. H.* 12; by the *N.* of Christ, *N.* of Jesus Christ, *Art.* xviii.; in their own *n.*, *ib.* xxvi.

Named -ing. *N.* it after them, *Bap.* I. *R. bap.*; the child being *n.*, *ib.* II. *f. R.*

National. *N.* Church, *Art.* xxxiv.

Nations. Condemn no other *n.*, *Pr.* III. 5; give to all *n.*, *L.* 23; unto all *n.*, *I. OP.*; *HC. v. pr.*; teach all *n.*, *Bap.* I. *and* III. *P. b. bap.*

Natives. Baptizing of *n.*, *Pr.* I. 4

Nativity. By thy holy *N.*, *L.* 11; the *N.* of our Lord, *Col. Chr.*; the *N.* of Christ, *Art.* xxxv.

Natural. In their very *n.* substances, *n.* Body, *HC. i. R.*; his own *n.* strength, *Art. x.*

Nature -s. Whose *n.*, *OP.* ix.; to take our *n.*, *Col. Chr.*; by *n.* he cannot have, *Bap.* I. i. *ex.*; by *n.* they cannot have, *ib.* III.; two whole and perfect *N.*, *Art.* ii.; the perfection of man's *n.*, *ib.* iv.; *n.* of every man, of his own *n.*, this infection of *n.*, *ib.* ix.; truth of our *n.*, *ib.* xv.; like *n.* of Sacraments, *ib.* xxv.

Naughty. His former *n.* life, *HC. f. R.*; this *n.* world, *Ord.* II. *ex.*

Navy. In her Majesty's *N.*, *Sea f. R.*

Near. Draw *n.*, *HC. b. conf.*

Necessary -ies. *N.* or expedient, *Pr.* I. 1; requisite and *n.*, *M. and EP. ex.*; it is *n.*, *Ath. Cr.* 1, 29; all things *n.*, *OP.* i., *CS. f. R.*, *Art.* vi., xxxvi.; all other *n.*, *OP.* x.; generally *n.* to salvation, *Cat.* xiv. *Q.*; from *n.* service, *Sea R. b. conf.*; how *n.* that Order is, *Ord.* I. *and* II. *f. R.*; *n.* for these times, *Art.* xxxv.

Necessity -ies. No evident *n.*, *Pr.* I. 1; in this our *n.*, *OP.* i., *Sea* iii. *P. a. col.*; according to their several *n.*, *L. OP.*; in our great *n.*, *OT.* ii.; knowest our *n.*, *HC. v. col. a. bl.*, *Ac.* I. *col.*; if *n.* so require, *Bap.* I. *f. R.*; great cause and *n.*, *ib.* II.; great *n.* of this Sacrament, *ib.* III. *ex. a. G.*; required of *n.*, *Ord.* II. *and* III. ii. *Q.*; *L.* 28, *Col.* iii. *Ep.*

Need -y. Those that are *n.*, *OP.* iv.; *n.* sickness, *HC. P. a. off.*; *n.* shall compel them, *Bap.* II. *f. R.*; ought and have *n.*, *Ord.* II. *ex*; as *n.* shall require, *ib.* iv. *Q.*

Needful. All things that be *n.*, *Cat.* xiii. *Q.*

Neglect -ed. Shall *n.* to do, *HC.* ii. *ex.*; *Pr.* II. 2

Negligent -ces. *N.* to come, *HC.* ii. *ex.*; by reason of your *n.*, *Ord.* II. *ex.*; *n.* and ignorances, *L.* 34

Neighbour -s. Against your *n.*, *HC.* I. *ex.*; with their friends and *n.*, *Mat. R. b. i. ex.*; *Cat.* viii., ix., xi. *Q.*

Nether-house. Clergy of the *N.*, *Art. vat.*

Never-fading. *N.* crown of glory, *Ord.* III. *b. l. col.*

New. But that is *n.*, *Pr.* III. 3; *n.* and contrite hearts, *Col. Ash W.*; *n.* man may be raised up, *Bap.* I. *and* III. *a. Q.*; the *n.* baptized persons, *ib.* III. *R. l. ex.*; lead a *n.* life, *Cat.* xxv. *Q.*; *n.* hearts and a *n.* spirit, *Com.* ii. *ex.*; contrary to the *N.*, *Art.* vii.

New-fangled. *Pr.* III. 3

New-fangledness. *Pr.* III. 5

Newness. In *n.* of life, *HC. and Sea conf.*

Night-s. O ye *n.*, *MP.* iii. *Cant.* 15; dangers of this *n.*, *EP.* iii. *col.*; the same *n.*, *HC. cons.*; knowledge thereof over *n.*, *Bap.* I. *f. R.*; the *n.* cometh, *Com.* ii. *ex.*; whole *n.* in prayer, *Ord.* III. *h. suff.*

Nineteenth. *N.* day, *MP. R. b.* i. *Cant.*, *EP.* ii.

No. If they answer *n.*, *Bap.* I. *R. b.* i. *ex.*; if they shall answer *n.*, *th.* III.

Noble-ility. All the *n.*, *L.* 20; the *n.* works, *th. suff.*

Nocturn. *Pr.* II. 2

None. *N.* other gods, *Cat.* viii. *Q.* 1

North. Standing at the *N.* side, *HC. f. R.*

Noted. Here is to be *n.*, *R. b. M-P.*

Nothing. Made all things of *n.*, *Mat.* iii. *P. a. suff.*

Notice. Shall *n.* be given, *HC. R. b. ff.*; *n.* shall be given thereof, *VS. f. R.*; timely *n.* to the Curate, *CS. f. R.*

Notorious. *N.* evil liver, *HC. f. R.*; *n.* sin, *Com.* i. *ex.*

Nought. Brought to *n.*, *L.* i. *P.*

Nourish. *N.* us with all goodness, *Col.* vii. *Tr.*

Now. Is *n.*, *Pr.* IV. *Gloria*

Number. *N.* our days, *VS.* iii. *P. a. bl.*

Nurture. *N.* of the Lord, *Mat.* i. *ex.*

Oath. Ministered unto them the o., *Ord.* III. *oath*; o. shall not be made, *th. R.*; a Christian man's o., *Art.* xxxix.

Obedience. *O.* of thy Word, *Con. col.*; oath of due o., *Ord.* III. *oath*; o. of the commandments, *Art.* vii.

Obedient. *O.* heart, *M. and EP. ex.*; o. to the law, *Col. Circ.*; o. to her husband, *Mat.* iii. *P. a. suff.*; being more o., *Sea* ii. *th. col.*; o. walking before thee, *th. l. col.*

Obediently. Henceforth o. walk, *OT.* vi.; o. to fulfil, *Col. S. And.*; o. to follow, *th. S. Pet.*; o. keep his commandments, *Bap.* I. *and* III. ii. *ex. a. G.*; o. to hear, *Cat. l. R.*; o. follow the same, *Ord.* III. *col.*

Obey-ed. *O.* thy blessed will, *Col. Circ.*; we may ever o., *b. i. Lent*; he readily o., *th. S. And.*; humbly o. her, *HC. l. col. Queen*; o. the Queen. *Cat.* xi. *Q.*; o. him, *th.* xiii.; wilt thou o. him, *Mat.* ii. *Q.*, *b. a. Q.*; o. thy commandments, *Sea* i. *P. a. col.*; o. thy command, o. thy voice, *th.* ii. *th. col.*; reverently o., *Ord.* I. *and* II. *l. Q.*; grace to o. her, *Ac. col. a. suff.*; o. the calling, *Art.* xvii.

Obeying. O. thy will, *Mat.* i. *P. a. suff.*; o. her, *Ac. P. b. Ep.*

Objections. Old o. mustered up, *Pr.* I. 2

Oblation-s. The one o. of Christ, *Art.* xxxi.; *HC. P. a. off.*, *th. come.*

Observed. The week following to be o., *HC. R. b. off.*

Obstinate-acy. Not him that is o., *HC. f. R.*; malice and o., *th. l. R.*; which o. sinners, *Com.* ii. *ex.*

Obtain-ing. We may o., *Col. xiv. Tr.*, *th.* xiii.; for the o. whereof, *HC.* ii. *ex.*; help us to o., *Ord.* II. ii. *H.* 9

Occasion-s. *O.* from them that seek o., *Pr.* I. 4; upon several o., *OP.*; if o. be, *HC. R. b. off.*; as o. shall serve, *th. R. a. bl.*; o. requireth, *Bap.* III. *l. R.*; nor be o., *Ord.* II. *ex.*; o. shall be given, *th.* iv. *Q.*

Offence-s. *O.* before God, *Pr.* III. 2; from their o., *Col.* xxiv. *Tr.*; your o. to be such, forgiveness of your o., *HC.* i. *ex.*; wounded for our o., *Com.* ii. *ex.*; have knowledge of their o., *Art.* xxvi.; grievous o., *th.* xxxvii.; *L.* 5

Offend -ed. We have o., *M. and EP. conf.*; which before were o., for that he himself hath o., *HC. f. R.*; yourselves to have o., that have o. you, *th.* i. *ex.*; o. the eyes, *VS.* i. *ex.*; have o. him, if he hath o., *th. R. a. Cr.*; you yourselves o., others o., *Ord.* II. *ex.*; o. in many things, *Art.* xv.; *Pr.* III. 3, 5

Offenders. Miserable o., *M. and EP. conf.*; o. shall be liable, *Art. dec.* vii.

Offendeth -ing. Proceed against the o. person, *HC. f. R.*; he that o. against, *Art.* xxxiv.

Offer -ed. We o. before thee, *Ord.* II. *G. R.*; was o. for us, *HC.* iii. *pr.*; once o., *th. cons.*; here we o., o. unto thee, *th. P. a.* ii. *LP.*; did o. Christ, *Art.* xxxi.

Offering -s. Offer accustomed o., *Ch. l. R.*; the o. of Christ, *Art.* xxxi.

Offertory. Begin the o., *HC. R. b. off.*; said after the o., *th. R. a. bl.*; given at the o., *th. l. R.*; in the o., *Ac. R. a. G.*

Office-s. *O.* for the Baptism, *Pr.* I. 4; called to any o., *OP.* viii.; according to mine o., *HC.* ii. *ex.*; *O.* for Publick Baptism, *O.* for Private Baptism, *Bap.* III. *l. R.*; the *O.* ensuing, *Bur. f. R.*; which o. were ever, *Ord. Pr. f.* o. of such, *Ord. I. and* II. *f. R.*; duly execute their o., *L.* 1. 19°; it is his o., *th.* v. *Q.*; in this o. otherwise appointed, this whole o. shall be used, *Ac. f. R.*; *Ord.*

Officiate. That are to o., *Pr.* I. 4

Offspring. The o. of Adam, *Art.* ix.

Old. Despise the o., *Pr.* I. 3; o. ceremonies, the o. do remain, the o. may be well used, reprove the o., *th.* 5; in the o. time, *L. suff.*; that the o. Adam, *Bap.* I. *and* III. *a. Q.*; four-and-twenty years o., *Ord. Pr.*

Omitted. The rest utterly o., *Pr.* II. 2; may happen to be o., *Bap.* II. *b. G.*; shall be o., *Ord.* III. *R. b. suff.*; R. xxv. *Tr.*, *HC.* i. *pr. R.*

Omitting. *O.* of a ceremony, *Pr.* III. 2

Once. Oblation of himself o. offered, *HC.* once sacrifice of himself o. made, *Art.* xv.; offering of Christ o. made, *th.* xxxi.

One. O. God, *L.* 4, *HC. Cr.*, vi. *pr.*, *VS.* i. *P. a. bl.*; to be of o. mind, *OT.* vi.; o. Lord, *HC. Cr.*, vi. *pr.*; o. catholick and apostolick Church, o. baptism, *HC. Cr.*; o. with Christ, *th.* iii. *ex.*; by matrimony hadst made o., *Mat.* iii. *P. a. suff.*; all at o. time, *CS. l. R.*; to be but *O.*, *Ord.* II. *and* III. i. *H.* 4; *O.* God, *th.* II. ii. *H.* 14; Three in *O.*, *th.* 15; of o. heart and o. mind, *Ac. P. b. Ep.*; *O.* living and true God, of o. substance, *Art.* i.; is *O.* Christ, *th.* ii.; the o. oblation, *th.* xxxi.; be in all places o., *th.* xxxiv; *Ath. Cr.*, *HC.* vi. *pr.*, *Ac.* i. *col. a. G.*

Only. *O.* Son, *MP. Te D.*, *Ap. Cr.*, *HC.* ii. *pr.*; Trinity o., *HC.* vi. *pr.*; our o. Lord, *Ord.* II. ii. *H.* 16; our o. Saviour, *Ac.* i. *col. a. G.*; *HC. dox.*

Only-begotten. Thy o. Son, *Col. Ch.*, *Ep.*, *Asc. D.*, *Hart. V. Mary*; thine only Son, *Easter.*; the o. Son, *HC. Cr.*, *dox.*; his o. Son, *th. a. abs.*, *Bap. and VS. Cr.*, *Art.* xvii.

Open. All hearts be o., *HC. f. col.*; o. his grief, *th.* i. *ex.*; o. the gate, *Bap. l. and* III. ii. *H.* 2

Openly. Hath o. declared himself, *HC. f. R.*; o. in the Church, *Cat. l. R.*; o. before the Church, *Con. pr.*

Operation. *O.* of the Holy Ghost, *HC.* ii. *pr.*; o. of thy hands, *Sea* i. *H.* 16; effect or o., *Art.* xxv.

Oppose. Shall o. the same, *Pr.* I. 3

Oppress-ed. *L.* 30 *and* i. *P.*

Ordain -ed. The same was not o., *Pr.* II. 1; which shall be o., *OP.* viii.; o. holy mysteries, *HC.* iii. *ex.*; whereas it is o., *th. l. R.*; hath Christ o. in his Church, *Cat.* xxi. *Q.*; by Christ himself, *th.* xv.; was o., *Mat.* i. *ex.*; to be o. Deacons, *Ord. I. f. R.*; to be o. Priests, *th. II. R. b. H.*; o. and consecrated, *th.* III. *a. G.*; to o. any thing, *Art.* xx.; things o. by them, *th.* xxi.; o. of Christ, *th.* xxv.; o. and approved, authority to o., *th.* xxxiv.; *Ord.* II. *l. R.*

Ordaining. Form of *O.*, *Ord.* III. *T.*; o. sending, *th.* vii. *Q.*; *T. Ord. T.*

Order. Frame and o. thereof, *Pr.* I. 1; godly and decent o., *th.* II. 2; such an o., in o., *th.* 3; o. for prayer, language and o., plainness of the o., *th.* 4; shall take o., the same o., *th.* 6; decent o., *th.* III. 1 *and* 4; breaking of a common o., due o., *th.* 2; to keep any o., discipline and o., *th.* 5; alone canst o. *Col. Ch.* iv. *Tr.*; a wonderful o., *th. S. Mich.*; the same o., *HC. f. R.*; which o. is well meant, *th. l. R.*; standing in o., *Con. f. R.*; thought good to o., *th. pr.*; other things set in o., *Mat.* iii. *P. a. suff.*; o. of this realm, *Ord.* I. *ii. Q.*, III. i. *Q.*; o. and settle them, *Art. dec.* iii.; the common o. of the Church, *Art.* xxxiv., *Pr.* IV. *V. Ord.*

Ordered -eth. So o. the matter, *Pr.* II. 1; our doings may be o., *MP.* iii. *col.*; all things may be so o., *OP.* x.; o. all things, *Col.* viii. *Tr.*; may be o. and guided, *th. S. Matthias*; be o. by the Curate, *Cat. l. R.*; to be o. Deacons, *Ord. I. b. L.*; are to be o., *th. R. b. Q.*; that are o. shall tarry, *th. R. a. G.*; consecrated or o., *Art.* xxxvi.

Ordering. O. of Priests, *Ord.* II. *T.*; form of *O.* Deacons,

ib. R. b. col.; *O.* of Deacons, *ib. l. R.*; form for *O.* Priests, *ib. III. R. a. H.*; *O.* of Priests and Deacons, Consecration and *O.*, *Art.* xxxvi.

Orderly. *O.* and lawfully consecrated, *Art.* xxxvi.

Orders. Admitted into Holy *O.*, *OP.* vii.; appointed divers *O.*, *OP.* viii., *Ord.* I. *col.*, III. *P. a. suff.*: these *O.* of Ministers, these *O.* may be continued, *Ord. Pr.*; *Art.* xxv.

Ordinance -s. Men's *o.*, *Pr.* III. 5; after God's *o.*, *Mat. Q.*; according to God's holy *o.*, *ib. a. Q.*; by the *o.* of this realm, *Ord.* III. vi. *Q.*; by God's *o.*, *Art. dec.* i.; approving their said *o.*, *ib.* iii.; Christ's *o.*, *Art.* xix, xxvi., xxviii., xxx.; *HC.* i. *col. Queen*

Ordinary. *Pr.* V.; the *O.* of the Place, *R. b. MP.*, *HC. R. b. ff*; commanded by the *O.*, *L. R.*; account of the same to the *O.*, the *O.* shall proceed, *HC. f. R.*; the *O.* shall appoint, *ib. l. R.*, *Com. T.*; the *O.* shall direct, *Ch. f. R.*; obey your *O.*, *Ord.* I. and II. *l. Q.*

Original. The first *o.*, *Pr.* II. 1; born in *o.* sin, *Bap.* II. *b. G.*; for *o.* guilt, *Art.* ii.; *o.* sin, righteousness, *ib.* ix.; both *o.* and actual, *ib.* xxxi.

Ornaments. *O.* of the Church, *R. b. MP.*

Ought. Things which we *o.*, *M. and EP. conf.*; things they *o.* to do, *Col. i. Epy.*; done as they *o.* to be, *Bap.* II. *R. b. G.*; Christians *o.* to have, *Art.* xxviii.

Outcasts. Bring again the *o.*, *Ord.* III. *b. l. col.*

Outrage. Stillest the *o.*, *OT.* vi.

Outward -ly. Keep us both *o.*, *Col.* ii. *Lent*; the *o.* visible sign, *Cat.* xvi. *and* xvii. *Q.*; the *o.* part, *ib.* xxii.

Over. *O.* and above, *Art.* xiv.

Overcome. When thou hadst *o.*, *MP. Te D.*

Overplus. *O.* may be omitted, *R.* xxv. *Tr.*

Overthroweth -n. *O.* our enemies, *Sea* ii. *H.* 8; *o.* the nature of a sacrament, *Art.* xxviii.

Oweth -ing. *VS. R. a. Cr.*

Oxen. *HC.* ii. *ex.*

Paid. At that time to be *p.*, *HC. I. R.*

Pain -ful. This *p.* life ended, *VS. P. b. ex.*; suffered *p.*, *ib.* ii. *ex.*; asswage his *p.*, *ib. col. a. abs.*; his bodily *p.*, *ib.* i. *P. a. bl.*; from the great *p.*, *Ch. I. P.*

Pamphlets. Divers *p.* were published, *Pr.* I. 2

Paragraph. The next precedent *p.* of this Rubric, *HC. f. R.*

Pardon -s. *P.* and peace, *Col.* xxi. *Tr.*; *p.* and deliver you, *HC. and Sea abs.*; *p.* and forgiveness, *VS. col. a. abs.*; *p.* sealed in heaven, *ib.* ii. *P. a. bl.*; most willing to *p.*, *Com.* ii. *ex.*; thy merciful *p.*, *ib. P. a. suff.*; concerning Purgatory *P.*, *Art.* xxii.

Pardoneth -ing. He *p.*, *M. and EP. abs.*; p. our offences, *HC. P. a.* ii. *LP.*

Parents. *P.* shall give knowledge thereof, *Bap.* I. *f. R.*; by the *p.*, *ib.* III.

Parish -es. *P.* Church, *Pr.* II. 9; provided by the *P.*, *HC. R. a. off.*; twenty persons in the *p.*, at the charges of the *p.*, *ib. l. R.*; Curates of every *p.*, *Bap.* II. *f. R.*; Minister of the same *p.*, *ib. R. b. G.*; none of the *p.*, *CS. l. R.*; in all *P.* Churches, *Ac. war.*; *Cat. l. R.*, *Mat.* ii. *R.*

Parishioner. Every *p.* shall communicate, every *p.* shall reckon, *HC. l. R.*

Parliament. Authority of *P.*, *R. b. MP.*, *Art.* xxxvi.; High Court of *P.*, *OP.* x., *Ac. R. b. Ep.*; *ib.* iii. *war.*

Parson. Shall reckon with the *P.*, *HC. l. R.*

Partakers. Made *p.*, *Col.* xi. *Tr.*, *HC.* i. *ex.*; may be *p.*, *HC. P. a. off.*, *cons.*; are *p.* of this, *ib. P. a.* ii. *LP.*; ye will be *p.*, *ib.* ii. *ex.*; are they *p.* of Christ, *Art.* xxix.

Partaking. *P.* of the Body of Christ, *p.* of the Blood, *Art.* xxviii.

Particular. Every *p.* or national Church, *Art.* xxxiv.

Parts. How many *p.*, *Cat.* xvi. *Q.*; *p.* or passions, *Art.* i.

Party-ies. This or that *p.*, *Pr.* I. 4; either of these *p.*, *ib.* III. 8

Paschal. The very *P.* Lamb, *HC.* iii. *pr.*

Passion -s. Cross and *p.*, *Col. exhort. P. Mary*, *HC.* i. *ex.*; death and *p.*, *ib.* iii. *ex.*, *cons.*; benefits of his *p.*, *ib. P. a.* ii. *LP.*; our sinful *p.*, *Ac. col. a. suff.*; parts or *p.*, *Art.* I.; the *p.* of Christ, *ib.* xxxi. *Ps.* 12

Pastors. *P.* of thy flock, *OP.* vii.; faithful and true *p.*, *Col. S. Matthias*; spiritual *p.*, *Cat.* xi. *Q.*; the *p.* of thy Church, *Ord.* III. *col.*; some *p.*, *ib. P. a. H.*; *Col. S. Pet., Ord.* III. *P. a. H.*

Paten. Take the *p.* into his hands, *HC. cons. R.*

Patience. Giving them *p.*, *l. OP.*; that by *p.*, *Col.* ii. *Ad*; the example of his *p.*, *ib. S. b. Easter*; your *p.*, *VS.* i. *ex.*; we through *p.*, *ib. l. P.*; all *p.* and doctrine, *Ord.* III. *l. col.*; *Com.* ii. *ex.*

Patiently. Bear your sickness *p.*, *VS.* I. *ex.*; take his sickness *p.*, *CS. col.*; *VS.* ii. *ex.*

Patterns. Examples and *p.*, *Ord.* II. *ex.*

Peace. Preservation of *p.*, *Pr.* I. 4; give *p.*, *M. and EP. and Ac. suff.*; grant us thy *p.*, *L. suff.*, *Col.* ii. *Ep.*; *p.* and happiness, *OP.* x.; the bond of *p.*, *l. OP*, *Art. dec.* i.; for *p.* and deliverance, *OT.* v.; for restoring public *p.*, *ib.* vi.; the very bond of *p.*, *Col. Quin.*; pardon and *p.*, *ib.* x.-i. *Tr.*; in earth *p.*, *HC. dox.*; the *p.* of God, *ib. Ord. Ac. bl.*; hold his *p.*, *Mat.* i. *ex.*; love and *p.* together, *ib. P. b. Pr.*; *p.* be to this house, *VS. b. LP.*; give thee *p.*, *ib. bl.*; departure hence in *p.*, *ib.* ii. *P. a. bl.*; give him *p.*, *ib.* iv.; men shall say *p.*, *Com.* ii. *ex.*; give us *p.*, *ib. bl.*; in *p.* and quietness, *Sea f. P.*; *p.* and love, *Ord.* II. vii. *Q.*, *ib.* ii. *H.* 1, 12, *Ac. col. c. suff.*; *p.* at home, *ib.* II. *and* III. i. H. 3; *p.* in our hearts, *ib.* II. ii. *H.* 9; *p.* be in all our borders, *Ac. H.* 9; the *p.* of the Church, *p.* upon Israel, *ib. P. b. Ep.*; the Prince of *P.*, *ib.* i. *col. a. G.*; *M. and EP. col.*, I. 23, *Ac.* ii. *P. a. suff.*, *HC.* ii. *col. Queen*

Peaceable -y. All sober *p.*, *Pr.* I. 5; *p* life, *OT.* vi.; so *p.* ordered, *Col.* v. *Trv.*, *Ac.* ii. *col. a. G.*

Peevish. *P.* and perverse spirits, *Pr.* I. 5

Penance. Put to open *p.*, *Com.* i. *ex.*; fruits of *p.*, *ib.* ii.; *Art.* xxv.; reconciled by *p.*, *ib.* xx. iii.

Penitent. *P.* and obedient heart, *M. and EP. ex.*; that are *p.*, *ib. conf., Col. Ash W.*; being *p.*, *M. and EP. abs.*; the *p.* person, *HC. f. R.*; a true *p.* heart, *ib.* iii. *ex.*; true *p.* sinners, *Com.* ii. *ex.*

People. That the *p.* may come, *Pr.* II. 9; estate of Christian *p.*, *ib.* III. 4; our own *p.* only, reducing of the *p.*, *ib.* 5; save thy *p.*, *MP. Te D.*, *M. and EP. and Ac. suff.*; thy chosen *p.*, *ib.*; all thy *p.*, *L.* 22, 25; thy *p.*, *Collects*, &c.; thy faithful *p.*, *Col. What*; to the *p.* also in order, *HC. R. a. cons.*; the *p.* repeating after him, *ib R. b.* ii. *LP.*; the *p.* with the children, *Bap.* I. *f. R.*; *p.* shall answer, *Com. sent. Ar.*; shall the *p.* say, *ib. b. P. R.*; say unto the *p.*, *Ord.* I. *b. L.*, II. *b. col.*; in the presence of the *p.*, *ib.* I. *R. b. Q.*; *p.* assembled in the Church, *ib. iv. Q.*; among all Christian *p.*, *ib.* II. vii. *Q.*; grant to the *p.*, *ib.* III. *col.*; are thy *p.*, *Ac. P. b. Ep.*; *M. and EP* iii. *P. a. col.*, &c.

Perceive. Both *p.* and know, *Col. Ep.*

Perfect. Most *p.*, *Pr.* III. 5; *p.* God and *p.* Man, *Ath. Cr.* 32; full *p.* and sufficient, *HC. cons.*; just men made *p.*, *VS.* iii. *P. a. bl.*; *p.* and true heart, *Com.* ii. *ex.*; he may be *p.*, *Ord.* I. *R.*; with *p.* faith, *ib.* II. ii. *H.* 14; made *p.* our redemption, *ib.* II. *and* III. *P. a. H.*; may be found *p.*, *ib.* III. *a. Q.*; making *p.* his Church, *ib. P. a. H.*

Perfection -ly. Grant us so *p.*, *Col. S. Thos.*; the *p.* of man's nature, *Art.* iv.

Perform. May *p.* the same, *Col.* v. *Easter.*; keep and *p.*, *Bap.* I. *and* III. ii. *ex. a. G.*; cannot *p.* them, *Cat.* xx. *Q.*; to *p.* the same, *Ord.* II. *and* III. *a. Q.*

Peril -s. Aid against all *p.*, *EP. col.*; from all *p.*, *OP.* v.; the great *p.*, *HC.* i. *ex.*; against *p.* of idolatry, *Art.* xxxv.

Perilous. No less *p.*, *Art.* xvii.

Perish. Without doubt he shall *p.*, *Ath. Cr.* 2; should not *p.*, *HC. a. abs.*; else we *p.*, *Sea* i. *and* ii. *P. a. col.*; that we *p.* not, *p.* in a storm, *ib. P. b. LP.*; ready to *p.*, *ib.* ii. *th. col.*

Perpetual. Thy *p.* mercy, *Col.* xv. *Tr.*; a *p.* memory, *HC. cons.*; in *p.* peace, *VS. P. a. suff.*; with *p.* light, *Ord.* II. *and* III. i. *H.* 2

Persecuted -ions. Hurt by no *p.*, *L. i. P.*; *p.* and oppressed, *Ac. P. b. Ep.*

Persecutors. *L.* 32; bless our *p.*, *Col. S. Stephen*

Person -s. Confounding the *P., Ath. Cr.* 4; one *P.* of the Father, *th.* 5; every *P.* by himself, *th.* 19; the whole three *P.*, *th.* 26; unity of *P.*, *th.* 36; three *P.*, *L.* 4, *HC.* vi. *pr.*; not one only *P.*, *th.*; or *P.*, *Bap.* iii. *l. R.*; in your own *p.*, *Com. Q.*; in *P.* three, *Ord.* ii. ii. *H.* 14; honour to her *P.*, *Ac. col. a. stuff.*; in one *P.*, *Art.* ii.

Persuaded. We are fully *p.*, *Pr.* i. 3; *p.* of the good will, *Bap. ex. a. G.*; are you *p.*, I am so *p.*, *Ord.* ii. *And* iii. *Q.*; which you shall be *p.*, *th.* ii. *Q.*

Persuasion. Subjects of what *p.* soever, *Pr* i. 2

Pertain-ing. Specially *p.* unto you, *Ord.* ii. *ex.*; things *p.* unto God, *Art.* xxi.

Perverse. *P.* spirits, *Pr.* i. 5

Pestilence. The plague of *p.*, *OT.* vi.; time of *p.*, *CS. f. R.* i. 9

Petitions. The desires and *p.*, *M. and EP. and L.* i. *P.*; our humble *p.*, *OP.* ix., *HC.* ii. *ex.*; obtain their *p.*, *Col. x. Tr.*; to hear the *p.*, *HC.* vi. *col. a. bl.*

Physician. *Col. S. Luke*

Picking. Keep my hands from *p.*, *Cat.* ii. *Q.*

Pie. Rules called the *P.*, *Pr.* ii. 2

Piece. Breaking one *p.*, *Pr.* ii. 3

Piety. Exciting of *p.*, *Pr.* i. 4; religion and *p.*, *OP.* x.

Pitiful. His *p.* inclination, *Pr.* i. 2; such *p.* and charitable uses, *HC. l. R.*

Pitifully-ness. *P.* behold, *L. stuff.*; *p.* of thy great mercy, *OP.* ix.

Pity. Shew thy *p.*, *L.* 29; have *p.*, *OP.* vi.; thy continual *p.*, *Col.* xvi. *Tr.*; in *p.* and compassion, *VS. l. P.*; his endless *p.*, *Com.* ii. *ex.*; of great *p.*, *th. l. P.*; *Col.* xi. *Tr.*

Place -s. In all *p.*, *HC.* i. *pr.*; prepare a *p.* for us, *th.* iv.; in more *p.* than one, *th. l. R.*; at such a *p.*, *Bap.* II. *b. G.*; *p.* it anywhere, *VS. l. P.*

Plague. From *p.*, *L.* 9; a *p.* of rain, *OP.* ii.; time of the *p.*, *CS. l. R.*; *OP.* vi., *OT.* iii., vii.

Plain -ly. *P.* and easy, *Pr.* II. 3 *and* 4; being made *p.* by them, *Art. dec.* iv.; Christ saith *p.*, *Art* xiv.

Plainness. *P.* of the Order, *Pr.* II. 4

Plantations. Natives in our *p.*, *Pr.* I. 4

Pleasant -ure. Thy good *p.*, *VS. P. b. ex., Ac. col. a. stuff.*; I have no *p.*, *Com.* ii. *ex.*; not *p.* to God, *Art.* xiii.

Please -d. To *p.* all, *Pr.* I. 5; how to *p.*, *th.* III. 3; things may *p.* him, *M. and EP. abs.*; may truly *p.* thee, *th.* iii. *P. a. col.*; that it may *p.* thee, *L. Bar. P. a. L.P., Ord.* III. *stuff.*; we may *p.* thee, *Col. i. Tr.*; as shall *p.* thee, *th.* x.; not able to *p.* thee, *th.* xix.; may it *p.* thee, *th. S. Luke*; serve and *p.* thee, *HC. and Sea conf.*; cannot *p.* God, *Bap.* III. i. *ex.*; *p.* God to call me, *Cat.* xi. *Q.*; that ye may *p.* him, *Mat. l. P.*; hath *p.* Almighty God, *Bur. a. les., Ch. b. Ps.*; hath *p.* God, *Ord.* II. *ex.*

Pledge -s. *P.* of his love, *HC.* iii. *ex.*; a *p.* to assure us, *Cat.* xv. *Q.*

Plenteously. Endue her *p.*, *M. and EP.* i. *P. a. col.*; *Col. x. Tr.*

Plenty. *OP.* iii., iv., *OT.* iv.

Plight. *P.* thee my troth, *Mat. a. Q.*

Pointed. *P.* as they are to be sung, *T.*

Policy. About the external *p.*, *Art. dec.* iii.

Pomp -s. The vain *p.*, *Bap.* i. *Q.*; the *p.* and vanity, *Cat.* iii. *Q.*

Poor. Alms for the *p.*, *HC. R. a. eff.*; liberal to the *p.*, *FS. R. a. Ch.*; thy *p.* servants, *Sea* iii. *P. a. col.*; thy *p.* creatures, *th. i. th. col.*; to *p.* and needy people, *Ord.* I. *l.* viii. *Q.*; *th.* I. v. *Q.*

Possession. To take *p.*, *Com.* ii. *ex.*; *p.* of the same, *Art.* xxxviii.

Posterity. Our *p.* may see, *Ac. P. b. Ep.*

Pour. *P.* into our hearts, *Col. Quin.*; *p.* water upon it, *Bap. I. and II. bap.*; *p.* water upon him, *th.* III.; *M. and EP.* iii. *P. a. col.*

Power -s. Hath given *p.*, *M. and EP. abs.*; *LP., Art.* i.; the *p.* therein, *MP. Te D.*; O all ye *p.*, *th.* iii. *Cant.* 5; thy mighty *p.*, *th.* iii. *col., Col.* iv. *Ad.*, v. *Ep., Mat.* iii. *P. a. stuff.*; grace and *p.*, *Col.* i. *Ep.*; with *p.*, *th.* vi.; no *p.* of ourselves, *th.* ii. *Lent*; Lord of all *p.*, *th.* vii. *Tr.*; thy almighty *p.*, *th.* xi.; have *p.* and strength, *Bap.* I. *and* III. *a. Q.*; left *p.* to his Church, *VS. abs.*; acknowledging thy *p.*, *Sea* i. *P. a. col.*; *p.* and might, *th. l. col.*; but of *p.*, *Ord.* III. *b. G. col.*; no *p.* to do good works, *Art.* x.

Powerful-ly. Most *p.* and glorious, *Sea* i. *and* iii. *P. a. col.*; *p.* and wonderfully, see how *p.*, *th.* ii. *Th. col.*

Practice. Laudable *p.* of the Church, *Pr.* I. 3

Praise -s. His most worthy *p.*, *M. a. d EP. ex.*; shew forth thy *p.*, *p.* ye the Lord, *th. stuff.*; *p.* thee, *HC. Te D.*; *p.* him, *th.* 3 *Cant.*; offer up their *p.*, return *p.*, shew forth thy *p.*, *OP.* i.; we *p.*, *OT.* iii., *HC. dox.*; we yield thee *p.*, *OT.* v.; *p.* and thanksgiving, *th.* vi., *p.* of thy Name, *HC.* iii. *col. a. bl.*, *Ac.* iii. *col. a. G.*; *p.* of his holy Name, *Mat. i. ex.*; to thy *p.* and honour, *th.* ii. *P. a. stuff.*; we may *p.*, thee, *Sea P. b. LP.*; give all *p.*, *th.* i. *th. col.*; therefore *p.* the Lord, *th.* i. *H.* 13, *Ac. H.* 4; God's *p.* may, *th.* II. ii. *H.* 6; the eternal *p.*, *th. P. a. H.*; *p.* and glory, *th.* III. *stuff.*; shewing forth thy *p.*, *Ac. P. b. Ep.*; *Ord.* II. *and* III. *H.* 5

Praised -ing. Evermore *p.* thee, *HC. a. pr.*; greatly to be *p.*, *Sea* i. *H.* 2; *p.* be the Lord, *th.* 14 *and* ii. 4; *OT.* vii.

Pray -ed. *P.* with him, *Pr.* II. 9; let us *p.*, *M. and EP., &c.*; have been *p.* for, *OT.* i.; we *p.* thee, *Col.* iv. *Ad.*, xvii. *Tr., VS.* iii. *P. c. bl.*; than we to *p.*, *Col.* xii. *Tr.*; ye have *p.*, *Bap.* I. ii. *ex. a. G.*; *p.* earnestly, continually *p.* to God, *Ord.* II. *ex.*; we *p.*, *th.* ii. *H.* 11 *p.* we, *th.* 16; the Bishop shall *p.*, *th. R. a. H.*

Prayer -s. Common *P.*, *T., Pr.* I. 2, *th.* II. 1, *Sea f. R., Ac. war., Art.* xxxv.; some *P.* and Thanksgivings, *Pr.* I. 4; Order for *P.*, *th.* II. 4; Morning and Evening *P.*, *th.* 7, 8, *th.* IV. *and* V., *R. b. MP., HC. f. R.*; Evening *P.*, *Pr.* V., *EP. R., Bap.* I. *f. R., Cat. R.*; Morning *P.*, *MP. R., Ath. Cr., L. R., East. R., Bap.* I. *f. R., Com. f. R., Ac. R. a. stuff.*; the Lord's *P.*, *M. and EP., HC., Bap. R. and a. ex., Cat.* xii. *Q.*, *L. R., Com. pr.*; these five *p.* following, *MP. R. a. col.*; open to the *p.*, *Col. x. Tr.*; the *p.* of thy people, *Col. i. Ep., Sept.*; Morning or Evening *P., HC. R. a. bl., Bap.* III. *f. R.*; our *p.* and supplications, *HC.* vi. *col. a. bl.*; *p.* which the Lord himself taught us, *Bap.* II. *ex. a. G.*; prepare themselves with *p.*, *th.* III. *f. R.*; by diligent *p.*, *Cat.* xii. *Q.*; hear our *p.*, *Mat. and Ch. stuff.*; *p.* to be used at sea, *Sea T.*; general *p.*, special *P.*, *th. P. b. LP. R.*; Common *P.*-book, *th. bur.*; our publick *P.*, *Ord. Pr.*; Morning *P.* is ended, *Ord. f. R.*; *P.* of the congregation, *Ord. I. R. b. L., II. R. b. col.*; diligent in *p.*, *th.* v. *Q.*; first fall to *p.*, *th.* III. *b. stuff.*; call upon God by *p.*, *th.* iii. *Q.*; Morning *P.* shall begin, *Ac. f. R.*; *P.* for the Queen, *th. R. a. stuff.*; four forms of *p.*, *th. i. war.*; publick *p.* in the Church, *Art.* xxxv.; by virtue of *p.*, *th.* xxvii.; of *P.*, place and time of *P.*, *th.* xxxv.

Praying. Fasting and *p.*, *Com. l. P.*

Preach -ed. To *p.* thy holy Word, *Col. S. Pet.*; to *p.* thy Word, both *pr.*, *p. b. S. Bart.*, *p.* the Gospel, *HC. v. pr., Bap.* III. *ex. a. G.*; to *p.*, *Ord.* I. v. *Q.*; *p.* the same, *th. a. Q.*; *p.* the Word of God, *th.* II. *b. l. col.*; diligently to *p.*, *Ord.* III. *col.*; print or *p.*, *Art. dec.* vi.; *p.* or print, *th.* vii.; Word of God is *p.*, *Art.* xix.

Preaching. By their *p.*, *L.* 19; through the *p.*, *Col. S. Paul*; to *S. Jo. B.*; upon his first *p.*, *Bap.* III. *a. G.*; *p.* thy Word, *Ord.* III. *l. col.*; office of publick *p.*, *Art.* xxiii.

Precious. Most *p.* Body and Blood, *HC. P. b. dox.*; *p.* in thy sight, *FS. l. R.*; iii. *P. a. L.*

Predestination. *Art.* xvii.

Preface. This *p.* following, *Con. f. R.*; *Ord. Pr.*

Prejudice. *Ac. i. col. a. G.*

Premonish. *Ord.* II. *ex.*

Prepare -d. Hast *p.* for them, *Col.* vi. *Tr.*, *All S.*; to *p.* the way, *Col. S. Jo. B.*; *p.* for us, *HC. P. b. dox.*; are duly *p.*, *Ord.* III. *f. R.*; *Col.* iii. *Ad.*

Prerogative. That only *p.*, *Art.* xxxvii.

Prescribe -d. Nor *p.* any thing, *Pr.* III. 5; but what is *p.*, *HC. R. b. stuff.*; the due and *p.* order, *Bap.* II. *b. G.*; the form before *p.*, *CS. l. R.*

Presence. In the *p.* of

God, *Con. Q.*; the sick man's *p.*, *VS. b. LP.*; *p.* of you all, *Com.* i. *ex.*

Present -ation. At this *p.*, *M. and EP. abs.*: the *p.* of Christ, *Col. Pur. V. Mary*; if any be *p.*, *HC. R. a. cons.*; with them that are *p.*, *Bap.* II. *f. R.*; who was *p.*, *ib. b. G.*

Present -ed. What is here *p.*, *Pr.* I. 5; shall humbly *p.*, *HC. R. a. off.*; *p.* unto thee, *ib. P. a.* ii. *LP.*; ready to *p.* them, *Bap.* III. *f. R.*; humbly *p.* ourselves, *Sea* i. *th. col.*; I *p.* unto you, ye *p.* unto us, *Ord.* I. *b. L.*, II. *b. col.*; *p.* by two Bishops, *ib.* III. *R. a. G.*; we *p.* unto you, *ib. a. G.*; *Col. Pur. V. Mary*

Preserver -ation. *P.* of all mankind, *l. OP.*; creation *p.*, *OT.* i.; for such thy *p.*, *l. OT.*; *P.* of all things, *Art.* i.

Preserve-d. *P.* evermore, *Col.* v. *Lent*; *p.* it evermore, *ib.* xvii. *Tr.*; *p.* thy body and soul, *HC. a. cons.*; we may be *p.*, *ib.* ii. *col. a. bl., Con.* I. *P.*; *p.* and keep you, *Mat. M. b. Pa.*; hath *p.* you, *Ch. b. Ps.*; made and *p.*, *Sea* i. *th. col.*; may *p.* her, *Ac. H.* 8; *L.* 18, 29, 33

Presume. Them that will *p.*, *HC.* iv. *ex.*; before they *p.*, *ib.* iii.; we do not *p.*, *ib. P. a. pr.*; *p.* to execute, *Ord. Pr.*; *p.* to say, *Art.* xviii.

Prevail. Against us may *p.*, *Ord.* II. ii. *H.* 8

Prevent -ing. May always *p.*, *Col.* xvii. *Tr.*; *p.* us O Lord, *HC.* iv. *col. a. bl., Sea col., Ord. I. col.*; by Christ *p.* us, *Art.* x.; *Col. Easter.*

Pray. A *p.* unto them, *OT.* v., *Sea* ii. *H.* 4

Price. With no less *p.*, *Ord.* III. *b. Q.*

Pricked. *P.* at the heart, *Bap.* III. *ex. a. G.*

Pride. From *p.*, *L.* 7; abate their *p.*, *OP.* v.

Priest -s. All *P.* and Deacons, *Pr.* II. 8; by the *P.* alone, *M. and EP. abs.*; *P.* of the Lord, *MP.* iii. *Cant.* 28; Bishops *P.* and Deacons, *L.* 19, *HC. R. a. cons., Ord. T. and Pr.*; the *P.* coming to the Font, *Bap.* I. *f. R.*; duty to the *P.*, *Mat. R. a. Q.*; *P.* if there be any, *Sea R. b. abs.*; admitted to, *Ord. Pr.*; absence of the *P.*, *ib.* I. v. *Q.*; Ordering of *P.*, *Ord.* II. *T.*; *P.* and others, *ib. R. b. H.*; the *P.* present, *ib.* II. *R. b. l. col.*; office and work of a *P.*, *ib. b. l. col.*; then the *P.*, are to be made *P.*, *ib. l. R.*; the *P.* did offer Christ, *Art.* xxxi.; marriage of *P.*, *Art.* xxxii.; *M. and EP., VS. abs. R., Ord., &c.*

Priesthood. Order of *P.*, *Ord.* I. *l. R.*, *b.* II.; receive the order of *P.*, *ib. f. R.*; holy office of *P.*, *ib. b. col.*; office of *P.*, *ib. col.*; ministry of *P.*, *ib.* i. *Q.*; receiveth the order of *P.*, *ib. R. b.* i. *col.*; order of *P.* to others, *ib. l. R.*

Primitive. In the *p.* Church, *Con.* i. *ex.*; custom of the *p.* Church, *Art.* xxiv.

Princes -ly. Christian Kings *P.*, *HC. P. a. off.*; called Christian *P.*, *Ac. P. b. Ep.*; out of our *p.* care, *Art. dec. iv.*; will of *P.*, *Art.* xxi.; we give not to our *P.*, given always to all godly *P.*, *ib.* xxviii.

Principles. *P.* of the Christian religion, *Bap.* III. *f. R.*

Print -ed. *P.* in your remembrance, *Ord.* II. *ex.*; *p.* and published, *Ac. war.*; to be new *p.*, *Art. dec.* ii.; no man shall either *p.*, *ib.* ii.; *p.* anything either way, *ib.* vii.

Prisons -ers. Upon all *p.*, *L.* 29; their earthly *p.*, *VS.* iii. *P. a. bl.*

Private. *P.* fancies and interests, *Pr.* I. 1; not to *p.* men, *Pr.* III. 2; publick and *p.* monitions, *Ord.* II. iv. *Q.*

Privately. Prayer *p.*, *Pr.* II. 7; either *p.* or openly, *ib.* 8; *p.* before used, *Bap.* II. *R. b. G.*; both *p.* and openly, *Ord.* III. iv. *Q.*

Privy. *P.* conspiracy, *L.* 10

Proceed -eth. *EP.* ii. *col., HC. Cr.*

Proceeding. *P.* from above, *Ord.* II. ii. *H.* 1; *p.* from the Father and the Son, *Art. iv.*; *Ath. Cr.* 23, *L.* 3

Proclaimed-mation. Nothing shall be *p.*, *HC. R. b. off.*; our *P.*, *Ac.* ii. *war.*

Procreation. The *p.* of children, *Mat.* i. *ex.*; fruitful in *p.*, *ib.* ii. *P. a. suff.*

Profanation-eness. Avoiding of such *p.*, *HC. l. R.*; *Ac. P. b. Ep.*

Profess -eth. *P.* it to the world, *Pr.* I. 3; all who *p.*, *l. OP.*; *p.* his Name, *Ord.* II. ii. *H.* 16; sect which he *p.*, *Art.* xviii.

Profession. Contrary to their *p.*, *Col.* iii. *Easter*; put in remembrance of his own *p.*, *Bap.* I. *f. R.*; remember the *p.*, *VS.* ii. *ex.*; the Christian *p.*, *Ac. col. a. suff.*; uniform *p.* thereof, *Art. dec.* ii.; Christian men's *p.*, *Art.* xxv.; sign of the *p.*, *Bap. l. ex.*

Profit. *P.* by hearing, *Pr.* II. 2; *p.* them both, *Pr.* III. 3; turn to your *p.*, *VS.* i. *ex.*

Profitable -y. More *p.*, *Pr.* II. 4; which be *p.* for us, *Col.* viii. *Tr.*; hath *p.* us, *ib.* xv.; shall *p.* learn, *Mat.* i. *P. a. suff.*; *p.* for you, *VS.* ii. *ex.*

Prohibiting. *P.* the least difference, *Art. dec.* ii.

Prolong. *P.* his days, *VS.* i. *P. a. bl.*

Promise -d. And dost *p.*, *M. and EP. and L.* I. *P.*; hast *p.* to all, *OP.* i.; which thou dost *p.*, *Col.* iv. *Easter*, xiv. *Tr.*; who hast *p.*, *HC.* vi. *col. a. bl.*; thou hast *p.*, *Bap. b. and* III. ii. *P.*; hath *p.* in his Gospel, *p.* by you, *Bap.* I. ii. *ex. a. G.*; hath *p.* by you, *Bap.* I. *and* II. i. *ex.*; hath *p.* in him holy Word, *ib.* II. *ex. a. G.*, *b.* III. ii. *ex.*; *p.* in the presence of these, *ib.*; *p.* in your presence, *ib. l. ex.*; have *p.* for thee, *Cat.* iv. *Q.*; did *p.* for you, *ib.* vii.; *p.* them both, *ib.* xix.; do profess and *p.*, *Ord.* III. *oath*; *OP.* ii., *Con.*

Promise-s. According to thy *p.*, *M. and EP. conf., Ord.* II. ii. *H.* 6; obtain thy *p.*, *Col.* vi. *Tr.*; thy gracious *p.*, *ib.* xi.; thy heavenly *p.*, *ib.* xiii.; whose most true *p.*, *HC.* v. *pr.*; attain thy *p.*, *Bap.* II. *P. a. G.*, *b.* III. *P. a. bap.*; the *p.* is to you, *ib. ex. a. G.*; the *p.* of God, *Cat.* xix. *Q.*; the solemn *p.*, *Con. Q.*; this your *p.*, *Ord.* II. *ex.*; shut up in God's *p.*, *Art. dec.* vi.; receive God's *p.*, *Art.* xvii.; Christ's institution and *p.*, *ib.* xxvi.; the *p.* of forgiveness, *ib.* xxvii.; *Bap.* I. *and* III. ii. *ex. a. G.*

Pronounce-d. *P.* to his people, *M. and EP. abs.*; be *p.* upon them, *Com.* ii. *ex.*

Proper -ty. Nature and *p.*, *OP.* ix.; the *P.* Preface, *HC. pr.*; whose *p.* is always, *ib. P. a. pr.*; thy *p.* is always, *Com.* ii. *P. a. suff.*

Prophet -s. Fellowship of the *p.*, *MP. Te D.*; Elisha the *p.*, *OP.* iv.; apostles and *p.*, *Col. S. Sim. and Jude*; spake by the *p.*, *HC. Cr.*; the *p.* David, *Com.* ii. *ex.*; some *P.*, *Ord.* III. *P. a. H.*; according to the *p.* teaching, *Art.* xxxix.; *Ord.* II. *P. a. H.*

Propitiation. *P.* for our sins, *Com.* ii. *ex.*; *p.* and satisfaction, *Art.* xxxi.

Prosper -ity. *P.* them, *M. and EP.* ii. *P. a. c. l.*; in *p.* and adversity, *Mat.* i. *ex.*; *p.* in her hands, *Ac. P. b. Ep.*

Prosperous. Long and *p.*, *Ac. col. a. suff.*

Protect -ed. *P.* by thy power, *Ac.* ii. *P. a. suff.*; *p.* her on the same, *ib.* iii.

Protecting -or. The *p.* of all, *Col.* iv. *Tr.*; *p.* and advancing, *Ac. P. b. Ep.*

Protection. Under the *p.*, *Col.* ii. *Tr.*; through thy *p.*, *ib.* xxii.; through thy most mighty *p.*, *HC.* ii. *col. a. bl., Con. L. P.*; most gracious *p.*, *Sea f. P.*; *p.* of the Queen, *Ac. R. a. suff.*; *Col.* iv. *Ep., VS. bl.*

Proved. *P.* by the same, *Ord.* III. ii. *Q.*; nor may be *p.* thereby, *Art.* vi.; they may be *p.*, *ib.* viii.

Provide. And *p.* for, *L.* 30; chiefly ye shall *p.*, *Bap.* I. *and* II. *l. ex.*

Providence. *P.* of thy goodness, *L.* i. *P.*; thy divine *p.*, *OP.* viii., *Ord.* I. *col.*; by thy gracious *p.*, *OT.* ii.; *p.* over us, *l. OT.*; thy good *p.*, *Col.* ii. *Tr.*; whose never-failing *p.*, *ib.* viii. *Tr.*; by whose *p.*, *ib. S. Jo. B.*; by thy grace and *p.*, *Ac.* ii. *P. a. suff.*

Provinces. Convocations of both *P.*, *Pr.* I. 5; Bishops of both *P.*, *Art. T.*

Provision. All kind of *p.*, *HC.* ii. *ex.*; *p.* is so made, *Ord.* I. v. *Q.*

Provoke. *P.* God's indignation, *HC.* ii. *ex.*; we *p.* him, *ib.* iii.

Psalm-s. Divided the *P.*, *Pr.* II. 2; instead of the *P.*, *East. R.*; Proper *P.*, *Ac. a. H.*; *Pr.* IV. *and* V., *M. and EP. Cant. R., Mat. R., VS., CS. l. R., Bur. R., Ch. R., Com. R., Sea R.*

Psalter. *Pr.* IV. *and* V.

Publican. Heathen and *p.*, *Art.* xxxiii.

Publick. *P.* Liturgy, duty they owe to the *p.*, *Pr.* I. 1; *p.* or common Order, *Pr.* III. 2; *P.* Baptism of Infants, *Bap.* I. *T.*, *ib.* II. *l. R.*; *p.* and private monitions, *Ord.* II. iv. *Q.*; the *p.* good, *Ac. col. a. suff.*

Publickly. *P.* administered in the Church, *CS. f. R.*

Published. *P.* in the Church, *HC. R. b. off.*; *p.* in the year MDCIV., *Bap.* I. *I. R.*; forthwith printed and *p.*, *Ac. war.*; to be *p.* therewith, *Art. dec.* ii.

Pulpit. *Com. f. R.*

Punish -ed. For our sins *p.*, *OP.* iv.; to *p.* sinners, *OP.* v.; who are justly *p.*, *Col. Sept.*; deserve to be *p.*, *ib.* iv. *Lent*; *p.* in this world, *Com.* i. ex.; corrected and *p.*, *Ord.* III. vi. *Q.*

Punishing. To cease from *p.*, *OP.* vi.

Punishment -s. By thy *p.*, *OP.* ii.; all the *p.*, *I. OT.*; *p.* of wickedness, *HC. P. a. off.*; how sore *p.*, *ib.* ii. ex.; deserve *p.*, *Com.* i. *P.*

Purchased. *P.* to thyself, *OP.* vii.; which he hath *p.*, *Ord.* III. *b. Q.*

Pure -ness. With a *p.* heart, *M. and EP. ex.*; may be *p.*, *ib. abs.*; *p.* of living, *L. ii. P.*, *Col.* i. *East.*; as he is *p.*, *ib.* vi. *Ep.*; with *p.* hearts, *ib.* xviii. *Tr.*; presented *p.*, *VS.* iii. *P. a. bl.*

Purgatory. *Art.* xxii.

Purge -d. *P.* and done away, *VS.* iii. *P. a. bl.*; *p.* his floor, *Com.* ii. *ex.*

Purify. We may *p.* ourselves, *Col.* vi. *Ep.*

Purity. In *p.*, *Ord.* III. *i. col.*

Purple. They be like *p.*, *Com.* ii. *ex.*

Purpose -ly. Be in full *p.*, *HC. f. R.*; whom we *p.*, *Ord.* II. *b. col.*; *p.* of God, according to God's *p.*, *Art.* xvii.; willingly and *p.*, *ib.* xxiv.

Pursue. We may *p.*, *Ord.* II. ii. *H. 2*

Put. *P.* away, *Pr.* III. 3, 4, 5; by Baptism *p.* on Christ, *Bap.* III. *i. ex.*

Qualities. To have such *q.*, *Ord. Pr.*

Quarrel. *Q.* against the Liturgy, *Pr.* I. 4

Quench. *Q.* the smoking flax, *VS. I. P.*

Question -s. The Priest's *Q.*, *Bap.* II. *i. R.*; *Q.* to be raised, *Art. dec. i.*; *Bap.* III. *Q., Cat., Con. pr.*

Quick -en. The *q.* and the dead, *Creeds, Col.* i. *Ad., Art.* xxxi.; doth not only *q.*, *Art.* xxv.

Quiet. A *q.* and peaceable life, *OT.* vi.; with a *q.* mind, *Col.* xxi. *Tr.*; a *q.* conscience, *q.* his own conscience, *HC.* i. *ex.*; all things *q.*, *Sea* i. *P. a. col.*

Quieting -ly. Order for the *q.*, *Pr.* II. 6; *q.* of his conscience, *HC.* i. *ex.*; *q.* governed, *HC. P. a. off.*

Quietness. All godly *q.*, *Col.* v. *Tr.*, *Ac.* ii. *col. a. G.*; in all *q.*, *Mat.* iii. *P. a. suff.*; *EP.* ii. *col.*, *Ord.* II. vii. *Q.*, III. vi. *Q.*

Quires. *Q.* and places where they sing, *M. and EP. R. a. col.*

Race. In running the *r.*, *Col.* iv. *Ad.*

Rage. The merciless *r.*, *Sea* i. *H. 2*

Raging. *R.* of the sea, *Sea f. P., P. b. LP.*; the *r.* winds, *ib.* ii. *P. a. col.*

Rain. *OP.* i., ii., iii.; *OT.* ii., iii.

Raise. *R.* up, *L.* 27, *Col.* iv. *Ad.*; yet *r.* him up, *VS.* ii. *P. a. bl.*

Ratification. *Art. rat.*

Ratify -ing. *R.* and confirm, *Con. pr., Art. dec.* ii.; *r.* and confirming, *Com. Q.*

Read. Ordered to be *r.*, *Pr.* I. 4; what should be *r.* than to *r.* it, *ib.* II. 2; ordained to be *r.*, *ib.* 4; *r.* and sung, *ib.* 7; *r.* with a loud voice, *M. and EP. R.*; appointed to be *r.*, *MP. Cr. R.*; to be *r.*, Litany is *r.*, *MP. R. a. col.*; *r.* the Epistle, *r.* the Gospel, *HC. R. b. Cr.*; excommunications *r.*, *HC. b. off.*; *r.* this exhortation, *HC.* i. *ex. R.*; diligently *r.* the same, *Ord.* I. iv. *Q.*; *r.* the Gospel, *ib. a. Q.*; cause it to be *r.*, *ib.* III. *oath R.*; shall publickly *r.*, *Art. dec.* vii.; is not *r.* therein, the Church doth *r.*, *Art.* vi.; to be *r.* in Churches, *ib.* xxxv.; *Pr.* IV. *and* V., *Col.* ii. *Ad.*

Reader -s. *R.* and hearers, *Pr.* II. 4; any publick *r.*, *Art. dec.* vii.

Readiness. With the more *r.*, *HC. cons. R.*; *r.* to die, *CS. f. R.*

Reading. By often *r.*, *Pr.* II. 1; these sentences are in *r.*, *HC. R. a. off.*; diligently *r.* the holy Scripture, *Ord. Pr.*; by daily *r.*, *ib.* II. *ex.*; give heed unto *r.*, *ib.* III. *b. i. col.*

Reading-pew. In the *r.*, *Com. f. R.*

Ready. Make *r.* thy way, *Col.* iii. *Ad.*; more *r.* to hear, *ib.* xii. *Tr.*; *r.* both in body and soul, *ib.* xx.; be *r.*, *ib.* xxiii., *HC.* ii. *ex.*; *r.* to follow, *Col. S. Jas.*; ye are not *r.*, *HC.* ii. *ex.*; *r.* to fall, to receive you, ii. *ex.*; hearts always *r.*, *Sea* ii. *th. col.*; have a *r.* will, *Ord.* I. *col. a. G.*; will you be *r.*, *ib.* II. iv. *Q.*; are you *r.*, I am *r.*, *ib.* III. iv.; evermore be *r.*, *ib. P. a. H.*

Realm. Churches within this *R.*, the whole *R.*, *Pr.* II. 5; this Church and *R.*, *Ord.* II. iii. *Q.*; order of this *R.*, *ib.* III. i. *Q.*; clergymen within our *R.*, *Art. dec.* v.; in this *R.* of England, all estates of this *R.*, *Art.* xxxvii.

Reason -s. *R.* of the change, *Pr.* I. 4; *r.* for the retaining of it, *Bap.* I. *i. R.*

Reasonable. To be a *r.*, *HC. P. a. h.*; a great and *r.* cause, *Bap.* II. *i. R.*; for *r.* causes, *Ord.* I. *i. R.*

Rebellion. Their obstinate *r.*, *OP.* vi.; against *r.*, *Art.* xxxv.; *L.* 10

Rebuke -d. Boldly *r.* vice, *Col. S. Jo. B.*; *r.* with all patience, *Ord.* I. *col.*; ought to be *r.* openly, *Art.* xxxiv.

Receive -d. *R.* the same, *Col. S. Bart.*; *r.* these our prayers, *HC. P. a. off.*; *r.* the Communion, *HC.* ii. *ex.*; of all men to be *r.*, *ib. a. abs.*; *r.* our prayer, *ib. dox.*; *r.* into Christ's holy Church, *Bap.* I. *and* III. i. *ex.*; vouchsafe to *r.* him, *Bap.* I. ii. *ex. a. G.*; we *r.* this child, *Bap.* I. *and* II. *a. bap.*; but shall *r.* him, *ib.* II. *R. b. G.*; *r.* into the number, *ib. b. G.*; we *r.* this person, *ib.* III. *a. bap.*; first *r.* the Communion, *CS. I. R.*; *r.* this day, *Ord.* II. *b. col.*; *r.* the Holy Ghost, *ib.* II. *and* III. *b. i. col., Art.* xvi.; *r.* what they shall deliver, *Ord.* II. *i. col.*; are commonly *r.*, we do *r.*, *Art.* vi.; *HC.* iii. *ex., Bap.* I. *and* III. ii. *R.*

Receiving. Conveniently placed for the *r.*, *HC.* iii. *ex. R.*; often *r.* of the holy Communion, *CS. f. R.*; *r.* of the Sacraments, *Art.* xxvi.

Recompensed. Hath *r.* the parties, *HC. f. R.*

Reconcile -d. Know them to be *r.*, *HC. f. R.*; *r.* yourselves unto them, *ib.* i. *ex.*; *r.* his Father to us, *Art.* ii.; he be openly *r.*, *ib.* xxxiii.

Reconciliation. Glad tidings of *r.*, *Ord.* III. *P. a. H.*

Recovery. Small hope of *r.*, *VS.* ii. *P. a. bl.*

Red. *R.* as scarlet, *Com.* ii. *ex.*

Redeemed. Whom thou hast *r.*, *MP. Te D., L. 5, VS. b. LP., Com.* ii. *P. a. suff.*; hast *r.* our souls, *OT.* vii.; hath *r.* me, *Col.* vi. *Q.*; the *r.* of the Lord, *Sea* i. *H. 2*

Redeemer. To be our *R.*, *Ord.* II. *and* III. *P. a. H.*

Redemption. The *r.* of the world, *OT. i., HC.* iii. *ex.*; for our *r.*, *HC. cons.*; for his *r.*, *CS. I. R.*; *r.* by his death, *Ord.* III. *P. a. H.*; sacrament of our *r.*, *Art.* xxviii.; that perfect *r.*, *ib.* xxxi.

Redressed. The same shall be *r.*, *Pr.* II. 3

Referred. Ought to be *r.*, *Pr.* III. 1

Reformation. Since the *R.*, *Pr.* I. 1

Refresh. To *r.* it, *OT.* ii.; I will *r.* you, *HC. a. abs.*

Refuge. O God our *r.*, *Col.* xxiii. *Tr.*

Refuse -d. *R.* to come, *HC.* ii. *ex.*; *r.* to hearken, *Sea* i. *P. a. col.*

Regardest. So *r.* him, *Ac. ii. 3*

Regenerate -d. We being *r.*, *Col. Chr.*; except he be *r.*, *Bap.* I. *and* III. i. *ex.*; this child is *r.*, *ib.* I. *ex. a. bap.*; to *r.* this infant, *ib.* I. *and* II. *P. a. bap.*; by Baptism *r.*, *ib.* II. *ex. a. G.*; these persons are *r.*, *ib.* III. *ex. a. bap.*; to *r.* these, *Con.* i. *P.*; them that are *r.*, *Art.* ix.

Regeneration. By spiritual *r.*, *Bap.* I. *and* III. ii. *P.*; a sign of *r.*, *Art.* xxvii.

Rehearse -d. *R.* distinctly, *HC. R. x. coms.*; before *r.*, *Art. rat.*

Reign -s. In the *r.* of several Princes, *Pr.* I. 1; *r.* of King Edward the Sixth, *R. b. MP.*; began her happy *r.*, *Ac.* 7.; year of our *r.*, *ib. war.*

Reign -eth. *R.* with thee and the Holy Ghost, *Collects, &c.*; liveth and *r.*, *Col.* vi. *Ep., HC. i. col. Queen, Bap. P., Con. col., Ord.* I. *and* II. *col., ib.* II. *P. a. H.*, III. *P. a. suff., P. a. H., i. col., Ac.* ii. *P. a. suff.*; *r.* with him in glory, *HC.* iv. *pr.*; there to

r. with thee, *Bap. I. and III.* i. *P.*

Rejected. Clean *r.*, *Pr.* III. 1

Rejoice. Evermore to *r.*, *Col. Whit.*; may *r.*, *VS. l. P.*; for which we *r.*, *Sea* ii. *H.* 10

Related. Whosoever are *r.*, *K.*

Release. *R.* him of his sins, *Bap.* I. ii. *ex. a. G.*; *r.* you of your sins, *ib.* III.

Relief. A seasonable *r.*, *r.* of those, *OP.* iv.; *r.* of our necessity, *HC.* vi. *col. a. bl.*

Relieve-d. Comfort and *r.* them, *l. OP.*; in thy mercy hast *r.*, *OT.* iii.; mercifully be *r.*, *Col.* iv. *Lent*; *r.* this thy servant, *VS. P. a. suff.*; they may be *r.*, *Ord. I. v. Q.*

Religion. True *r.*, *Pr.* II. 1, *Col. v. Ep.*, vii. *Tr.*, *HC. P. a. off.*, *Art. T.*; *r.* to serve God, *Pr.* III. 4; Christ's *r.*, *ib.* 5; the Catholick *r.*, *Ath. Cr.* 29; *r.* and piety, *OP.* x.; the fellowship of Christ's *r.*, *Col.* iii. *Exst.*; the Christian *r.*, *Bap.* III. *f. R.*; service of thy true *r.*, *Ac. P. b. Ep.*; Articles of *R.*, *Art. T.*; Christian *r.* doth not prohibit, *ib.* xxiix.

Religious-ly. Most *r.* and gracious, *OP.* x.; *r.* and devoutly, *HC.* i. *ex.*; our own *r.* zeal, *Art. dec.* i.; they walk *r.*, *Art.* xvii.

Reliques. As of *R.*, *Art.* xxii.

Remain. Chancels shall *r.*, *R. b. MP.*; *r.* with you always, *HC. Ord. and Ac. bl.*; *r.* with you for ever, *Con. bl.*; *r.* in the same place, *Ord. II. R. b. l. col.*; doth *r.*, *Art.* ix.

Remedy-ied. Intended to be *r.*, *Pr. I.*; there is no *r.*, *ib.* II. 4; *r.* against sin, *Mat. i. ex.*

Remember-ing. *R.* not Lord, *L. 5, VS. b. LP.*; should always *r.*, *HC.* iii. *ex.*; ye must *r.*, *Bap. l. ex.*; *r.* always, *ib. I. and III. l. ex.*; *r.* alway, *ib. II. l. ex.*; *r.* the benefits, *CS. l. A.*

Remembrest. *R.* them no more, *VS. col. a. abs.*

Remembrance. Received in *r.*, *HC. i. ex.*; continual *r.* of his death, *ib.* iii.; the *r.* of them, *ib. and Sea conf.*; in *r.*, *HC. cons., a. cons.*; for the continual *r.*, *Cat.* xxi. *Q.*; be put in *r.*, *VS. R. a. Cr.*; you have in *r.*, *Ord. II. ex.*; to be had in *r.*, *Ac. H.* 3

Remiss. Not too *r.*, *Ord. III. b. l. col.*

Remission. *R.* of sins, *M. and EP. abs., HC. Cr., cons., Bap. III. ex. a. G., Bap. and VS. Cr.*; perfect *r.*, *Col. Ash We.*; *r.* of our sins, *HC. i. ex., P. a. ii. LP.*; may receive *r.*, *Bap. I. and III. ii. P.*; *r.* of their sins, *ib. III. ex. a. G.*; *r.* of pain, *Art.* xxxi.

Remnant. *R.* of the true Israelites, *Col. iii. G. F.*

Render-ing. More perfect *r.*, *Pr. I.* 4; not only *r.* unto God, *Art.* xiv.

Renew-ed. *R.* by thy Holy Spirit, *Col. Chr.*; *r.* in him, *VS. col. a. abs.*

Renounce. *R.* the devil, *Bap. I. and III. ii. ex. a. G., Bap. i. Q.*; I *r.* them all, *ib.*

Repairing. *R.* and keeping clean, *Art.* xxxv.

Repeated-ing. *R.* it with him, *MP. R. b. LP.*; Collect is to be *r.*, *Col. i. Ad.*

Repelling. Every Minister so *r.* any, *HC. f. R.*

Repent-ed. Truly *r.*, *M. and EP. abs., OP. v., Col. S. Jo. B., VS. abs., col. a. abs., CS. l. R.*; to have truly *r.*, *HC. f. R.*; *r.* you of your sins, *ib. i. ex., and b. conf.*; do ye not *r.*, *HC.* ii. *ex.*; *r.* you truly, *ib.* iii.; do earnestly *r.*, *ib. and Sea conf.*; *r.* them truly, *Cat.* xxv. *Q.*; truly *r.* you, *VS. i. ex.*; *r.* him truly, *ib. R. a. Cr.*; truly *r.* us, *Com. ii. P. a. suff.*; such as truly *r.*, *Art.* xvi.; *Bap.* III. *ex. a. G.*

Repentance. True *r.*, *M. and EP. abs., L.* 34, *OP.* ii.; with hearty *r.*, *HC. and Sea abs.*; unfeigned *r.*, *VS.* ii. *P. a. bl.*; earnest and true *r.*, *Com.* i. *ex.*; continually to *r.*, with faithful *r.*, *ib.* ii.; the grant of *r.*, *Art.* xvi.; of *r.*, *St. Andr. l. Col.* xii. *Q.*

Repenting. Truly *r.*, *Bap.* III. *ex. a. G.*

Repetitions. Vain *r.*, *Pr.* II. 2

Replenish. So *r.* her, *M. and EP. i. P. a. col.*; so *r.* them, *OP.* viii.; *r.* them so, *Ord. I. and II. col.*; *r.* him so, *ib.* III. *P. a. suff.*

Replied. *R.* and said, *Bap.* III. *ex. a. G.*

Represent-eth. Doth *r.* unto us, *Bap. I. and II. l. ex.*; Baptism *r.* unto us, *ib.* III.

Reproved. May never be *r.*, *Col. S. Thos.*

Repugnant. *R.* to another, *Art.* xx.; *ib.* xxii., xxiv., xxvii.

Reputation. *R.* and interest, *Pr. I.* 2

Requests. Grant their *r.*, *M. and EP. and L. l. P.*

Required. *R.* by God, *HC. i. ex.*; what is *r.*, *Cat.* xix. *and* xxv. *Q.*; is not to be *r.*, *Art.* vi.

Requisite. In any degree *r.*, *Pr. I.* 3; things which are *r.*, *M. and EP. ex.*; it is *r.*, *HC. i. ex.*; as are *r.*, *Ord. Pr.*; thought *r.* or necessary, *Art.* vi.; of necessity are *r.*, *ib.* xx.

Rescuing. Now *r.* us, *Sea i. th. col.*

Reserve-d. To *r.* them still, *Pr.* III. 1; ceremonies *r.*, *ib.* 5; not by Christ's ordinance *r.*, *Art.* xxviii.

Residue. *R.* of thy holy Church, *Bap. I. and II. P. b. l. ex.*; *r.* of thy saints, *ib. II. P. a. bap.*

Resist. Is able to *r.*, *OP.* v.

Resound. *R.* in every place, *Ord. II. ii. H.* 6

Respect. Without *r.* of persons, *VS.* ii. *ex*; such *r.* unto him, *Ac. H.* 2

Respectively. *Art. dec.* vii.

Responds. *Pr. II. 2 and 3*

Rest-ed. *R.* of our life, *M. and EP. abs.*; pass our time in *r.*, *EP. ii. col.*; *r.* the seventh day, *Cat.* viii. *Q.* 4; enjoy perpetual *r.*, *VS. l. P. a. bl.*; may *r.* in him, *Bur. col.*; all we the *r.*, *Art.* xv.

Restitution. Hinder the *r.*, *Pr. I.* 2; ready to make *r.*, *HC. i. ex.*

Restoration. His Majesty's happy *R.*, *Pr. I.* 2

Restore. *R.* thou them, *M. and EP. conf.*

Restrain. *R.* with the civil sword, *Art.* xxxvii.

Resurrection. *R.* of the body, *Ap. Cr., Sea bur.*; by thy glorious *R.*, *L.* 12; partakers of his *r.*, *Col. S. b. East.*; our joyful *r.*, *ib. East. E.*; thy Son's *r.*, *ib. S. Thos.*; the glory of his *r.*, *ib. Ann. V. Mary*; *r.* of the dead, *HC. Cr., Bap. I. and III. ii. P.*; glorious *r.*, *ib.* iii. *and iv. pr.*; partaker of his *r.*, *ib. I. and II. P. b. l. ex.*; may be also of his *r.*, *ib.* II. *P. a. bap.*; *r.* to eternal life, *Bur. a. les.*; *r.* and the life, the general *r.*, *ib. col.*; *r.* of Christ, *Art. iv.*, xxxv.

Retained. Some *r.* and kept, *Pr.* III. 3; *r.* for a discipline, *ib.* 5; shall be *r.*, *R. b. MP.*; they are *r.*, *Ord. II. b. l. col.*; *r.* in the Church, *Art.* xxvii.

Return. That they may *r.*, *Col.* iii. *East. e.*; to God, *HC.* ii. *ex.*; *r.* unto our Lord, *r.* unto him, *Com.* ii. *ex.*

Reverence. The procuring of *r.*, *Pr. I.* 4; due *r.*, *HC. P. a. off.*; all due *r.*, *Ord. III. oath*

Reverend. In such *r.* estimation, *Ord. Pr.*; *R.* Father in God, *Ord. I. b. L., II. b. col.*; most *R.* Father in God, *ib. III. a. G.*; *r.* estimation of God's Word, *Art.* xxxv.

Reverently. *R.* bring it, *HC. R. a. off.*; *r.* place upon it, *ib. b. ii. LP.*; *r.* eat and drink, *ib. I. ii.*; lowly and *r.*, *Cat. xi. Q.*; may *r.* minister, *CS. f. R.*; *r.* used and esteemed, *Ord. Pr.*; *Mat. i. ex.*

Review. In which *r.*, *Pr. I.* 3

Revised. The said Book might be *r.*, *Pr. I.* 2

Revoked. Be *r.*, *Ac. ii. war.*

Reward -ed. Neither *r.* us, *L. suff.*; be plenteously *r.*, *Col.* xxv. *Tr.*; that taketh *r.*, *Com.* viii. *sent.*

Richer. For *r.* for poorer, *Mat. a. Q.*

Riches. Love of *r.*, *Col. S. Matt.*; the *r.* of his grace, *Mat. l. P.*; the *r.* and goods, *Art.* xxxviii.

Right. *R.* so to do, *HC.* ii. *suff.*; the man on the *r.* hand, *Mat. R. b. i. ex.*; his *r.* hand, her *r.* hand, *ib. R. a. Q.*; their *r.* hands together, *ib. R. b. Pr.*; *r.* understanding of himself, *VS. l. P.*; as touching the *r.*, *Art.* xxxviii.; *HC. i. pr.*

Righteous -ly. Souls of the *r.*, *MP.* iii. *Cant.* 30; that is *r.*, *ib. iii. col.*; Jesus Christ the *r.*, *Com.* ii. *ex.*; *r.* and godly, *Ord. III. v. Q.*; the *r.* Judge, *ib. l. col.*

Righteousness. Ministers with *r.*, *M. and EP. and Ac. suff.*; the *r.* thereof, *OP. i.*; *r.* of

life, *l. OP.*; in holiness and r., *OT.* i.; in r., *Col.* i. *Lent*; the way of r., *ib.* iii. *Bast.*; trusting in our own r., *HC. P. a. pr.*; living unto r. *Bap.* I. *and* II. *P. b.* i. *ex.*; the life of r., *Bur. col.*; clothed with r., *Ord.* II. *l. col.*; L. 15

Rightful-ly. As be r., *Col.* ix. *Tr.*; r. do receive, *Art.* xxvi.; receive Baptism r., *ib.* xxvii.; such as r., *ib.* xxviii.; all such to be r., *ib.* xxxvi.

Ring. Whereof this r., *Mat. ib. P. b. Ps.*; receiving of a r., *ib. b. Pr.*; *Mat. a. Q.*

Ripeness. R. and perfectness, *Ord.* II. *ex.*

Riper. Are of r. years, *Pr.* I. 4, *Bap.* III. *T. and f. R.*

Rise. All men shall r. again, *Ath. Cr.* 40; to r. again, *Col.* i. *East.*; r. again the third day, *Bap. and VS. Cr.*; r. again unto righteouness, *Bap. l. ex.*; r. again from death, *VS.* ii. *ex.*; truly r. again from death, *Art.* iv.

Rites. R. and Ceremonies, *T. Pr.* I. 1; R. or Ceremonies, *Art. Ar.*; r. of the Church, *ib.* xxxiv.; the R. of that book, the same R., *ib.* xxxvi.

River. In the r. Jordan, *Bap.* I. *and* III. i. *P.*

Roared -ing. The r. sea, *Sea* ii. *P. a. col.*; the sea r., *Ki.* i. *H.* 8

Rochet. Vested with his r., *Ord.* III. *R. a. G.*

Rogation-days. For the R., *Art.* xxxv.; *Pr.* VIII.

Rose. R. again, *Creeds, Col. East. E., Bap. l. ex.*; r. up against us, *Sea* ii. *H.* 8

Rubricks. *Pr.* I. 4

Rule -st. To r. and govern, *L.* 14; to r. her heart, *ib.* 16; r. our hearts, *Col.* xix. *Tr.*; so r. the heart, *HC. l. col. Queen*; are in thy r., *ib.* ii. r. and commandest, *Sea* iii. *P. a. col.*; r. all things, *ib. P. b. LP.*; r. and doctrine of Christ, *Ord.* II. *ex.*; r. over all the kingdoms, *Ac. col. a. suff.*

Ruler. R. of princes, *M. and EP.* i. *P. a. col.*; being our r., *Col.* iv. *Tr.*

Rules. R. called the Pie, *Pr.* II. 2; the R. of this book, *HC. R. b. off.*; *Pr.* II. 4

Run -ning. Neither r. into, *MP.* iii. *col.*; r. the way, *Col.* xi. *Tr.*

Sabaoth. Lord God of *S.*, *MP. Te D.*

Sabbath. *Cat.* viii. *Q.* 4

Sacrament -s. Thy holy *S.*, *HC. P. a. off.*; receiving of this holy *S.*, *Bap.* III. *f. R.*; how many *S.*, *Cat.* xiv. *Q.*; doctrine and *s.*, *Ord.* II. iii. *Q.*; of his holy *S.*, minister the holy *S.*, *ib. b. l. col.*; the *S.* be duly ministered, *Art.* xiv.; ministering the *S.*, *ib.* xxiii.; to minister the *S.*, *ib.* xxiv.; two *S.* ordained, five commonly called *S.*, like nature of *S.*, *Art.* xxv.; parts of the Lord's *S.*, *ib.* xxx.; Prayers and *S. ib.* xxxv.; or of the *S.*, *ib.* xxxvii.; *T., HC. ex.*, *Cat.* xv., xvi., xix., xxi *Q.*, *CS., Art.* xxv., xxvi., xxviii., xxix., xxxv.

Sacramental. The *S.* Bread and Wine, *HC. l. R.*

Sacrifice-s. *S.* of praise, *OT.* vi., *l. OT., Sea* i. *th. col.*; a living *s.*, *OT.* vii.; a *s.* for sin, *Col.* ii. *East.*; the *s.* of his death, *HC.* ii. *ex.*; sufficient *s.*, *th. com.*; *s.* of praise, lively *s.* unto thee, *ib. P. a.* ii. *LP.*; *s.* of the death of Christ, *Cat.* xxi. *Q.*; to be a *s.*, *Art.* ii.; by *s.* of himself, *ib.* xv.; the *s.* of masses, *ib.* xxxi.

Safe -ly. Hast *s.* brought us, *MP.* iii. *col.*; didst *s.* lead the children of Israel, *Bap.* I. *and* III. i. *P.*; all things are *s. Com.* ii. *ex.*; we have been *s.*, *Sea* i. *P. a. col.*; being *s.* kept, *Ac.* iii. *P. a. suff.*

Safeguard. May be a *s.*, *Sea f. P.*

Safety. Continue in *s.*, *Col.* xvi. *Tr.*; being in *s.*, *Mat.* i. *P. a. suff.*; *Sea* i. *th. col.*; return in *s.*, *Sea f. P.*; *OP.* x., *VS. P. a. suff.*

Said. Prayer is *s.*, *Pr. V.*; daily to be *s.*, *T. b. MP.*; *s.* of the whole congregation, *M. and EP. conf.*; *s.* or sung, *M. and EP. R., Ac. R. b. H.*; sung or *s.*, *MP. Cr. R., Ath. Cr. R., L. R.*; be *s.*, *OP. and Th., HC. R. b. Cr., R. P. a.* ii. *LP., R. a. bl., l. R.*

Saints. Numbered with thy *s.*, *MP. Te D.*; Communion of *S.*, *Ap. Cr.*; Invocation of *S.*, *Art.* xxii.

Sake. His *s.*, *l. OP.*; Jesus Christ's *s.*, *HC. and Sea conf., &c.*

Salvation. Grant us thy *s.*, *M. and EP. and Ac. suff.*; everlasting *s.*, *Ath. Cr.* 29, *Bap. P. a. G., ib.* III. *P. a. bap., Art.* xvii.; for our *s.*, *ib.* 38, *HC. Cr.*; *s.* of all men, *OP.* vii.; love your own *s.*, for your *s.*, *HC. b. ex.*; this state of *s.*, *Cat.* iv. *Q.*; with thy *s.*, *VS. i. P. a. bl.*; the day of *s.*, *Com.* ii. *ex.*; of whom cometh *s.*, *Sea* i. *H.* 15; mighty *s.* for us, *ib.* ii. 5; the *s.* of man, *Ord.* II. *ex.*; eternal *s.*, *ib.* II. *and* III. ii. *Q.*; the *s.* of mankind, *ib.* II. *P. a. H.*; the means of our *s.*, *ib. l. col.*; but to *s.*, *ib.* III. *P. a. H.*; Scriptures for *s.*, necessary to *s.*, *Art.* vi.; faith of eternal *s.*, *ib.* xvii.; obtaining eternal *s.*, *ib.* xviii.; for necessity of *s.*, *ib.* xx.; *VS. a. Ps.*

Sanctified -th. Who *s.* me, *Cat.* vi. *Q.*; *Col.* ii. *G. F.*

Sanctify. *S.* him with the Holy Ghost, *Bap. l. and* III. i. *P., Bap.* I. ii. *ex. a. G.*; *s.* the lives, *Ord.* II. *ex.*; *HC.* ii. *col. a. bl., Con. l. P., Mat. i. P., VS. P. b. ex.*

Satisfaction. Through the *s.* of thy Son, *Col.* iv. *Ad.*; *s.* for the sins, *ib. cons.*; *s.* for all the sins, none other *s.* for sin, *Art.* xxxi.; *HC.* i. *ex.*

Satisfy. *S.* either of these, good reason might *s.*, *Pr.* III. 3

Saturday. *Pr.* VIII.

Save. *S.* the Queen, *s.* thy people, *M. and EP. and Ac. suff.*; *s.* and deliver us, *OP.* v.; didst *s.* the rest, *ib.* vi.; *s.* and defend, *HC. P. a. off., Cat.* xiii. *Q.*; to *s.* sinners, *HC. a. abs.*; didst *s.* Noah, *Bap.* I. *and* III. i. *P.*; doth also now *s.* us, *ib.* III. *ex. a. G.*; *s.* thy servant, *Mat. and VS. suff.*; *s.* us, *VS. a. Ps., Sea* i. *and* ii. *P. a. col., P. b. LP.*; *s.* his soul, *VS.* i. *P. a. bl.*; *s.* this woman, *Ch. suff.*; *s.* thy servants, *Com. suff.*; *s.* Lord, *Sea* i. *and* ii. *P. a. col.*; *s.* by many, *ib.* iii.; *s.* thy disciples, *ib. P. b. LP.*; *s.* thyself and them, *Ord.* III. *b. l. col.*

Saved. Will be *s.*, *Ath. Cr.* 1, 28; he cannot be *s.*, *ib.* 41; they may be *s.*, *Col.* iii. *G. F.*; are undoubtedly *s.*, *Bap.* I. *i. R.*; baptized shall be *s.*, *ib.* III. *ex. a. G.*; and be *s.*, *Com.* ii. *P. a. suff.*; thou hast *s.*, *Sea* ii. *th. col.*; hast *s.* us, *ib.* i. *H.* 11; *s.* through Christ, *Ord.* II. *ex.*; every man shall be *s.*, men must be *s.*, *Art.* xviii.

Saving. Thy *s.* health, *l. OP.*; in *s.* us, *Sea* ii. *th. col.*

Say. *S.* Morning and Evening Prayer, *Pr.* II. 7; are to *s.* daily, *ib.* II. 8; shall *s.* the same, *ib.* 9; *s.* that which is written after, *M. and EP. R.* 1; *s.* the Lord's Prayer, *M. and EP., L. R.*; shall *s.*, *M. and EP. &c.*; *s.* after him, *Mat. R. a. Q.*; shall *s.* or sing, *ib. b. Ps.*; the Priest shall *s.*, *Bur. R. a. lus., Th. f. R.*; *s.* then shall the Priest *s.*, *Ch. b. and a. Ps.*; *s.* this Psalm, *Com. R. b. Ps.*; the people *s.*, *ib. l. P. R.*; *s.* Amen, *Sea* i. *H.* 18; now may we *s.*, *ib.* ii. 1; sing or *s.*, *Ord. I. b. Cr.*, II. *R. b. col.*; nothing to *s.* against you, *ib.* III. v. *Q.*

Saying. Diversity in *s.*, *Pr.* II. 5; *HC. b. conf.*

Scarcity. *S.* and dearth, *OP.* iii., iv.; death and *s.*, *OT.* iv.

Schism -s. L. 10, *Ac. P. b. Ep.*

School-authors. As the *S.* say, *Art.* xiii.

Scripture -s. Holy *S.*, *Pr.* I. 3, 4, *ib.* II. 1, 2, 3, 4, *ib.* V., *Col. Ep., Ord.* II. *b. Q., Art. dec.* vi., *Art.* vi., viii., xviii., xviii.; *S.* moveth us, *M. and EP. ex.*; the portion of *S.*, *HC. R. b. Cr.*; according to the *S.*, *Com. Cr.*; other places of *S.*, *Com.* i. *ex.*; sufficiently instructed in holy *S.*, *Ord. Pr.*; read holy *S.*, *ib.* I. v. *Q.*; taken out of the holy *S.*, reading and learning the *S.*, rule of the same *S.*, *ib.* II. *ex.*; of the holy *S.* contain sufficiently, *ib.* II. *and* III. ii. *Q.*; out of the said *S.*, proved by the *S.*, *ib.* II.; reading of the holy *S.*, *ib.* V. *Q.*; the same holy *S.*, *ib.* III. ii. *and* III. *Q.*; one place of *S.*, *Art.* xx.; taken out of holy *S.*, *ib.* xxi.; allowed in the *S.*, *ib.* xxv.; the plain words of *S.*, *ib.* xxviii.; in holy *S.* by God himself, *ib.* xxviii.; *M. and EP. f. R., Art.* xxii.

Scruple. Avoiding of all *s.*, *HC.* i. *ex.*; to take away all *s.*, *Bap.* I. *i. R.*

Sea -s. For those at *s.*, *Pr.* I. 4; O all ye *s.*, *MP.* iii. *Cant.* 22; used daily at *s.*, *Sea f. R.*; waters of the *s.*, *ib.* i. *H.* 7; dead at *s.*, *Sea bur. R.*; *s.* shall give up, *ib. bur.*

Seal-ed. Under our Broad *S.*, *Art. dec.* iii. *and* iv.; signed and *s.*, *Art.* xxvii.

Search. So to *s.*, *HC.* i. *ex.*; *s.* for the sick, *Ord.* I. v. *Q.*

Season -s. The four *s.*, *Pr.* VIII.; in due *s.*, *OP.* ii., *Ord.* III. *P. a. H.*

Seasonable. *OT.* iii.

Secret -s. No *s.* are hid, *HC. f. col.*; *s.* of all hearts, *Mat.* ii. *ex.*; *s.* of our hearts, *Bur. a. les.*; counsel *s.* to us, *Art* xvii.

Secretly. *S.* in their prayers, *Ord. II. R. b. H.*

Sect. Law or *s.*, *Art.* xviii.

Security. *S.* for such, *Sea f. P.*

Sedition -us. From all *s.*, *L.* 10; the *s.* tumults, *OT.* vi.

See. Church and *S.*, *Ord.* III. *oath*

Seed. *S.* of eternal life, *Mat. i. P. a. suff.*

Seek -ing. That *s.* thy kingdom, *OP.* i.; *s.* to bring forth, *Com.* ii. ex.; *Bap.* I. *and* III. ii. *P.*

Seemly. *S.* and due order, *Pr.* III. 2

Seen. No more *s.*, *VS.* ii. *P. a. bl.*

Send -ing. *S.* thy Holy Ghost, *Col. Quin.*; by the *s.* to them, *Col. Whit.*; *s.* to us thine Holy Ghost, *Col. Asc. S.*; his Spirit to *s.*, *Ord.* II. ii. *H.* 10; *s.* forth this person, *ib.* III. *b. suff.*

Sense -ible. As truly *s.*, *Sea* ii. *th. col.*; such a *s.*, *ib. i. col.*; not put his own *s.*, *Art. dec.* vi.; affix any new *s.*, *ib.* vii.

Sensuality. Some *s.*, *Art.* ix.

Sent. Hast *s.* thy Son, *Col. S. b. East.*; *s.* them forth, *Ord.* III. *b. suff.*; lawfully called and *s.*, *Art.* xxiii.

Sentence -s. *S.* of the Scriptures, *M. and EP. R.* 1; one or more of these *s.*, *HC. R. b. off.*; these *s.* are in reading, *ib. a. off.*; the general *s.*, to every *s.*, *Com.* i. ex.; begin with these *s.*, *Ac. f. M.*; this *s.* be read, *ib. R. a. O.*; the *s.* of God's predestination, *Art.* xvii.

Separate. *S.* from your brethren, *HC.* ii. ex.

Seraphin. *MP. Te D.*

Seriously -ness. *S.* to his repentance, *VS. P. b. ex.*; apply our hearts, *ib.* iii. *P. a. bl.*; ought *s.* to reflect, *Sea R. b. conf.*; *s.* to lay to heart, *Ac.* i. *col. a. G.*

Sermon -s. Shall follow the *s.*, *HC. R. b. off., Ac. ib. a. G.*; after the *s.*, *HC.* i. *ex. R.*; to hear *s.*, *Bap.* I. *and* II. i. *ex.*; if there be no *s.*, *Mat. R. b.* i. *ex.*; there shall be a *s.*, *Ord.* I. *and* II. *f. R.*; and the *s.* are ended, *ib.* III. *R. a. G.*

Servant -s. Help thy *s.*, *MP. Te D.*; *s.* of the Lord, *ib.* iii. *Cant.* 29; thy humble *s.*, *MP.* ii. *col., Col.* iii. *Lent*, v. *East.*, x. *Tr.*; thy maid- and thy maid-*s.*, *Cat.* viii. *Q.* 4; nor his *s.*, *ib.* 10; this thy *s.*, *Con. a.* i. *P., Ord.* III. i. *col.*; these thy *s.*, *ib.* II.; thy *s.* our Sovereign, *Ac. col. a. suff.*; basest thy *s.*, *ib.* III. *P. a. suff.*; *Cat. i. R.*

Serve -ing. Evermore *s.* thee, *L.* ii. *P.*; may alway *s.* thee, *Col. i. East.*; to *s.* him, *Bap. I. ex., Cat.* xii. *Q.*; *s.* him truly, *ib.* x. *Q.*; *s.* him, *ib.* xiii., *Mat.* ii. *Q.*; *s.* him duly, *Com.* ii. *ex.*; *s.* thee our God, *Sea f. P., Ac. P. b. Ep.*; to *s.* God, *Ord.* I. i. *Q., ib.* II. ii. *H.* 7; you must *s.*, *ib.* II. *ex.*; *Col.* xxi. *Pr.*

Service -s. Divine *S.*, *Pr.* I. 4, II. 1, *MP. R. b. LP., HC. R. b. off., Ord.* I. v. *Q.*; *S.* of the Church, *Pr.* II. 1; *S.* in this Church, changings of the *S.*, *ib.* 2; whose *s.*, *MP.* ii. *col.*; giving up ourselves to thy *s.*, *OT.* i.; Evening *S.*, *R. b. Col.*; the *S.* of some of those Sundays, *R.* xxv. *Tr.*; *s.* of angels and men, do thee *s.*, *Col. S. Mich.*; duty and *s.*, *HC. P. a.* ii. *LP.*; Divine *S.* ended, *ib. i. R.*; Morning and Evening *S.*, *Sea f. R.*; the *S.* shall be the same, *Ac. f. R.*; Forms of Prayer and *S.*, *ib. war.*

Session. Read during their *S.*, *OP.* x.

Set. Our hearts may be *s.*, *EP.* ii. *col.*; they may *s.* it forth, *L.* 19; maintain and *s.* forward, *Ord.* III. vi. *Q.*

Settled. *S.* by their endeavours, *OP.* x.

Seven -th. Into *s.* portions, *Pr.* II. 2; *s.* days after, *HC. pr.*; *s.* years, *Cat.* viii. *Q.* 4

Severally. Every one *s.*, *Con. R. a.* i. *P.*; *Bap.* III. *R.* i. *Q.*

Shadow. Figure or *s.*, *Pr.* III. 4; the *s.* of death, *HC.* iii. *ex.*; as it were a *s.*, *Bur. a. t.s.*; *s.* of thy wing, *Ac.* iii. *P. a. suff.*

Shame. Clothe them with *s.*, *Ac. H.* 10

Shed. *S.* for you, *HC. cons.*; *s.* for thee, *ib. a. cons.*; *s.* out of his most precious side, *Bap.* I. *and* III. *P. b. bap.*

Sheep. Like lost *s.*, *M. and EP. conf.*; seek for Christ's *s.*, the *s.* of Christ, *Ord.* II. *ex.*; *s.* of thy pasture, *Ac. P. b. Ep.*

Shepherd. Under one *s.*, *Col.* iii. *G. F.*; to the flock of Christ a *s.*, given the chief *S.* shall appear, *Ord.* III. *b. l. col.*

Shew. *S.* it accordingly, *L.* 19; *s.* mercy unto thousands, *Cat.* viii. *Q.* 2; *s.* yourself in all things, *Ord.* III. v. *Q.*; so *s.* myself, *ib.* viii.

Shine. Light of the Gospel to *s.*, *Col. S. Paul*

Ship. Our *s.*, *Sea i. th. col.*

Short -ly. *S.* time to live, *Bur. a. les.*; *s.* to accomplish, *ib. P. a. LP.*; *s.* prayers, *Sea P. b. LP. R.*

Shortness. For the *s.* thereof, *Pr.* II. 4

Shrews. O ye *s.*, *MP.* iii. *Cant.* 8

Shut. *S.* not up, *VS. i. P.*; door shall be *s.*, *Com.* ii. ex.

Sick. All *s.* persons, *L.* 29; be very *s.*, *VS.* ii. ex. *R.*; for a *s.* child, *ib. i. P. a. bl.*; as well to the *s.*, *Ord.* II. iv. *Q.*; *VS., CS., Ord.* I. v. *Q.*

Sickness -es. Let by *s.*, *Pr.* II. 4; other common *s.*, *OT.* vii.; the contagious *s.*, *i. OT.*; in *s.*, *Mat. Q., ib. a. Q.*; *OP.* vi., *HC. P. a. off., VS., CS.*

Side. Been on our *s.*, *Sea* ii. *H.* 1

Sighing. *S.* of a contrite heart, *L.* i.

Sight. In the *s.* of God, *Pr. I.* 5, *Mat.* i. *ex.*; in their *s.*, *HC.* iv. *pr.*

Sign -s. *S.* him with the *s.*, *Bap. a. bap.*; an outward and visible *s.*, *Cat.* xx. *Q.*; effectual *s.* of grace, not any visible *s.*, *Art.* xxv.; *s.* of profession, *ib.* xxvii.; a *s.* of the love, *ib.* xxviii.; eat and drink the *s.*, *ib.* xxix.

Signification. Notable and special *s.*, *Pr.* III. 4; for a *s.*, *HC. i. R.*

Signify -ied. Shall *s.* their names to the Curate, *HC. f. R.*; thing *s.*, *Cat.* xxiii. *Q.*; in it is *s.*, *Mat.* iii. *P. a. suff.*

Silence. *S.* kept for a space, *Ord.* II. *R. b. H.*

Sin -s. This day without *s.*, *MP. Te D.*; into no *s.*, *ib.* iii. *col.*; from *s.*, *L.* 6; deadly *s.*, *ib.* 8; after our *s.*, *ib. suff.*; from all your *s.*, *HC. and Sea abs.*; born in *s.*, *Bap.* I. *and* III. i. *ex.*; they commit actual *s.*, *ib.* I. *i. R.*; live in *s.*, *ib.* III. i. *ex.*; visit the *s.*, *Cat.* viii. *Q.* 2; all *s.* and wickedness, *ib.* xiii.; from all thy *s.*, *VS. abs.*; so put away the *s.*, *ib. col. a. abs.*; *s.* may be done away, *ib.* ii. *P. a. bl.*; the *s.* of the world, *ib.* iii., *Art.* xv.; our *s.* were dry, *Sea* iii. *P. a. col.*; those particular *s.*, *ib. R. b. conf.*; according to our *s.*, *ib.* i. *H.* 4; *s.* thou dost forgive, *s.* thou dost retain, *Ord.* II. *b. l. col.*; the nature of *s.*, *Art.* ix., xiii.; cannot put away our *s.*, *ib.* xii.; Christ alone without *s.*, *s.* only except, as Saint John, we have no *s.*, *ib.* xv.; *s.* after Baptism, not every deadly *s.*, *s.* against the Holy Ghost, fall into *s.*, can no more *s.*, *ib.* xvi.

Sincerity. Approve our *s.*, *Pr.* I. 5

Sinful. Affections of *s.* men, *Col.* iv. *East.*; our *s.* life, *Com.* ii. *ex.*

Sing. Where they *s.*, *M. and EP. R. a. col.*; say or *s.*, *Bur. f. R.*; Clerks shall *s.*, *ib. R. a. les.*; *s.* or say, *Ord.* I. *R. b. L.*, II. *R. b. col.*

Singing. *S.* in Churches, *Pr.* II. 5

Single. For *s.* persons, *Sea P. b. LP. R.*; the estate of *s.* life, *Art.* xxxii.

Singular. *S.* gifts of the Holy Ghost, *Col. S. Barn.*

Sink. Suffer us not to *s.*, *Sea P. b. LP.*

Sinned -ers. Us miserable *s.*, *L.*; we *s.* do beseech thee, *L.* 14; against *s.*, *Com.* i. ex.; rain upon the *s.*, we have *s.*, *Com.* ii. *ex.*

Sister. *K.*

Sitteth -ing. *S.* on the right hand, *Creeds*; *s.* at the right hand, *Bap. and VS. Cr.*; *s.* in his chair, *Ord.* I. *and* II. *f. R.*, *ib.* I. *R. b. Q.*, II. *R. b. ex.*, III. *R. a. G., R. b. Q.*; if *s.*, *Ac. R. b. Ep.*; there *s.*, *Art.* iv.

Six. *S.* days after, *HC.* v. *pr.*; *s.* days, *Cat.* viii. *Q.* 4

Slanderer -s. *S.* of his Word, *HC.* i. *ex.*; *L.* 32, *Cat.* xxxvi.

Slandering-ous. Some *s.* folks, *Art.* xxxvii.; *Cat.* xi. *Q.*

Slay. Didst *s.* with the plague, *OP.* vi.

Sleep. *S.* in the Lord Jesus, *VS. i. P. a. bl.*; that *s.* in him, *Bur. col.*

Slide. Never from thee *s.*, *Ord.* II. ii. *H.* 10

Slow. *S.* to anger, *Sea* i. *H.* 3

Small. But a *s.* thing, no *s.* offence, *Pr.* III. 2

Smiteth. *S.* his neighbour, *Com.* vi. *sent.*

Snares. The *s.* of sin, *Ord.* II. ii. *H.* 10; *Com.* ii. *ex.*

Snow. Ice and *s.*, *MP.* iii. *Cant.* 14

Sober-ly. All *s.* peaceable, *Pr.* I. 5; *s.* life, *M. and EP. conf.*; *s.* in this present world, *Bap.* III. *l. ex.*; advisedly *s.*, *Mat. i. ex.*; live *s.*, *Ord.* III. *v. Q.*

Soberness. *Cat.* xi. *Q.*, *Ord.* III. *b. l. col.*

Sobriety. *S.* and peace, *Mat.* iii. *P. a. suff.*

Society. For the mutual *s.*, *Mat. i. ex.*

Soiled. Our *s.* face, *Ord.* II. *and* III. *i. H.* 3

Soldier. Christ's faithful *s.*, *Bap. a. bap.*

Solemn. *S.* day, *Pr.* VIII.

Solemnize-ation. *S.* of Matrimony, *Mat.*; not *s.* Matrimony betwixt them, *Mat.* iii. *R.*

Son-s. *S.* of God, *Col.* vi. *Ep., Art.* xvii., xxvii.; and thy *s., Cat.* viii. *Q.* 4; *K.*

Song. Our endless *s., Ord.* II. *and* III. *i. H.* 4; *EP. Cant. R.*

Sore. We are *s.* let, *Col.* iv. *Ad.*

Sorrow-s. The *s.* of our hearts, *L. suff.*; as *s.* cometh, *Com.* ii. *ex., HC. P. a. off.*

Sorrowful. Such as be *s., L. i. P.*

Sorry. Are heartily *s., HC. and Sea conf.*; not to be *s., Bur. col.*

Sorts. Men of all *s., Art. dec.* v.

Soul-s. Spirits and *s., MP.* iii. *Cant.* 30; reasonable *s., Ath. Cr.* 32, 37; our *s.* and bodies, *OT.* vii., *Pr. a. ii. LP., Cat.* xiii. *Q.*; hurt the *s., Col.* ii. *Lent*; thy body and *s., HC. a. cons.*; in body and *s.*, *ib. ii. col. a. bl., Com. i. P.*; refreshing of our *s., Cat.* xxiv. *Q.*; his *s.* may be received, *VS. ii. P. a. bl.*; *s.* of our dear brother, *Bur. a. les.*; *s.* of the faithful, *ib. P. a. LP.*; *s.* might be saved, *Com. i. ex.*; holding our *s., Sea i. th. col.*; of one *s., Ac. i. col. a. G.*

Sound. With a sudden great *s., HC. v. pr.*

Sovereign. Most gracious *S.* Lady, *Sea f. P.*; honour of our *S.*, *ib. l. col.*; our *S.* Lady, *Ac. P. a. suff., Art. vat.*

Spake. God *s.* these words, *HC. x. cons.*; which God *s., Cat.* viii. *Q.*

Spare-st. *S.* thou them, *M. and EP. conf.*; *s.* us, *L. 5, VS. b. LP., Bur. a. les., Com. ii. P. a. suff.*; *s.* thy people, *L. 5, VS. b. LP., Com.* ii. *P. a. suff. and l. P.*; *s.* all those, *Com. P. a. suff.*; *s.* them, thou *s., ib. l. P.*

Spared. As can be *s., Sea R. b. co f.*

Speak. Let him now *s., Mat. i. ex.*

Special-ly. Fitted to *s.* occasions, *Pr.* I. 4; *s.* thy servant Victoria, *HC. P. a. off.*; *s.* appointed, *ib. pr. R.*; without his *s.* grace, *Cat.* xii. *Q.*; in *s.* manner, *Sea ii. th. col.*

Specified. As is *s.* in this, *HC. f. R.*

Speech. *S.* with grace, *Ord.* II. ii. *H.* 6

Speed-ily. Make *s., M. and EP. suff.*; may *s.* help, *Col.* iv. *Ad.*

Spirit-s. O ye *s., MP.* iii. *Cant.* 30; with thy *s., M. and EP. suff.*; the *s.* to think, *Col.* ix. *Tr.*; do live the *s., VS.* iii. *P. a. bl., Bur. P. a. LP.*; contrary to the *s., Art.* ix.; in his *s., ib.* xv.

Spiritual-ly. *S.* eat, *HC.* iii. *ex.*; with the *s.* food, *HC. P. b. dox.*; the *s.* marriage, *Mat.* iii. *P. a. suff.*; an heavenly and *s.* manner, *Art.* xxviii.

Spot. Without *s.* of sin, *HC.* ii. *pr.*; without *s.* before thee, *VS.* iii. *P. a. bl.*; without *s.* presented, *CS. col.*; the Lamb without *s., Art.* xv.

Spouse. His *s.*, the Church, *Mat.* iii. *P. a. suff.*; is his *s.*, the *s.* and body of Christ, *Ord.* II. *ex.*

Spread. *S.* abroad thy Gospel, *Ord.* III. *P. a. H.*

Spring. *S.* out necessarily, *Art* xii.; *s.* out of faith, *ib.* xix.

Stable. Continuing ever *s., Ord. I. c l. a. G.*

Stand -ing. Shall the people *s.* up, *Bap. I. and* III. *R. b. G.*; there *s.* together, *Mat. R. b. i. ex.*; the Bishop *s.* up, *Ord.* II. *R. a. Q.*; Christ's Church doth *s., ib. ii. H.* 5; the Archbishop *s.* up, *ib.* III. *R. a. Q.*; *M. and EP. &c., Ath. C. R.*

Star-s. Ye *s.* of heaven, *MP.* iii. *Cant.* 7; the leading of *s., Col. Ep.*

State -s. That *s.* of life, *Cat.* xi. *Q.*; are *s.* of life, *Art.* xxv.

Stay. Continueth in one *s., Bur. a. les.*

Steal -ing. Thou shalt not *s., Cat.* viii. *Q.* 8; picking and *s., ib.* x. *Q.*

Stedfast -ly. Keep us *s., Col. Tr.*; may *s.* look up, *ib. S. Steph.*; *s.* walk in the way, *ib. S. Ph. and Jas.*; *s.* faith, *HC.* iii. *ex.*; *s.* purposing, *Cat.* xxv. *Q.*

Stepfather-mother. *K.*

Steps. Follow the blessed *s., Col. ib. East.*; following the *s., ib. S. Ph. and Jas.*

Stewards. *S.* of the Lord, *Ord.* II. *ex.*

Stiffness. Too much *s.* in refusing, *Pr.* I. 1

Stillest. *S.* the rage, *Sea* i. *P. a. col.*

Stir. *S.* up, *Pr.* III. 4, *Col.* xxv. *Tr.*; *s.* up thy strength, *Sea* iii. *P. a. col.*; *s.* up the grace of God, *Ord.* III. *b. i. col.*

Stories. Uncertain *s., Pr.* II. 2

Storm -s. *S.* and tempest, *Com.* ii. *ex.*; to be used in *s., Sea P. a. col. R.*; fight or *s.*, in respect of a *s., ib. b. LP. R.*; after a *s., ib. R. b. Fr.*

Stormy. The *s.* wind, *Sea* i. *H.* 8

Strange-r. And the *s., Cat.* viii. *Q.* 4; judgement of the *s., Com.* v. *sent.*; all erroneous and *s.* doctrine, *Ord.* III. iv. *Q.*

Strayed. *S.* from thy ways, *M. and EP. conf.*

Strength. Hast ordained *s., Col. Inn.*; grant to us such *s., ib.* iv. *Ep.*, the *s.* of all them, *ib.* i. *Tr.*; *s.* and power, *Ord.* II. *and* III. *a. Q.*

Strengthen-ing. To keep and *s., L.* 15; *s.* such as do stand, *ib.* 27; so *s.* us, *Col. Inn.*; the *s.* and refreshing, *Cat.* xxiv. *Q.*; *s.* them, *Con.* i. *P.*; *s.* him, *VS. col. a. abs. and ii. P. a. bl.*; thine arm *s.* her, *Ac. col. a. suff.*; *s.* and confirm, *Art.* xxv.; *M. and EP.* i. *P. a. col.*

Strong. Nothing is *s., Col.* iv. *Tr.*; *s.* in thy Son, *Ord.* I. *col. a. G.*

Stronger. *S.* in your ministry, *Ord.* II. *ex.*

Stubborn-ness. *S.* of their heart, *Com. ii. ex.*; the *s.* and evildoers, *Art.* xxxvii.

Studious. How *s.* ye ought to be, *Ord.* II. *ex.*

Study -ies. Care and *s., Ord.* II. *ex.*; in such *s.*, *s.* of the world, *ib. v. Q.*

Study -ing. *S.* to preserve, *HC. ii. col. Queen*; *s.* to serve him, *ib. iii. ex.*

Subdue -d. *S.* to the Spirit, *Col. i. Lent*; *s.* all things, *Bur. a. les., Sea bur.*

Subjects. To all his *s., Pr.* I. 2; all her *s., HC. i. col. Queen*; all our loving *s., Art. dec.* ii.

Submission. Dutiful *s.* to her authority, *Ac. col. a. suff.*

Submit -ting. *S.* ourselves wholly, *HC. iii. ex.*; to *s.* myself, *Cat.* xi. *Q.*; *s.* yourself wholly, *VS. i. ex.*; *s.* ourselves unto him, *Com. ii. ex.*; *s.* yourselves, *Ord.* II. *i. Q.*; shall *s.* to it, *Art. dec.* vi.

Subscribed. Have *s.* unto, *Art. dec.* ii.; always most willingly *s., ib.* v.

Subscription. *S.* of the hands, *s.* of the whole Clergy, *Art. vat.*

Substance. Dividing the *s., Ath. Cr.* 4; of the *s., ib.* 31; confusion of *s., ib.* 35; one *s.* with the Father, *Com. ii. Art.* i.; of the *s.* of the Virgin, *HC.* ii. *pr.*; in one *s., ib.* vi.; of one *s., Art.* i., v.; of her *s., ib.* ii.

Substituted. *Pr.* V.

Subtilty. *S.* of the devil, *L. i. P.*

Succeed. *S.* her in the government, *Ac. P. b. Ep.*

Success -ors. Have such *s., Ord.* II. *l. col.*; to their *s., ib.* III. *oath*; *s.* of her designs, *Ac. P. b. Ep.*

Succour. With great might *s.* us, *Col.* iv. *Ad.*; to *s.* all those, *ib. S. Steph.*; without thy *s., ib.* xvi. *Tr.*; *s.* and defend us, *ib. S. Mich.*; for *s., VS. ii. P. a. bl.*; seek for *s., Bur. a. les.*; *L. 24.*

Such. *Ath. Cr.* 7

Sucklings. *Col. Inn.*

Sudden. Many *s.* perils, in case of *s.* visitation, *CS. f. R.*

Suffer -ed. *S.* under Pontius Pilate, *Ap. Cr.*; who *s., Ath. Cr.* 33; that *s.* for thee, *Col. S. Steph.*; patiently *s., ib. S. Jo. B.*; he *s., HC. Cr.*; *s.* here with Christ, *Col. S. Cr.*; to execute, *Ord. Pr.*; *s.* any such, *Art. dec.* vii.; who truly *s., Art.* ii.

Suffering-s. Patience under their *s., l. OP.*; all our *s.* here, *Col. S. Steph.*; not *s.* them to be partakers, *HC. f. R.*

Suffice. It may *s., Bap.* III. *l. R.*

Sufficient -cy. He shall think *s.*, *HC. R. a. off.*; *s.* of the holy Scriptures, *Art.* vi.

Suffrage -s. Litany and *S.*, *Ord.* I. *R. b. Lc.*; the prayer *S.*, *ib.* II. *R. b. col.*, *ib.* III. *R. b. suff.*

Summer. Winter and *s.*, *MP.* iii. *Cant.* 11

Sun. O ye *s.*, *MP.* iii. *Cant.* 6

Sunday -s. Upon the *S.*, *HC. i. ex. R.*, *ib. l. R.*; not be administered but upon *S.*, *Bap. I. f. R.*; second *S.* next after their birth, *ib.* II.; being assembled upon the *S.*, *ib.* III.; shall diligently upon *S.*, *Cat. l. R.*; upon some other *S.*, *Ord. Pr.*, *ib.* I. *R.*; performed upon some *S.*, *ib.* III. *T.*; happen to be *S.*, *Ac. f. R.*; *Pr. V.* and VIII., *Col.*

Sundry. *S.* and manifold, *Col.* iv. *East.*

Sung. *S.* or said, *T.*, *MP. Cr. R.*, *Ath. Cr. R.*, *L. R.*, *Exst. R., HC. R. b. Cr.*, *ib. pr. R.*, *Ord. I.* and *II. R. b. col.*, *ib.* III. *R. b. l. col.*; read and *s.*, *Pr.* II. *T.*; said or *s.*, *EP. Cr. R.*, *Bur. R. a. lex.*; a the Te Deum, *Sea R. b. l. col.*; *s.* or said by the Bishop, *Ord.* II. *R. b. H.*; *s.* or said over him, *ib.* III.

Superorgation. Works of *s.*, *Art.* xiv.

Superstition -s. Vanity and *s.*, *Pr.* III. l.; error or *s.*, *ib.* 5; given occasion to many *s.*, *Art.* xxviii.; *HC. l. R.*, *Ac. P. b. Sp.*

Superstitious. Vain and *s.*, *Pr.* II. 4; *s.* blindness, *ib.* III. 4; of itself is *s.*, *Art.* xxxvi.

Supper. The Lord's *S.*, *HC. T.*, *ib. ex.*, *l. R.*, *Cat.* xxi.—xxv. *Q.*, *Art.* xxv., xxviii., xxix.; this holy *S.*, *HC.* ii. *ex.*; after *s.*, *ib.* *com.*; Administration of the Lord's *S.*, *ib. l. R.*; the *S.* of the Lord, *Cat.* xiv., *Art.* xxv., xxviii.; in the *S.*, *ib.*

Supplication -s. Our common *s.*, *M. and EP. and Ls. l. Pr.*; general *s.*, *Ls. R.*; the *s.* of thy people, *Col.* ii. *Ep.*; receive our *s.*, *ib.* ii. *G. F.*; to make prayers and *s.*, *HC. P. a. off.*; our *s.* and prayers, *ib. T. a. bl.*; our humble *s.*, *Con. col.*; humble *s.* to God, *Ord.* II. *R. b. H.*; *Bap.* I. *and* III. *P. b. bap.*

Supply. Taken in to *s.*, *R.* xxv. *Tr.*

Support -ed. *S.* us in all dangers, *Col.* iv. *Ep.*; *s.* by thy power, *Ac.* iii. *P. a. suff.*

Supreme. *S.* Governor of the Church, *Art. dec. i. and* iii.

Surcease. *S.* from ordering, *Ord.* I. *R. b. L.*, II. *R. b. col.*

Surely. Will most *s.* keep, *Bap.* I. *and* III. ii. *ex. a. G.*

Sureties. That are his *s.*, *Bap.* I. ii. *ex. a. G.*; by you his *s.*, *ib.* I. *and* II. *i. ex.*; by their *s.*, *Cat.* xx. *Q.*; sufficient *s.* with him, *Mat. R. b. Qs.*

Survive. Us who *s.*, *V S.* iii. *P. a. bl.*

Sustain. Do thereby *s.*, *Mat. R. b. Q.*

Sustenance. Their bodily *s.*, *OP. i.*; *HC. i. ex.*

Swallow -ed. *S.* us up, *Sea* ii. *P. a. col.*; *s.* us up quick, *ib.* ii. *H.* 2

Swear -ing. Vain and rash *s.*, a man may *s.*, *Art.* xxxix.

Sweat. Bloody *S.*, *L.* 12; *CS. l. R.*

Sweet. The love so *s.*, *Ord.* II. ii. *H.* 4; full of *s.*, *Art.* xvii.

Sword. By our own *s.*, *Sea* ii. *H.* 6

Synodals. *Pr.* II. 2

Table. Not to come to the Lord's *T.*, partakers of the Lord's *T.*, North-side of the *T.*, *HC. f. R.*; return to the Lord's *T.*, *ib. R. b. off.*, *R. b. ii. LP.*; place it upon the holy *T.*, place upon the *T.*, *HC. R. a. off.*; that holy *T.*, *ib.* i. *ex.*; the Lord's *T.*, the *T.*, *HC.*; this thy *T.*, *ib. P. a. pr.*; going to the Lord's *T.*, *Mat. R. b. Ps.*; kneeling before the Lord's *T.*, standing at the *T.*, *ib. R. a. Ps.*; near to the holy *T.*, *Ord.* I. *and* II. *f. R.*; near the holy *T.*, *ib.* III. *R. a. G.*

Take -n. *T.* in hand, *Pr.* III. 2; not thy Holy Spirit, *M. and EP. suff.*; *t.* this holy Sacrament, *HC. b. conf.*; *t.* away the sin, *ib.* iii. *pr.*; *t.* and eat, *ib. a. cons.*; *t.* it upon himself, *Bap.* I. ii. *ex. a. G.*; the child, *ib. R. bap.*; *t.* thee, *Mat. a. Q.*; to *t.* him hence *t.* him, *VS. col. a. abs.*; *t.* unto himself, *Bur. a. les.*; *t.* upon you this office, *Ord.* I. ii. *Q.*; that receive Orders shall *t.*, *ib.* II. *R. b. l. col.*; *HC. cons.*

Takest -ing. That *t.* away, *L. suff., HC. doc.*; *t.* of that holy Sacrament, *HC. i. ex.*; *t.* the child, *Bap. a. Q.*

Taught. Hast *t.* us, *Col. Quin., HC. P. a. off.*; *t.* by thy holy Word, *ib. ii. col. Queen*; this infant be *t.*, *Bap.* I. *and* II. *l. ex.*; *t.* by thy Spirit, *Mat. R. a. Q.*; hath *t.* us, *Bur. col.*

Teach -eth. Didst *t.* the hearts, *Col. Whit.*; to *t.* them, *HC. v. pr.*; *t.* you thus, *Mat. l. ex.*; to *t.*, *Ord.* II. *ex.*; to *t.* nothing, *ib. ii. Q.*; *t.* the people, *ib. iii.*; *t.* us to know, *ib. II. and* III. *i. H.* 4; *t.* or maintain nothing, *ib.* III. *ii. Q.*; to *t.* and exhort, *ib.* iii.

Teachers. *Cat.* xi. *Q.*

Tears. Accept his *t.*, *VS. col. a. abs.*

Teeth. Press with their *t.*, *Art.* xxix.

Temperance. Keep my body in *t.*, *Cat.* ix. *Q.*

Tempest. After a dangerous *t.*, *Sea i. H. R.*; *L.* 9

Temple. In the *t.*, *Col. Pur. V. Mary*; an holy *t.*, *Col. S. Sim. and Jude*

Temporal. Pass through things *t.*, *Col.* iv. *Tr.*; settling of their *t.* estates, *VS. R. a. Cr.*; with the *t.* interest, *Ac. P. b. Ep.*; ecclesiastical or *t.*; Art. xxxvii.

Temptation -s. Lead us not into *t.*, *LP.*; carry us through all *t.*, *Col. iv. Ep.*; to withstand the *t.*, *ib.* xviii. *Tr.*; against all his *t.*, *VS. i. P.*; *L.* 11

Ten. *Cat.* vii. *Q.*

Tender. Of thy *t.* love, *Col. S. b. East.*; of thy *t.* mercy, *HC. cons.*; by reason of their *t.* age, *Cat.* xx. *Q.*

Terrible. O *t.* voice, *Com.* ii. *ex.*; how *t.* thou art, *Sea i. P. a. col.*; shewed us *t.* things, *ib. ii. th. col.*

Testament. Old *T.*, New *T.*, *Pr. V.*, *M. and EP. R.*; Blood of the New *T.*, *HC. cons.*; Old and New *T.*, *Ord.* I. iii. *Q.*, *Art.* vi., vii.; the New *T.*, *ib. R. a. Q.*, *Art.* vi.; the Old *T.*, *Art.* vii.

Testify. May *t.* the receiving, *Bap.* I. *f. R.*; do most plainly *t.*, *Art.* xxxvii.

Testimony. For the *t.* of thy truth, *Col. S. Steph.*; by sufficient *t.*, *Ord. Pr.*

Thankful -ly. Unfeignedly *t.*, *OT.* i.; be *t.*, *HC. a. cons.*; most *t.* receive, *Col. ii. East.*; a *t.* remembrance, *Cat.* xxv. *Q.*, *Sea f. P.*; *t.* unto that Lord, *Ord.* II. *ex.*; shew ourselves *t.*, *ib. P. a. H.*; humble and *t.* hearts, *Ac. P. b. Ep.*

Thankfulness. Shew forth our *t.*, *Col. S. Paul*; express our *t.*, *Sea* ii. *th. col.*; a true *t.*, *ib. l. col.*

Thanks. To render *t.*, *M. and EP. ex.*; hearty *t.*, *OT.* i., *CS. l. R., Bur. P. a. LP., Ch. b. Pa.*; humble *t.*, *ib.* ii., iv., *Bap. P. a. Ch. VS.* i. *ex., Ch.* I. *P.*; give *t.*, *HC. P. a. off.*, i. *pr., dox., Bap. ex., ib.* II. *f. R.*; most humble and hearty *t.*, *HC.* i. *and* iii. *ex.*; continual *t.*, *ib.* iii.; let us give *t.*, *ib. suff.*; with *t.* had given *t.*, *HC. cons.*; yield thee hearty *t.*, *Bap.* I. *and* II. *P. a. bap.*; yield thee humble *t.*, *ib.* III.; to give him *t.*, *Cat. x. Q.*; to give her *t.*, *Ch. VS.* i. *ex., Ch.* I. *P.*; give *t.*, *HC. P. a. off.*, i. *pr., dox., Bap. ex., ib.* II. *f. R.*; most humble and hearty *t.*, *HC.* i. *and* iii. *ex.*; continual *t.*, *ib.* iii.; let us give *t.*, *ib. suff.*; with *t.* had given *t.*, *HC. cons.*; yield thee hearty *t.*, *Bap.* I. *and* II. *P. a. bap.*; yield thee humble *t.*, *ib.* III.; to give him *t.*, *Cat. x. Q.*; to give her *t.*, *Ch. VS.* i. *ex., Ch.* I. *P.*; most hearty *t.*, *Ord.* II. *P. a. H.*; give thee *t.* for ever, *Ac. P. b. Ep.*

Thanksgiving -s. Some prayers and *t.*, *Pr.* I. 4; with *t.*, *HC. a. cons.*; praise and *t.*, *ib. P. a. ii. LP., Sea H. R.*; with *t.*, *VS.* ii. *ex.*; *t.* of women, *Ch. T.*; *t.* after a storm, *Sea R. b. Ps.*; *t.* to Almighty God, *Ac. T.*; Collect of *T.*, *ib. T. a. suff.*; our hearty *t.*, *ib.* ii. *P. a. suff.*; *OT.*, *Sea th. col.*

Thee. In *t.* and for *t.*, *HC. i. col. Queen*

Thief. *T.* in the night, *Com.* ii. *ex.*

Think. *T.* those things, *Col. v. East.*; dost thou not *t.*, *Cat. iv. Q.*; *t.* them so to be, *Ord.* I. *b. L.*, II. *b. col.*; do you *t.*, I. *t. so*, *ib.* I. ii. *Q.*; *t.* in your heart, I *t. it*, *ib.* II. *l. Q.*; *t.* upon the things, *ib.* III. *b. l. col.*

Third. The *t.* day, *Creeds*

Thought -s. In all her *t.*, *HC.* ii. *col. Queen*; by *t.* word and deed, *ib. and Sea conf.*

Threats -ened. *T.* in thy law, *l. OT.*; thy *t.* and promises, *VS. l. P.*

Three. *T.* Persons, *L.* 4, *Art.* i.; *t.* at the least, *t.* times in the year, *HC. l. R.*; *t.* things in my name, *Cat.* iii. *Q.*; which shall be *t.*, *CS. f. R.*; *Ath. Cr.*

Throne. *T.* of the heavenly grace, *M. and EP. ex.*; from thy *t.*, *ib. i. P. a. col.*; sittest in the *t.*, *Sea* iii. *P. a. col.*; the *t.* of this realm, *Ac. col. a. suff.*

Thursday. *Pr.* VIII.

Thyself. Make to *t.*, *Cat.* viii. *Q.* 2

Tied. Though we be *t.*, *OP.* ix.

Time -s. Exigency of *t.* and occasions, in their respective *t.*, *Pr.* I. 1; as *t.* would serve, *ib.* III. 4; *t.* of King Henry VIII. and Edward VI., *ib.* IV.; have done in *t.* past, *R. b. MP.*; for the *t.* past, *t.* to come, *HC. R. x. coms.*; from *t.* to *t.*, *ib. and Sea conf.*; at all *t.*, *HC.* i. *pr.*; at such a *t.*, *Bap.* II. *b. G.*; at other *t.*, *Com. T.*; *t.* and men's manners, *Art.* xxxiv.; time of Edward the Sixth, *ib.* xxxv., xxxvi.

Timely. Some *t.* means, *Pr.* I. 2

Title -s. Our just *t.*, *Art. dec.* i.; the several *t.* whereof, *Art.* xxxv.; by which *t.*, *ib.* xx.-viii.; *t.* and possession, *ib.* xxxviii.

Token -s. A *t.* and pledge, *Mat. P. b. Pa.*; badges or *t.*, *Art.* xxv.

Tongue -s. The likeness of fiery *t.*, *HC.* v. *pr.*; in their mother *t.*, *Cat. t. R.*; in such a *t.*, a *t.* not understanded, *Art.* xxiv.; ministered in a known *t.*, *ib.* xxxv.

Toward. Both *t.* God and man, *VS.* ii. *ex.*

Tower. Strong *t.* of defence, *OT.* v.; a *t.* of strength, *Mat. suff.*; a strong *t.*, *VS. Ch. and Ac. suff.*; a most strong *t.*, *ib. a. Pa.*

Traditions. *Art.* xxxiv.

Traitor. The *t.* Judas, *Col. S. Matthias*

Transgression -s. Contemptuous *t.*, *Pr.* III. 2; consumed us for our *t.*, *OT.* vii.; our manifold *t.*, *ib. OT.*; for their *t.* thereof, *HC. R. x. coms.*; committing many actual *t.*, *Bap.* III. i. *ex.*

Transitory. In this *t.* life, *HC. P. a. off.*; only for *t.* promises, *Art.* vii.

Translation -s. The very best *t.*, *Pr.* I. 2; the last *T.*, *ib.* 4; *t.* of the great English Bible, *Pr.* IV.

Transubstantiation. *Art.* xxviii.

Travail -ing. All that *t.*, *HC. a. abs.*; *t.* with child, *Com.* ii. *ex.*

Travel. All that *t.*, *L.* 29

Treasure. They heavenly *t.*, *Col. th. Tr.*; how great a *t.*, *Ord.* II. *ex.*

Tree -s. Root of the *t.*, so that every *t.*, *Com.* ii. *ex.*; a *t.* discerned, *Art.* xii.

Trespasses. Forgive us our *t.*, *LP.*, *Com.* ii. *P. a. suff.*

Trespass -ed. *T.* against us, *LP.*; hath *t.* against him, *HC. f. R.*

Trial. May have a *t.*, *Ord.* III. *b. Q.*

Tribulation. Time of our *t.*, *L.* 13; *ib.* 28

Tried. The truth be *t.*, *Mat. R. b. Q.*; *Ord. Fr.*

Trinity. One God in *T.* and *T.* in Unity, *Ath. Cr.* 3; the eternal *T.*, *Col. Tr.*; Faith in the holy *T.*, *Art.* i.; *Ath. Cr.* 25, 27, 28, *L.* 4

Triumph. With great *t.*, *Col. Asc. S.*; and to *t.*, *Bap.* I. and III. *a. Q.*; *t.* in thy praise, *Sea* i. *H.* 16; *t.* over all opposition, *Ac.* iii. *P. a. suff.*

Troth. Pledged their *t.*, *Mat. b. Pa.*; *ib. a. Q.*

Trouble -s. In all our *t.*, *L.* i. and ii. *P.*; are in *t.*, *HC. P. a. off.*; full of *t.*, *VS. l. P.*

Troubled -some. This *t.* world, *Bap.* I. and III. i. *P.*; *t.* in mind, *VS. l. P.*

True -ly. *T.* and godly, *Col. ii. G. F.*; *t.* serving thee, *HC. P. a. off.*; what *t.* do *t.*, *ib. b. conf.*; is a *t.* saying, *ib. a. abs.*; to be *t.*, *Cat. xi. Q.*; in the *t.* usual, *Art. dec.* v.; living and *t.* God, *Art.* i.

Trust. Our *t.* is in thee, *MP. Te D.*; put our *t.*, *L. suff.*; our whole *t.*, *ib. ii. P.*; we put not our *t.*, *Col. Sex.*; put their *t.*, *ib. i. Tr., Mat. suff., VS. a. Pa., Com. suff.*; that *t.* in thee, *Col.* iv. *Tr., Sea* ii. *th. col.*; a full *t.* in God's mercy, *HC. i. ex.*; my whole *t.* in him, *Cat.* x. *Q.*; this I *t.*, *ib.* xiii.; his *t.* in thee, *VS. suff.*; putteth his full *t.*, *ib. col. a. abs.*; her *t.* in thee, *Ch. and Ac. suff.*; his *t.* in man, *Com.* ix. *sent.*; do you *t.*, I *t.* so, *Ord.* I. i. *Q.*; whereunto we *t.*, *ib.* III. *b. suff.*

Trusted -ing. Have I *t.*, *MP. Te D.*; *t.* in God's mercy, *VS.* i. *ex.*; *t.* in thy goodness, *Ac.* ii. *P. a. suff.*

Truth. Knowledge of thy *t.*, *M. and EP. and L.* i. *P.*; to maintain *t.*, *L.* 21; the way of *t.*, *ib.* 26, *L. OP.*; *t.* and justice, *OP.* x.; light of thy *t.*, *Col. S. Jo.*; the way the *t.*, *ib. S. Ph. and Jas.*; speak the *t.*, *ib. S. Jo. B.*; the spirit of *t.*, *HC. P. a. off.*; lead them to all *t.*, *ib. v. pr.*; being against the *t.*, *ib. l. R.*; *t.* and godliness, *Ord.* II. ii. *H.* 2; advancing thy *t.*, *Ac. P. b. Ep.*; *t.* and peace, *ib.* i. *col. a. G.*; the *t.* is not in us, *Art.* xv.; judgement and *t.*, *ib.* xxxix.; *Col.* i. *East.*

Tuesday. *Pr.* VIII.

Tumults. *OP.* v.

Turn -ed. To *t.* their hearts, *L.* 32; *t.* from us, *ib.* ii. *P.*; and *t.* them, *HC.* ii. *col. Queen*; truly *t.* to him, *ib. a. abs.*; *t.* ye then, *Com.* iii. *ex.*; *t.* from his sin, *ib.* ii. *P. a. suff.*; *t.* thou us, shall we be *t.*, *ib. l. P.*; *t.* and prepare himself, *Art.* x.

Turning. *T.* himself, *MP. R. b. Te D., HC. ab. R.*

Twelve -fth. *T.* day of the month, *EP.* iv. *Cant. R.*; the *t.* Apostles, *Col. S. Matthias*

Twenty. Not above *t.* persons, *HC. l. R.*

Two. *T.* or three, *M. and EP. and L. l. P.*; not *t.* but one Christ, *Ath. Cr.* 34; I learn *t.* things, *Cat.* ix. *Q.*; *t.* only, *ib.* xiv.; *t.* at the least, *CS. f. R.*; *Cat.* xvi. *Q.*

Unadvisedly. *Mat.* i. *ex.*

Unbaptized. That die *u.*, *Bap. f. R.*

Uncertain. Some *u.*, *Pr.* II. 4; such *u.* answers, *Bap.* II. *l. R.*; *u.* our own condition, *VS.* iii. *P. a. bl.*; *u.* what time, *CS. f. R.*

Uncharitableness. All *u.*, *L.* 7

Unclean. Most *u.* living, *Art.* xvii.

Unconsecrated. Remain *u.*, *HC. l. R.*

Uncreate -d. *Ath. Cr.* 8, 12

Unction. Thy blessed *u.*, *Ord.* II. *and* III. i. *H.* 2; the *U.* spiritual, *ib.* II. ii. *H.* 4; extreme *U.*, *Art.* xxv.

Undefiled. Whole and *u.*, *Ath. Cr.* 2; *u.* members, *Mat.* i. *ex.*

Understand. How to *u.*, *Pr.* II. 6; *u.* your minds, *Ord.* II. *ex.*; *Pr.* II. 2, III. 5, 7

Understanded -th. The people *u.*, not *u.* of the people, *Art.* xxiv.; be *u.* of the people, *ib.* xxxv.

Understanding -s. To our best *u.*, *Pr.* I. 4; knowledge and *u.*, *L.* 19; pass man's *u.*, *Col.* vi. *Tr.*; passeth all *u.*, *HC. Ord. and Ac.* ii.; for the true *u.*, *Ord.* III. iii. *Q.*; *L.* 20

Undertook. Then *u.* for you, *Con. Q.*

Undone. Have left *u.*, *M. and EP. conf.*

Undue. By what *u.* means, *Pr.* I. 2

Unfeigned -ly. *U.* believe, *M. and EP. abs.*; *u.* thankful, *OT.* i.; that *u.* love thee, *Col. All S.*; yield thee *u.* thanks, *Ac. col. a. suff.*

Ungodly -iness. All your *u.*, *Com.* ii. *ex.*; superstitious and *u.*, *Art.* xxvi.

Union. Godly *u.* and concord, *Ac.* i. *col. a. G.*

Unity. *U.* in the Church, *Pr.* I. 4; studious of *u.*, *ib.* III. 5; Trinity in *U.*, *Ath. Cr.*, 3, 27; *U.* in Trinity, *ib.* 27; by *u.* of Person, *ib.* 36; *u.* of spirit, *i. OP.*, *Col. S. Sim. and Jude*; *u.* of the same Spirit, *ib. Whit., Bap.* III. *P. a. Bap.*; to worship the *U.*, *Col. Tr.*; will not be persuaded to a godly *u.*, *HC. f. R.*; *u.* of the Holy Ghost, *ib. P. a. ii. LP.*; *u.* betwixt Christ and his Church, *Mat.* iii. *P. a. suff.*; *u.* of the Church, *VS. col. a. abs., Art.* xxxiii.; *u.* of the same Holy Spirit, *Ord.* II. *P. a. H.*; Prayer for *U.*, *Ac. i. col. a. G.*; *u.* of true religion, *Art. dec.* i.; *u.* of this Godhead, *Art.* i.; *Le* 23, *HC. P. a. off.*

Universal. The *u.* church, *HC. P. a. off.*

Universities. Within our *U.*, *Ac. war.*; *Art. dec.* vii.

Unkind. *U.* a thing it is, *HC.* ii. *ex.*

Unlearned. Rude and *u.*, *Pr.* III. 4

Unmerciful. Cursed are the *u.*, *Com.* x. *sent.*

Unpardonable. *Art.* xvi.

Unprofitable -ness. We are *u.* servants, *Art.* xiv.; *Pr.* III. 1

Unquiet. Such as be *u.*, *Ord.* III. vi. *Q.*

Unread. The rest were *u.*, *Pr.* II. 2

Unreasonable. Their *u.* demands, *Pr.* I. 4

Unruly. *U.* people, *OT.* vi.; the *u.* wills, *Col.* iv. *East.*

Unsaid. Be left out *u.*, *HC. P. a. off.*

Unspeakable. Those *u.* joys, *Col. All S.*; pleasant and *u.*, *Art.* xvii.

Unthankfully. Most *u.* refuse, *HC.* ii. *ex.*

Untoward. *n.* This *u.* generation, *Bap.* III. *ex. a. G.*

Untrue. Some are *u.*, *Bap.* I. 4

Unworthily -ness. Receive it *u.*, *HC.* i. *ex.*; receive the same *u.*, *ib.* iii.; for our *u.*, *ib.* v. *col. a. bl.*, *Ac.* i. *col.*; receive them *u.*, *Art.* xxv.; *u.* of the Ministers, *ib.* xxvi.

Unworthy. Thine *u.* servants, *OT.* i.; thy *u.* servants, *ib.* iii.; *u.* receiving thereof, *HC.* i. *ex.*; counted *u.*, *ib.* ii.; although we be *u.*, *ib. P. a.* ii. *LP.*

Upholdest. *U.* and governest, *Ac.* ii. *P. a. suff.*

Upper-house. Bishops of the *U.*, *Art. rat.*

Upperth. Cannot always stand *u.*, *Col.* iv. *Ep.*

Urgent. Other *u.* cause, *Pr.* II. 8; on *u.* occasion, *Ord. Pr.*, *ib. l. i. R.*

Us. Not unto *u.*, *Sea* ii. *H.* 9

Usage. Words or phrases of ancient *u.*, *Pr.* I. 4

Use. *U.* of the Church of England, *T.*; *u.* of the Liturgy, *Pr.* I. 2; with a good conscience *u.*, *Ep.* Salisbury *U.*, Hereford *U.*, *U.* of Bangor, but one *U.*, *ib.* II. 5; *u.* and practice, *ib.* 6; what *u.* they do serve, *u.* such ceremonies, *ib.* III. 5; be in *u.*, *Ac. b. MP.*; may *u.* the same, *OP.* iv.

Used. Of late days *u.*, *u.* in his time, *Pr.* III. 4; *u.* in the time of King Henry VIII., *ib.* IV.; shall always be *u.*, *K.* xxv. *T.*; *u.* on the first day of Lent, *Com. T.*; *T. and R. b. MP.*

Usual. *U.* to be eaten, *HC. i. R.*

Usurped. The late *u.* powers, *Pr.* I. 3

Utmost. Their *u.* endeavours, *Pr.* I. 2

Uttermost. The *u.* of your powers, *HC.* i. *ex.*

Vain-ly. In *v.*, *Cat.* viii. *Q.* 3; spoken in *v.*, *Ord.* II. *i. col.*; Pelagians do *v.* talk, *Art.* ix.; *v.* invented, *Art.* xiii.

Vain-glory. *L.* 7

Value. The full *v.* of such charges, *Mat. R. b. Q.*

Vanquish. *V.* and overcome, *M. and EP.* i. *P. a. col.*

Variance. The parties so at *v.*, *HC. ii. R.*

Variation -s. Admitting any *v.* from it, *Pr.* I. 1; *v.* from the former Book, *ib.* 4

Varying. Not endure any *v.*, *Art. dcc.* iv.

Vengeance. *V.* of our sins, *L.* 5; thy *v.*, *Com.* ii. *ex.*; for *v.*, *Sea* iii. *P. a. col.*

Verily. Yes *v.*, *Cat.* iv. *Q.*; *v.* and indeed taken, *ib.* xxiii.

Verity. The Christian *v.*, *Ath. Cr.* 19

Verse -s. Answering by *v.*, *Ord.* II. *and* III. *R. b. H.*; one *v.* by the Priest, *Ac. R. b. H.*; *Pr.* II. 2

Very. *V.* God of *v.* God, *HC. Cr.*; *v.* and eternal God, *Art.* ii., v.; *Art.* ii.

Vessels. *V.* made to honour, *Art.* xvii.

Vicar. *HC. i. R.*

Vices. Kill all *v.*, *Col. Inn.*; wickedness and *v.*, *HC. P. a. off.*; fleeing from such *v.*, *Com.* i. *ex.*

Viciousness. *V.* in life, *Ord.* II. *ex.*

Victory. Giving her the *v.*, *L.* 17; giver of all *v.*, *OP.* v.; to have *v.*, *Bap.* I. *and* III. *a. Q.*; after *v.*, *Sea* ii. *H. R.*; this happy *v.*, only giver of *v.*, this *v.* and deliverance, *ib. l. col.*

Vigil -s. Holy day that hath a *V.*, *R. b. Col.*; *Pr.* VIII.

Vile -ness. *V.* earth, acknowledge our *v.*, *Com.* ii. *P. a. suff.*; our body, *Sea bur.*

Vineyard. Into the Lord's *v.*, *Art.* xxiii.

Violent -ces. *V.* hands upon themselves, *Bur. f. R.*; nor open *v.*, *Ac.* iii. *P. a. suff.*; *OT.* vi.

Virgin -s. The *V.* womb., *MP. Te D.*; born of a pure *V.*, *Col. Chr.*; of the *V.* Mary, *HC. Cr.*

Virtue -s. Of all *v.*, *Col. Quin.*; endued with heavenly *v.*, *Bap.* I. *and* III. *a. Q.*; proceeding in all *v.*, *ib. l.*; *HC. P. a. off.*

Virtuous -ly. All *v.* and godly living, *Col. All S.*; may be *v.* brought up, *Bap.* I. *and* II. *l. ex.*; man of *v.* conversation, *Ord. Pr.*

Visible -y. Of all things *v.*, *HC. Cr.*; both *v.* and invisible, *Art.* i.; in the *v.* Church, *ib.* xxvi.; *v.* signed and sealed, *ib.* xxvii.

Visit -ed. To *v.* us, *VS.* ii. *ex.*; holy person is *v.*, *CS. l. R.*; *v.* our minds, *Ord.* II. ii. *H.* 2; *VS. P. a. suff.*

Visitation. Dreadful *v.*, *OT.* vii.; *V.* of the Sick, *VS. T.*; take thy *v.*, *ib. P. a. ex.*; in God's *v.*, *ib. l. ex.*; form of the *V.*, *CS. l. R.*

Vocation. In his *v.*, *Col.* ii. *G. F.*; in our *v.*, *Com.* ii. *ex.*

Voice. With a loud *v.*, *M. and EP. R.*; humble *v.*, *ib. ex.*; with an audible *v.*, *MP. R. b. LP. and Te D.*; the *v.* of joy, *l. OT.*; the still *v.*, *Sea* i. *P. a. col.*

Void. He was clearly *v.*, *Art.* xv.

Vouchsafe -d. *MP. Te D.*; *v.* to hear us, *L. suff.*; *v.* unto them, *OT.* i.; the Son of God did *v.*, *HC.* ii. *ex.*; *v.* we beseech thee, *ib.* ii. *col. a. bl., Con. l. P.*; *v.* to give us, *HC. v. col. a. bl., Ac.* i. *col.*; that thou hast *v.*, *Bap. P. a. G.*, *ib.* III. *P. a. bap.*; *v.* to receive you, *ib.* ii. *ex. a. G.*; *v.* to bring, *Com.* ii. *ex.*

Vow. What a solemn *v.*, *Bap.* I. *ex.*; they did promise and *v.*, *Cat.* iii. *Q.*; *v.* that was made, *Con. Q.*; keep the *v.*, *Mat. P. b. Ps.*; to *v.* the estate, *Art.* xxii.

Vulgar. In the *v.* tongue, *Bap.* I. *f. R.*, *ib.* I. *and* II. *l. ex.*

Walk -ing. *W.* in thy way, *M. and EP.* i. *P. a. col.*; by *w.* before thee, *OT.* i.; *w.* from henceforth, *HC. b. conf.*; *w.* in the same, *Bap.* I. *Q.*, *Cat.* iii. *Q.*; *w.* in his ways, *Com.* ii. *ex.*

Wanting. Never be *w.*, *Ac. col. a. suff.*; one *w.* in her house, *ib. P. b. Ep.*

Wantonly. *Mat.* i. *ex.*

War -s. Time of *w.*, *OP.* v.; serve in the *w.*, *Art.* xxxvii.

Warily. Discreetly and *w.*, *Bap.* I. *R. bap.*; walk more *w.*, *Com.* i. *ex.*

Warn -ing. The Minister giveth *w.*, *HC.* I. *ex. R.*; they shall *w.* them, *Bap.* II. *f. R.*; for want of *w.*, *CS. l.* II.

Warrant -s. Royal *W.*, *Ac.* ii. *war.*; most certain *w.*, *Art.* viii.

Warranty. No *w.* of Scripture, *Art.* xxii.

Wash-ed. Our souls *w.*, *HC. P. a. pr.*; *w.* him, *Bap.* I. i. *P.*; *w.* it, *VS.* iii. *P. a. bl.*

Washing. Mystical *w.* away of sin, *Bap.* I. *and* III. i. *P. and P. a. bap.*; thy heavenly *w.*, *ib.* ii. *P.*

Watchmen. *Ord.* II. *ex.*

Water -s. O ye *w.*, *MP.* iii. *Cant.* 4; that move in the *w.*, ix. 23; immoderate rain and *w.*, *OT.* iii.; with pure *w.*, *Bap.* I. *f. R.*; born anew of *w.*, with *w.* and the Holy Ghost, *Bap.* I. *and* III. i. *ex.*; from perishing by *w.*, *ib.* i. *P.*; sanctify the *w.*, *ib.* I.; both *w.* and blood, sanctify this *w.*, *ib.* I. *and* III. *P. b. bap.*; was baptized with *w.*, *ib.* II. *l. R.*; the *w.* under the earth, *Cat.* vii. *Q.* 2; *w.* and the Holy Ghost, *Con. l. P.*; the proud *w.*, *Sea* i. *H.* 7; *Cat.* xvii.

Waves. Pass the *w.*, *Bap.* I. *and* III. i. *P.*; *w.* of the sea, *Sea* i. *P. a. col.*; the *w.* thereof, *ib.* i. *H.* 8

Wax. May *w.* riper, *Ord.* II. *ex.*

Way -s. Make thy *w.* known, *I. OT.*; *w.* and means therein, *HC.* i. *ex.*; in his holy *w.*, *ib. b. conf.*; *Col. S. Ph. and Jas.*

Weak -en. The child is *w.*, *Bap.* I. *R. bap.*; hold up the *w.*, *Ord.* III. *b. l. col.*; *w.* the hands, *Ac.* iii. *P. a. suff.*; the *w.* brethren, *Art.* xxxiv.

Weak-hearted. *L.* 27

Weakness. Through the *w.*, *Col. i. Tr.*; sense of his *w.*, *VS. P. b. ex.*; great *w.* of body, *ib.* ii. *P. a. bl.*; our *w.* strengthen, *Ord.* II. ii. *H.* 8; *VS.* i. *ex.*

Wealth. In health and *w.*, *M. and EP.* i. *P. a. col.*; time of our *w.*, *L.* 13; *HC. ii. col. Queen*

Weapon -s. To wear *w.*, *Art.* xxxvii.

Weather. Send us such *w.*, *OP.* ii.

Wed -lock. I thee *w.*, *Mat. a. Q.*; in holy *w.*, *ib. b. Pr.*

Wednesday. *Pr.* VIII.

Week -s. Serve all the *w.*, *Pr. V.*; a *w.* before, *Bap.* III. *f. R.*; *Pr.* VIII.

Weeping. Where is *w.*, *Com.* ii. *ex.*; turn to thee in *w.*, *ib. l. P.*

Weighed -ing. Not

w. our merits, *HC. P. a.* ii. *LP.*; well *w.* aud pondered, *w.* of the Scriptures, *Ord.* II. *ex.*

Weight. *W.* of our sins, *Sea P. b. LP.*

Weighty. *W.* and important considerations, just and *w.* considerations, *Pr.* I. 1; this *w.* affair, *ib.* 5; most *w.* cause, *ib.* III. 4; any *w.* matter, *VS. abs. R.*; how *w.* an office, so *w.* a work. *Ord.* II. *ex.*

Welfare. *W.* of our Sovereign, *OP.* x.; *w.* of her people, *Ac. col. a. suff.*; promote the spiritual *w.*, *ib. P. b. Ep.*

Well. All is *w.* done, *Bap.* II. *b. G.*

Well-beloved. Thy *w.* Son, *Bap.* I. *and* III. i. *and* ii. *P., Bur. col.*; *w.* who are come hither, *ib.* III. ii. *ex. a. G.*

Well-governing. *W.* of thy Church, *Ord.* III. *P. a. suff.*

Well-learned. *W.* man, *Ord.* III. *a. G.*

Well-nigh. *Sea* i. II. 7

Wells. O all ye *w.*, *MP.* iii. *Cant.* 21

Went. *W.* down into hell, *Bap. and VS. Cr.*

Whales. O ye *w.*, *MP.* iii. *Cant.* 23

Wheat. Gather his *w.*, *Com.* ii. *ex.*

Whereinsoever. *W.* ye shall perceive, *HC.* i. *ex.*

Which. *W.* be they, *Cat.* viii. *Q.*

White. *W.* as snow, *w.* as wool. *Com.* ii. *ex.*

Whole. Do keep *w.*, *Ath. Cr.* 2; the *w.* state of Christ's Church, *HC. P. a. off., Ac. R. a.*; all thy *w.* Church, *HC. P. a.* ii. *LP.*; as to the *w.*, *Ord.* II. iv. *Q.*

Wholesome. *W.* and godly, *Ord.* II. *ex.*; a most *w.* doctrine, *Art.* xi.; have a *w.* effect, *b. xxv.*

Wholly. Give yourselves *w.*, apply yourselves *w.*, *Ord.* II. *ex.*

Whosoever. *Ath. Cr.* 1

Wicked. The hands of *w.* men, *Col.* i. *G. F.*; this *w.* world, *Cat.* iii. *Q.*; the *w.* approach, *VS. and Ac. suff.*; the *w.*, *Art.* xxix.

Wickedness. Our manifold sins and *w.*, *M. and EP. ex.*; turn from his *w.*, *ib. abs.*; through our sins and *w.*, *Col. iv. Ad.*; malice and *w.*, *ib.* i. *East.*; visit the *w.*, from all your *w.*, for our *w.*, *Com.* ii. *ex.*; taken away by their *w.*, *Art.* xxvi.

Widow -s. *L.* 30, *Com.* v. *sent.*

Wife -ves. To thy wedded *w.*, *Mat.* i. *Q.*; to my wedded *w.*, *ib. a. G.*; man and *w.* together, *ib. b. Ps.*; his neighbour's *w.*, *Com.* vii. *sent.*; *Mat. i. ex., K.*

Wilderness. In the *w.*, *OP.* vi.

Wiles. The *w.* of Satan, *VS.* iii. *P. a. bl.*

Wilful. *W.* and contemptuous, *Pr.* III. 2

Will -s. Thy *w.* be done, *LP.*; in *w.* and deed, *Col.* i. *Tr.*; according to thy *w.*, *ib.* ix., *HC.* vi. *col. a. bl.*; by *w.* word or deed, *ib.* i. *ex.*; to his holy *w.*, *ib.* ii. *ex.*; keep God's holy *w.*, *Bap.* I. *Q., Cat.* iii. *Q.*; I *w.*, *Bap.* I. *and* II. I *Q., Mat. Q., Ord.* I. *and* II. iv. *Q.*; both to *w., Com. col.*; to make his *w., VS. R. a. Cr.*; thy gracious *w., CS. col.*; do thy *w., Sea* ii. *th. col.*; *w.* of our Lord Jesus, *Ord.* I. ii. *Q., ib.* II. *and* III. i. *Q.*; that *w.* and ability, *ib.* II. *ex.*, given you this *w., ib. a. Q.*; I *w.* so be, *ib.* III. vii. *Q.*; given you a good *w., ib. a. Q.*; our *w.* and pleasure is, *Ac.* i. *and* ii. *war.*; good *w., Art.* x.; that *w.* of God, *ib.* xvii.; God's good will, *ib.* xxv.; *Col.* xxv. *Tr., Ch. I. P.*

Willed -ing. God *w., Ord.* II. *b. col.*; as God hath *w., Art.* xiii.

Willingly. Sin *w.* committed, *Art.* xvi.

Wind -s. O ye *w., MP.* iii. *Cant.* 9; a mighty *w., HC.* v. *pr.*; the *w.* blow, *Sea* i. *P. a. col.*; *w.* and seas, *ib.* ii. *th. col.*

Wine. Ordered the Bread and *W.*, *W.* to be consecrated, *HC. cons. R.*; *W.* be all spent, *ib. R. b. LP.*; Bread and *W.*, *Cat.* xxii. *and* xxiv. *Q.*

Winked. Were *w.* at, *Pr.* III. 1

Winter. O ye *w.*, *MP.* iii. *Cant.* 11

Wisdom. *W.* of the just, *Col.* iii. *Ad.*; thy godly *w., HC* ii. *col. Queen*; the spirit of *w., Con.* i. *P.*; holy and heavenly *w., VS.* iii. *P. a. bl.*; thy *w.* be her guide, *Ac. col. a. suff.*; *w.* and goodness, *Art.* i.; the *w.*, *ib.* ix.; *L.* 20

Wise -ly. *W.* make choice, *OP.* vii.; *w.* and faithful servant, *Ord.* III. *P. a. H.*

Wished. Much to be *w., Com.* i. *ex.*

With. *W.* you, *w.* thy spirit, *M. and EP. and Con. suff.*

Withdraw -ing. *W.* from us, *OP.* vi.; *w.* yourselves, *HC.* ii. *ex.*

Withstand. Grace to *w., Col.* xviii. *Tr.*; able to *w., Sea* i. *col.*; *Ord.* III. iii. *Q.*

Witness -es. Before divers *w., Bap.* II. *b. G.*; these your *w.*, *ib.* III. ii. *ex. a. G.*; their chosen *w., ib. l. ex.*; *w.* of their confirmation, *Cat.* i. *R.*; bear *w., Ord.* III. *b. Q.*; certain sure *w., Art.* xxv.

Witnessed. Have *w.* the same, *Mat. b. Ps.*

Wolf. Not a *w., Ord.* III. *b. l. col.*

Womb. *W.* of the blessed Virgin, *Art.* ii.

Woman -en. *W.* labouring of child, *L.* 29; *Mat., Ch.*

Wonder -s. Thy works of *w., Sea* i. *P. a. col.*; *w.* in the deep, *ib.* ii. *th. col.*; declare the *w., ib. i. H.* 13, *Ac. H.* 4

Wonderful -ly. His *w.* conversion, *Col. S. Paul*; was *w.* born, *ib. S. Jo. B.*

Wondrous. Doeth *w.* things, *Sea* i. *H.* 17, *Ac. H.* 11

Wont. Art *w.* to give, *Col.* xii. *Tr.*

Word. *W.* of God, *Pr.* I. 3, II. 4, *Art.* xvii., xxi.; God's *W., Pr.* II. 1, 9, *HC.* i. *ex., Art.* xxxv.; his most holy *W., M. and EP. ex.*; contempt of thy *W., L.* 10; understanding of thy *W., ib.* 19; hear meekly thy *W., ib.* 25; thy holy *W., ib.* 34, *Col.* ii. *Ad., HC. P. a. off., Mat.* i. *P. a. suff.*; according to thy blessed *W., HC.* i. *col. Queen*; truth of thy holy *W., ib. P. a. off.*; God's holy *W., ib.* i. *ex., Bap.* III. i. *ex.*; and his *W., Cat.* x. *Q.*; God's *W.* doth allow, *Mat.* ii. *ex.*; both by *w., Ord.* I. *and* II. *col.*; contrary to God's *W., ib.* II. *and* III. iv. *Q., Art.* xx.; dispenser of the *W.* of God, *Ord.* II. *b. l. col.*; thy *W.* spoken, out of thy most holy *W., ib. l. col.*; you have by God's *W., ib.* III. vi. *Q.*; in *w., ib. l. col.*; agreeable to God's *W., Art. dec.* ii.; the *W.* or Son of God, the *W.* of the Father, *Art.* ii.; the pure *W.* of God, *ib.* xix.; repugnant to the *W.* of God, *ib.* xxii., xxiv.; ministration of the *W.*, hearing the *W.* of God, *ib.* xxvi.; ordained against God's *W., ib.* xxxiv.

Words. *W.* which we have heard, *HC.* ii. *ex. b. bl., Com.* iii. *col. a. G.*; with what *w., Bap.* II. *b. G.*; not only by *w., Sea* ii. *th. col.*; instead of these *w., Sea bur. R.*; *HC.* ii. *col. Queen*

Work -s. O all ye *w., MP.* i.i. *Cant.* 1; the *w.* of thy commandments, *HC. a. bl., Con. l. P.*; to the *w., Ord.* III. *b. suff.*; *w.* of thee her God, *Ac. P. b. Ep.*; not for our own *w., Art.* xi.; *w.* before justification, *w.* done before the grace of Christ, *ib.* xiii.; *w.* of supererogation, voluntary *w., ib.* xiv.; *HC.* ii. *col. Queen*

Work -ing. None can *w., Com.* ii. *ex.*; with what *w., Art.* x.; in due season, the *w.* of the Spirit, *ib.* xviii.; doth *w.* invisibly in us, *ib.* xxv.

World -s. *W.* without end, *Pr.* IV. *Gloria, MP., Con. suff., Sea* i. *col., &c.*; the *w.* cannot give, *EP. ex.*; this *w., M. and EP. and L.* i. *P., Com.* ii. *P. a. suff.*; the *w.* to come, *M. and EP. and L.* i. *P., HC. Cr., Mat. bl. b. Ps., Com.* ii. *P. a. suff., Sea bur.*; begotten before the *w.*, born in the *w., Ath. Cr.* 31; Redeemer of the *w., L.* 2; the *w.* the flesh and the devil, *L.* 8; the sins of the *w., ib. suff., HC. dox.*; all the *w.* may know, *Col.* v.; the temptations of the *w., Col.* xviii. *Tr.*; throughout the *w., ib. S. Paul*; before all *w., HC. Cr.*; the sin of the *w., HC.* iii. *pr.*; the sins of the whole *w., ib. com., Art.* xxxi.; glory of the *w., Bap.* I. *and* III. i. *Q.*; at the end of the *w., Bap. and VS. Cr.*; the *w.* and the devil, *Bap. a. bap.*; all the *w., ib.* III. *ex. a. G., Cat.* vi. *Q., Ac. H.* 1; Saviour of the *w., VS. a. Ps.*; *w.* nor flesh, *Ord.* II. ii. *H.* 8; to the *w.* end, *ib.* 16; abroad into the *w.*, parts of the *w., ib. P. a. H.*; in this present *w., ib.* III. v. *Q.*

Worldly. With *w.* business, *HC.* ii. *ex.*; *w.* cares and studies, *Ord.* II. *ex.*; *w.* lusts, *ib.* III. v. *Q.*

Worship. Forms of Divine *w., Pr.* I. 1; Public *W., ib.* 4; plainer of *w., ib.* 6; both we thee, *w.* thy Name, *MP. Te D.*; *w.* one God, *Ath. Cr.* 3; *we* *w.* thee, *HC. dox.*; nor *w.* them, *Cat.* viii. *Q.* 2; to *w.* him, *ib.* x.; we may *w.* him, *ib.* xiii.; I thee *w., Mat. a. Q.*; to *w.* it, *Com.* i. *sent.*; praise and *w.* thee, *Ord.* II. *P. a. H.*

Worshipped -ing. In

to be *w.*, *Ath. Cr.* 27; true *w.* of thee, *L.* 15; together is *w.*, *HC. Cr.*; *W.* and Adoration, *Ant.* xxii.; lifted up or *w.*, *ib.* xxviii.

Worth-iness. Are nothing *w.*, *Col. Quim.*; for the *w.* of thy Son, *HC.* v. *col. a. bl.*, *Ac. l. col.*

Worthily. *W.* magnify thy holy name, *HC. f. col.*; receive it *w.*, *ib.* i. *ex.*; such only as *w.* receive, *Ant.* xxv.; *w.* and with faith, *ib.* xxviii.

Worthy. Not *w.* to ask, *Col.* iii. *Tr.*; received as *w.* partakers, *HC.* i. *ex.*; we are not *w.*, *ib. P. a. pr.*; to all *w.* receivers, *ib. l. R.*; *w.* to be call'ed, *Ord.* I. *col. a. G.*; *w.* receiving of the Sacrament, *Ant.* xxv.

Wouldest. Thou *w.* have done. *Col.* xx. *Tr.*

Wounded -th. Who hast *w.* us, *OT.* vii.; *w.* the consciences, *Ant.* xxxiv.

Wrath. From thy *w.*, *L.* 6; in thy *w.*, *OP.* vi., *Com. l. P.*; thy *w.* and indignation, *HC. and Sea conf.*; delivered from thy *w.*, *Bap.* I. *and* III. i. *P.*; the *w.* of God, *ib.* II. *b. G.*, *Com.* ii. *ex.*; children of *w.*, *Cat.* xviii. *Q.*; thy *w.* lieth hard, *VS. l. P.*

Wrathfully. *W.* displeased at us. *Sea* ii. *H.* 2

Wretchedness. Acknowledging our *w.*, *Col. Ash W.*

Wretchlessness. Into *w.*, *Ant.* xvii.

Writ. Holy *W.*, *Ant.* xx.; proved by holy *W.*, *ib.* xxviii.

Write -ing. *W.* all these thy laws, *HC.* x. *coma.*; send in *w.*, *Cat. l. R.*

Written. It is *w.*, *Ord.* III. *b. suff.*

Wrong -s. *W.* to his neighbours, *HC. f. R.*; *w.* done, *ib.* i. *and* ii. *ex.*

Year -s. Every *y.*, *Pr.* II. i., *ib.* V.; second *y.* of the reign, *R. b. MP.*; New *Y.* Eve, *Col. S. Steph.*; a whole *y.*, *Ord.* I. *l. R.*; second *y.* of the forenamed King, *Ant.* xxvii.; *y.* of our Lord 1571, *ib. rat.*; *Pr.* VIII.

Yield. *Y.* up his soul, *HC.* ii. *ex.*; we *y.* thee, *Bap.* I. *and* II. *P. a. bap.*

Yoke -s. Such *y.* and burden, *Fr.* III. 4; their yokes of oxen, *HC.* ii. *ex.*; his easy *y.*, *Com.* ii. *ex.*

Youth. *VS.* i. *ex.*

Zeal. With fervent *z.*, *HC* v. *pr.*, *Ord.* II. ii. *H*, 7; *Fr.* III. 1

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